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**T**HROUGH its general and New Year watchwords (*1 Cor. 3:9 and Psa. 67:2*) and its 1941 hymn (*Jesus Saves*) Woman's Missionary Union seeks to encourage its young people and women to bring an increasing number of the world's people out of darkness into the Light of the Cross.

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# Editorial

## CHANNELS of BLESSING

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

THE closing days of the month of October gave this writer the privilege of sharing with New Mexico and Arizona Baptists the days of their annual meetings of W.M.U. and state conventions. The intensely missionary spirit of the relatively few but constantly growing number of southern Baptists in these states is so contagious that even the most zealous heart receives a deepening of missionary fervor. In Arizona the fascinating desert with her age-old secrets, the majestic encircling mountains and the overshadowing clouds with their varicolored beauty seem in a peculiar way to declare the glory of God.

At the sunset hour, trusting the power of a good car under the guiding hand of the Arizona W.M.U. president, we ascended a mountain from which we looked out upon the verdant valley that surrounds Phoenix. Its citrus groves, its date farms, its truck gardens, its cotton fields and its varied farm-crops extended in ever-widening areas, seeming to be capturing the surrounding desert, causing it to blossom, to have fruit and abundant harvest. Looking down upon it as the sun caught the fleecy clouds, transforming them into indescribable beauty and glory, one was led to ponder upon the secret of the advancing verdure in the wide extended valley below. Years before we had ascended far into the distant mountains where engineering skill had caught, with a great dam, the water from snow-capped mountains, holding it there to be released to the needs of man according to his capacity for its use. Great arteries carried it to lower levels where it was again divided into ever-smaller but vastly multiplied carrying-channels. In this very valley we had observed men patiently opening tiny water "gates" that the life giving stream might flow down rows of tiny growing things or through fruit-laden citrus groves. The huge reservoir high in the distant mountains was an unfailing source of life, the connecting arteries assuring its flow to lower levels as was essential; but the tiny gates so carefully watched and the faithful tender who timed their opening were quite as essential to the production of the verdure in the valley. As more fields were graded and prepared for the reception of the life-giving current, as seed and soil were yielded to the divine law of growth, as the capacity of land to draw upon the infinite resources of the heights was increased, the desert was made to blossom as the rose, fields grew green and abundant harvest followed. Viewing from the lofty mountain the verdant valley, the eternal verity of the growth of the Kingdom was reaffirmed.

Members of W. M. U. are entering upon a new year of missionary activity. The changeless purpose of the missionary enterprise is expressed in the 1941 watchword: "That Thy way may be known upon earth, Thy salvation among all nations". The program topics for the year, built around the theme "An Urgent Gospel—the World's Dire Need", are designed to quicken missionary zeal. W.M.U., in its general and state organization, may be likened to the larger arteries through which may flow the spiritual life drawn from the Infinite Resource. The societies and auxiliaries are like the tiny gates through which the individual receives and transmits the fervor which produces varied life more abundant. At the beginning of a new year of missionary activity and in a time when the urgency of the Gospel message is more apparent than at any time within our experience, we must examine our individual lives and our organizations even as we must pray for ourselves and for our organizations. Make us channels of blessing in this, our day of opportunity!

# Watchword for Year

"That Thy way may be known upon earth,  
Thy salvation among all nations"—Psa. 67:2

## A WATCHWORD for SUCH a YEAR AS THIS

Dr. H. C. Goerner, Assistant Professor of  
Comparative Religion and Missions in  
Southern Baptist Theological Seminary, Louisville, Ky.

A WATCHWORD is more than a mere motto. It is by definition a statement "embodying a principle or guide to action, especially one used as a rallying cry". More than incidental significance, therefore, attaches to the watchword which has been chosen as the guiding principle, the rallying cry of the W.M.U. of the south for the year 1941. As one ponders over this verse in its Biblical setting and its wider application, the conviction deepens that there was peculiar fitness in its choice as the W.M.U. watchword for such a tumultuous and tragic year as this seems destined to be.

This is a fitting watchword for our women and W.M.U. young people to keep before them this year *because it is a prayer*. The entire psalm of which it is a part is an expression of deep supplication for divine mercy and blessing upon the nation of Israel. If ever a time called for prayer, profound and unceasing, surely such a time is this! Throughout the year let the prayers of Christians ascend to God in humble petition for His mercy and blessing upon our land. Let this watchword be a rallying cry to prayer!

There is further aptness in this watchword in that it sets forth the basis for *genuine prayer such as God may be able to answer*. It is not enough for us to pray that God may bless America. That by itself is a selfish, unconditional prayer for which we cannot properly claim an answer. Why did the psalmist ask God's blessing upon Israel? For a purpose which went beyond Israel and included all mankind: "That Thy way may be known upon earth, Thy salvation among all nations". Only as we pray earnestly that God may bless us in order that we may become a blessing by making salvation available for all men can we be sure that our prayers are truly in the name of Christ and, therefore, subject to His promise that the Father will hear us. May this watchword help us to pray for the right things and in the right spirit this year.

Finally, this is a fitting watchword for 1941 *because it keeps before us the only hope of changing permanently a wicked, warring world*. This constitutes our call to action. Only as the Lord's way is made known upon earth can wars be made to cease. Only as the way of the Prince of Peace is known and followed by redeemed men and women can real progress be made toward a better world. The tragedy of today's world gives added emphasis to the imperative need for missions. For the Christian, the events of these days should be, not a source of despair, but a call to prayer and to action! In spite of evil and calamity, we are not to give up the world. "Thy Kingdom come on earth", prayed Jesus. "That Thy way may be known on earth, Thy salvation among all nations" is to be our prayer and the end of our renewed and reconsecrated efforts for world redemption in 1941.

# For a Debtless Denomination

Mrs. Carter Wright, W.M.U. Promoter for a Debtless Denomination

## The W.M.U. and a DEBTLESS DENOMINATION

J. E. Dillard, S.B.C. Director of Promotion

**S**ENSIBLE women just naturally hate debt. My mother did. She often said she would rather wear an old dress or a hat made over than to go in debt for a new one. She taught us children never to buy or bargain for a thing unless we had the money to pay for it or knew positively where we were going to get it. That is a good policy for churches and denominations too. The W.M.U. believes this and shows its faith by its works. But—

Sometimes we get in debt when we think we do know where the money is coming from. Southern Baptists are suffering from such an experience now. Some years ago we tried to enlarge our cooperative work—surely that was commendable. We sent out new missionaries, opened new fields of labor, erected new buildings etc. We thought we were safe; we had ample subscriptions. But—

"The best laid schemes o' mice and men gang aft a-glee!" Hard times came, oh, such hard times! People lost their savings, homes, jobs; churches were almost hopelessly in debt; they could scarcely pay interest. The result was inevitable; the subscriptions for the enlarged work were paid in part only; the contributions for the regular work fell so low that we were almost in despair. It seemed that we faced the loss of our organized work on the one hand and bankruptcy on the other. Our southwide agencies were \$6,000,000 in debt. We made special appeals but received little response. And then—

Well, the darkest hour was just before the dawn. In 1933 the Baptist Hundred Thousand Club was launched. We tried to get 100,000 persons who could and would give an extra dollar a month to pay on the big debt. The Sunday School Board agreed to finance the Club so that every dollar received could be paid on the debt principal. The W.M.U. has been for it consistently and continuously. We never got the full 100,000 members or the half of them that actually paid their dollar any one month. But—

The Hundred Thousand Club was our financial salvation. It restored our morale, reestablished our credit, helped our agencies and has paid \$1,250,000 upon the principal of our debt. It has stopped enough in annual interest to pay the salaries of eighty foreign missionaries. (Aren't you glad you had a part?)

Our southwide debt is now approximately \$3,000,000. The Southern Baptist Convention has set its heart upon having all this debt paid by its Centennial in 1945. It ought to be done. It ought to be done to save our face, property and work; to stop interest; to strengthen our Cooperative Program; to show the world that a spiritual democracy can function in an emergency; to worthily celebrate a century of organized Christian service. We ought to do it because we can. Listen—

The W.M.U. at its annual meeting in Baltimore with great enthusiasm decided to raise one million dollars to apply on this debt. And—

*The W.M.U. will do it.* The word "fail" isn't in its vocabulary. Every state, every organization, every member will want to have a worthy part in this high and holy effort. Many will contribute through the Baptist Hundred Thousand Club. Some will call it "The D. D. 1945 Fund"; others will use some other term; but all will count upon the total and go together for a debtless denomination by 1945.

*Jesus said, "She hath done what she could!" Have I?*

## "RICH toward GOD"

**I**n 1940 Uncle Sam took time off to count his family in the sixteenth census of our nation. The facts revealed by this census will be useful for the next decade in economic, social and spiritual realms. It shows the rate of growth, declines and trends in every line. The beginning of a New Year is usually a time of thoughtful consideration and evaluation. It is a time for discovering individual declines, trends or growth and is often startling in its personal revelations. A new appreciation of the brevity of life and the vast needs of humanity recall Jehovah's words to Israel: "You are only guests of Mine, passing wayfarers". There is something awe-inspiring in the thought that you and I are guests of God in this sphere we call life. Our natural tendency is to desire ownership. To keep Israel from depending on material possessions the Lord said: "No land is to be sold in perpetuity, for the land is Mine and you are only guests of Mine, passing wayfarers". God's people may enjoy His creation and handiwork as guests and as stewards but not as owners. "The earth is the Lord's, and the fullness thereof". "In His hand are the souls of every living thing, and the breath of all mankind". Every good gift is from Him.

Small wonder that the guests of God need to learn His way of life! We cannot find the true measurement of stewardship in one another; we must look to God's plan and ideals. Paul says: "They, measuring themselves by themselves and comparing themselves among themselves, are not wise". True stewardship lifts all of life to God and measures by His standards. A good steward is one who has found the ethics of the Gospel as it relates to property and who consecrates all the resources of life to God for the good of all mankind. Stewardship is an attitude toward God—"the use of the content of life for the intent of life". Stewards must be willing givers as well as faithful givers. Paul told the Corinthians: "If I do this thing willingly, I have a reward". A willing steward has a richer reward. Jesus speaking of covetousness said, "So is he that layeth up treasures for himself and is not rich toward God". Rich toward God! Who would not covet such wealth? With Peter, each believer can say: "What I have I give". An inspiring example of giving came to me early while a circle leader. For years a widow, for whom life was very hard, kept a native worker in China by laundering curtains. Across the years she stands out for me as the greatest giver, as one rich toward God. Love like that does not reckon. She that gave her heart did not deny her money, even though it was earned at great sacrifice.

Surely greater opportunity to be rich toward God has never come to a people than has come to us. A census of the world reveals greed, hate, war, suffering and things which destroy human freedom and happiness. Little children marked with identification tags seek refuge in far-away lands or are herded in bomb-proof cellars at home. A census here in our country reveals more than half our people unfiliated with any church. It reveals indifference, ignorance, race prejudice, unenlightenment. It is a time that demands a supreme expression of stewardship.

As guests of God, as stewards of His manifold grace, let us be willing, far-sighted, love-reckoning stewards of every means of giving the Gospel to the world and thus be "rich toward God".—Mrs. W. J. Cox



# Stewardship Suggestions

Mrs. Carter Wright, Southwide Stewardship Chairman

## MY "MUSTS" for 1941

**S**WEETLY solemn thoughts, questionings, misgivings come to us as, on January first, we begin the record of another year. "Another year?" Some of us may not have the full year: "Lord, is it 1?" But if we do, it is a great responsibility to be entrusted with 365 days, with all the opportunities they will bring us to glorify God, to extend His Kingdom and thus enrich our own souls. But if these three things are done we must be on our guard. Hundreds of lesser things clamor for our attention; voices call: "Let's do this", "Come join this"; our own covetous desires shout so loud that we cannot hear the voice of Jesus calling o'er the tumult. But each of us must choose what we will do; which calls we will answer.

Usually, for Christians, the choice as to the investment of time and money is not between "the bad" and "the good" but between "the good" and "the best". That is where Satan gets in his master-stroke with Christians. Ere we are aware the days, the weeks, the year have gone and we realize that all too much of our time has been given to things temporal and all too little to things eternal. Therefore at the very beginning of this year, let us make our list of "MUSTS" and determine with God's help they shall take precedence over everything else.

We hope and pray that every member of every Woman's Missionary Society will put the following among her "MUSTS":

1. I must read God's Word and pray for His Kingdom work every day.
2. I must give much of my time to the promotion of His work, knowing

that each day is a trust from God and that I must give account of how I used each hour.

3. I must be in right relationship with God on the money question. I have given excuses long enough. His Word is plain and definite—"tithes and offerings". I must sign (or re-sign) that Stewardship Covenant. I'll do it today. I will faithfully tithe all that comes into my hands and will lovingly and persistently try to persuade my entire family to do likewise. I want God's blessings and not His punishment on me and mine. (The "Stewardship Covenant Card" is shown on page 36; those who have already signed the covenant are asked to re-sign on a paper similar to page 36.)

4. I must join the Hundred Thousand Club or whatever debt-paying plan my state has. I am ashamed that I have been so unconcerned about the debts on my Father's business, especially since these debts accumulated because we used our Father's Kingdom funds for our ourselves. I must not only join in this debt-paying plan myself but I must also work day in and day out to get other women and young people to join. Woman's Missionary Union has undertaken a great task—the raising of a million dollars for southwide debts by 1945. I know this will please and glorify God. I must have a worthy part in this glorious undertaking.

These "MUSTS" shall have right of way in my life. Satan shall not defeat me this year. The years are slipping by rapidly. My opportunity for serving and giving may soon end.

Then I "MUST" give account to God.  
—Mrs. Carter Wright

# Evangelistic Crusade

## THEY WORK with GOD in SOUL-WINNING

Wade H. Bryant, Pastor

Barton Heights Baptist Church, Richmond, Va.

**O**UR church had a revival meeting several years ago, and at one of the morning services the visiting preacher laid on the hearts of those present the importance of working with God through prayer. The Holy Spirit gave to several members of the W.M.S. who were present a great spirit of prayer, and at once they began meeting for prayer one morning each week. Those women have seen person after person won to Christ through the power of prayer. They have taken our Lord's promise—"If ye shall ask anything in My name, I will do it"—and have seen God prevail. For nine or ten years we had worked and prayed for a certain man in the community. He became a special object of their prayers, and they entered into the fellowship of God's sufferings for him. This past spring he was happily converted, and they knew something of God's rejoicing.

Several members of the W.M.U. have been unusually faithful in seeking to win the Jews in our community to Christ. They visited them first and told them of their friendship and of their desire to be of help, especially in matters of the spirit. To this the Jews expressed surprise, saying that they did not think the gentiles cared for them. Our women gave them New Testaments in Hebrew and tracts and pamphlets about the Savior. In one home they were invited to hold prayer-services. In another the Jewish mother said she was trusting Jesus but was afraid to let it be known, for fear of the Jews. It is a difficult work and requires much love, patience and tact, but these women are doing it.

Many of the teachers in our Sunday school are active workers in the W.M.S. One of them, like Lydia, is wonderfully faithful and is a skilled soul-winner. As soon as she receives a new class in the fall she adds all of the girls' names to her prayer-list and storms the Throne of Grace for them. She has a personal interview with each of them and discovers their spiritual condition. It is a rare thing for any girl to leave her class without having accepted the Savior. Missions is a very real matter with her, for her heart is aflame for the lost.

One of the finest pieces of Christian work in our city is being done in the city jail by a group of our W.M.S. members. Through prayer, God put it upon their hearts to go to the jail each week and talk with the men and women. They have had some very happy experiences and have also witnessed sights that have made their hearts bleed. Behind the bars they see the victims of lawlessness and sin, and they speak a kindly word for the Master and point the prisoners to the sinner's Savior and Friend. There have been a number of conversions. One of the men told me that the sight of these Godly women bowed in prayer before his cell was too much for him. He said that it took him back to his home and his Christian mother, and that the Holy Spirit brought conviction and repentance. The jailer says that there is a different spirit in the jail since these women began going there each week.

# Mission Study

Southwide Chairman: Mrs. Una R. Lawrence, Mo.

Suggestions by Mrs. Wm. McMurry, Tenn., for Teaching

## "STAND BY for CHINA"

(See also page 12.)

**General Aim:** To create in the hearts of Christian Americans sympathy for China

### Session I

**Aim:** To introduce the class to the Chinese

**Atmosphere.** Get together as many objects and curios as you can secure in your community, such as: United States, Christian and Chinese flags, paper lanterns (made out of flowered wall-paper) chop-sticks (two slender pieces of wood about the size of a new pencil) straw fans (made in China), rice and wheat, samples of Chinese writing (see mission magazines). For fifty cents each a Chinese village and a set of Chinese panel-posters may be bought from State Baptist Bookstore.

**Methods: Question and Answer.** Open the class by asking the question: 1. What do you know about Chinese customs? Two members in Chinese costumes may illustrate some of these: Chinese greeting (shakes his own hand), family name first, mode of writing (brush), how to use chop-sticks, principal food, the way to read a Chinese book etc. 2. What are some of the characteristics of the Chinese people? List on blackboard as class suggests them. Tie together with your own comments and supply needed information.

### Session II

**Aim:** To show what were the first contacts between China and the west

**Atmosphere.** Clear away everything but the flags. Use a large map of China or Asia. Mark with a crayon (the position of the Great Wall.

**Methods: Poster Outlines.** Make two posters illustrating trade and religion: a ship and a cross. On the first, paste bits of silk cloth, a few leaves of tea and grains of rice; on the other, pictures of a Bible and a compass, a small calendar, a little map of China, a capsule, print the word Treaty.

**Lecture.** General introductions to trade and religion. Handle discussions separately.

**Special Assignment.** 1. Marco Polo. See encyclopedia and *Travels of Marco Polo*. Use map and poster.

2. First Catholic missionaries. Use poster

3. Dr. Paul Hsu

**Dramatization.** Work out two scenes in the controversy over the calendar. pp. 41-44. Scene I. Verbiest and Yang before the emperor. Scene II. The Contest

4. Contributions of other early missionaries. Use poster.

### Session III. Chapters 3 and 4

**Aim:** To show the need for missionaries in China; their work

**Atmosphere:** Order from Baptist Foreign Mission Board, Richmond, Va., paper gods (10¢ each) and spirit money (25¢). Buddhas can be found in ten cent stores. Arrange on a table with a tiny shoe, Chinese writing (samples) and a small undressed china doll on a little black tray.

**Methods: Question and Answer.** Open the session with the question: Why send missionaries to China? List on blackboard reasons given (religion, lack of education, ignorance of medicine). Develop. *Special assignments* will take care of detailed information about the religions: Robert Morrison, Miss Tseng, James Yen, Peter Parker, Dr. Claude Barlow and southern Baptist hospitals. (See report of Foreign Mission Board in the 1940 SBC minutes and *Healing and Missions*.)

### Session IV

**Aim:** To show how Christianity fostered democracy in China

**Atmosphere:** Sun Yat-Sen Mausoleum Views (set of 6, price 50¢ from State Baptist Bookstore). Mount on cardboard.

**Methods: Lecture.** China under the Manchus. See encyclopedia. Review part of Chapter II which deals with the Manchus. Cull from pages 105 and 108.

**Special Assignment.** 1. Concise story of Sun Yat-Sen. Cull facts from the whole chapter.

**Discussion.** 1. What were the most significant cross currents in the career of Dr. Sun? The discussion should reveal the far-reaching influence of Christianity in both China and America.

2. Can you justify the failure of the United States to recognize the new Chinese government? The outcome

## Session V

**Aim:** To high-light Christian influence in the making of a new China

**Atmosphere.** Add pictures of the Chiangs from current secular magazines and issues of *The Commission*. Use map. Color black the sections occupied by the Japanese.

**Methods: Lecture and Scroll Outline.** Use wrapping paper or ceiling wall-paper finished off with lengths of broomstick painted black. Print the following on the scroll:

1. Christianity at Work  
A. In the Chinese Government

1. Chiang Kai-Shek
2. Madame Chiang
3. Officials and Leaders. Glean from whole chapter.
- B. In the New Life Movement
- C. In the War
1. Nationals
2. Missionaries

Question the class for facts in developing the outline.

Discuss: What is the present attitude of China and America toward each other? (Bring the far east situation up-to-date).

Suggestions by Mrs. Wm. McMurry, Tenn., for Teaching

## ROGER WILLIAMS—HIS LIFE, WORK and IDEALS

(See also page 12.)

### To the Teacher:

**General Aim:** To set before the class the basic principle on which the American Republic was founded—namely, separation of church and state as advocated by Roger Williams

Reproduce on poster-board the black and white pictures in the text depicting the life of Williams. They will add immeasurably to the effectiveness of the teaching plan.

The outline of the text may be made in sections on poster-board, on a blackboard or on brown wrapping paper. Use colored chalk on the blackboard, crayons on the wrapping-paper, black and red ink on posters. Select different colors for the principal divisions.

The outline is an attempt at a chronological arrangement of the events in the life of Williams. The teacher will have to glean from various chapters to gather all information which bears on a single event. The high points in the debate can be worked in under *Principle of Religious Liberty*.

Choose striking and emphatic sentences (one or two for each session) to print on streamers which may be made out of wrapping-paper or strips of domestic. Gummed letters, one and one-half inches high, can be bought from State Baptist Bookstore.

The following questions for discussion can be taken up where they belong in the outline development:

1. Is it a violation of the principle of separation of church and state for the Bible to be read in the public schools of America?
2. Should a Christian college have compulsory church attendance?
3. Should taxpayers' money go to the support of parochial schools?
4. Was the appointment of Myron Taylor to the Vatican a violation of our Bill of Rights?

5. Are our "Blue Laws" in accord with the principle of freedom of conscience in religious matters?

**Special Assignments:** (1) The Bill of Rights, first ten amendments to the U. S. Constitution. (2) Baptists and the fight for religious freedom in other colonies

### Session I

#### I. Introduction

- A. Preface
- B. Williams' Religious Background in England

#### II. Childhood—Picture, Page 8

- A. Ancestry
- B. Birth

#### III. Youth and Young Manhood—Pictures, Pages 38, 42, 50, 62, 84

- A. Environment
- B. Schooling
  1. Sir Edward Coke
  2. Charter House
  3. Cambridge
- C. Protests against Religious Intolerance in England
  1. Controversy with Bishop Laud
  2. Sees Dissenters Punished
  3. Flees to America

### Session II

#### IV. Life in America

- A. In the Massachusetts Bay Colony—Pictures, Pages 46, 22, 184, 56
  1. Arrival
  2. Call to Boston Church
    - (1) Conflict with Puritans
  3. Experiences at Salem
    - (1) Conflict with Puritans (Continued)
    - (2) Seeks Haven at Plymouth
      - (a) Missionary to the Indians (Concluded on Page 31)



# Book Reviews

Miss Willie Jean Stewart, Tennessee

**STAND BY for CHINA:** Gordon Poteat, Friendship Press, New York, 1940; Pages 181; Price \$1 in Cloth, 60c in Paper

HERE isn't a dull moment in this book, because Gordon Poteat can write. Moreover, he has found a new angle to write about—this in spite of the welter of books about China which have been produced since the present "incident" and before. "Few Americans realize how intimately the United States has affected the modern resurgence of China", he says and later adds: "American missionaries were pioneers in establishing the schools that gave to Chinese youth the ideas that produced the Chinese renaissance. . . . Many of the highest positions in the present government of China and in the professions are held by graduates of American colleges. . . . The revolution that overthrew the Manchu dynasty and set up the Chinese Republic was inspired by the American experiment in democracy".

**ROGER WILLIAMS—HIS LIFE, WORK and IDEALS:** C. S. Longacre. Washington, 1939, Religious Herald Association; Pages 191; Price \$1

RELIGIOUS freedom is endangered throughout the earth. Russia denies God. The German state controls the German church. Even the Pope is careful not to overstep the bounds of Il Duce's forbearance. Americans themselves look on, for the most part, with indifference at patent encroachments on their time-honored principles of separation between church and state. It is for this reason that this book has been chosen for review here.

It is not a well written book and certainly it is not well organized. It does not, as its title would indicate, tell the

Working out this thesis, Doctor Poteat brings China and the Chinese people to life, often carelessly and, seemingly, quite incidentally but always with that sure touch of the artist. He shows how the two countries have influenced each other and in what warm ties of friendship and sympathy they hold each other. "China Speaking"; "East Meets West"; "What's the Use of Missionaries?" "Call the Doctor!" "A Country Boy and an Empress"; "We Are Building a New Nation"—these chapter headings, however much they intrigue the imagination, hardly suggest the wide sweep of the book's brief but unhurried story of Chinese-American relations. A book to enjoy as well as to profit by, yet admirably adapted for study, we hope that none of our women will miss it. (See also page 10.)

story of Roger Williams' life or his work. It is repetitious and often tedious. Yet it is a compelling document for religious liberty, one which every American and particularly every Baptist should read and consider. For, as the author says: "It is a well-known axiom that a truth neglected is a truth lost".

The book tells the story of Roger Williams' struggle for religious freedom and gives his arguments for absolute separation between civil and religious authority which later resulted in that separation between church and state which (Concluded on Page 31)

# Circle Program

**EXPLANATORY NOTE:** With this New Year there is inaugurated in this magazine this new department in eager expectation that it will stimulate interest in the circles. The program suggestions for the year were supplied by Mrs. M. F. Chapin of Jacksonville, Fla. The program leader will call for hymns and prayers as the program progresses. Each circle is urged to make available for its program participants the two monthly magazines as referred to in the following program outline. (See also page 39 of 1941 W.M.U. Year Book.)



## CIRCLE PROGRAM TOPIC: ENLISTMENT

"Neglect not the gift that is in thee".

**Devotional:** The Woman of Canaan—Matt. 15:21-28

**Circle Chairmen's Plans to Enlist through**

Mission Study  
Stewardship  
Personal Service

—Missionary Education of Young People  
—Prayer

**Article by Mrs. W. J. Cox:** Intercessory Prayer and Missions (See January issue of *The Commission*).

**Story of Home Mission Enlistment** (Select one from January issue of *Southern Baptist Home Missions*.)

**Article by Rev. A. R. Crabtree:** Winning Brazil through Trained Native Ministry (See January issue of *The Commission*).

**Home Mission Story** (Select one from January issue of *Southern Baptist Home Missions*).

**A Virgin Mission Field—Chile** (See article in January issue of *The Commission*).

\*Subscribe at 50c a year from Baptist Foreign Mission Board, Richmond, Va.

†Subscribe at 25c a year from Baptist Home Mission Board, Atlanta, Ga.

THURSDAY  
Dr. M. N. McCall, superintendent of  
basic work, and Mrs. McCall (*Mabel Ly-*  
*ons*), vocational-educational work, H  
ville, Ohio  
They have planted them; you can see  
them grow; they grow; you can see  
them grow; you can see them grow.  
12-2-2



## Calendar of Prayer for January

### 17—FRIDAY

Woman's Missionary Union of Brazil  
Remember that thou magnify His work  
which men behold.—Job 36:24

### 18—SATURDAY

Rev. and Mrs. J. I. Hart (Tennessee  
Hamilton), evangelistic workers, Antofa-  
gasta, Misses Agnes Graham and Con-  
nie Brown, educational workers, Temuco,  
Chile; also Sarah Hart, Margaret Fund  
student  
I will wait on Thy Name; for it is good  
before Thy saints.—Psa. 52:9

### 19—SUNDAY

Mrs. W. B. Bagby (Anne Luther), Mrs.  
A. B. Langston (Louise Diegel), emer-  
itus missionaries from Brazil  
Those that wait upon the Lord they shall  
inherit the earth.—Psa. 37:9

### 20—MONDAY

Rev. and Mrs. W. Iron, Pawbuska, Rev.  
and Mrs. J. Stonerod, Red Rock, Okla.  
workers among Indians  
The Kingdom of God is not in word but  
in power.—1 Cor. 4:20

### 21—TUESDAY

Dr. and Mrs. R. A. Tyler (Mary Louise  
Miller), Rev. O. I. Quirk, Tokyo, Japan  
Offer the sacrifices of righteousness, and  
put your trust in the Lord.—Psa. 4:5

### 22—WEDNESDAY

Woman's Missionary Union of Argentina  
Uruguay  
Bless ye God in the congregations.  
—Psa. 68:26

### 23—THURSDAY

Misses Hazel Lee Bower, Beryl Young,  
Anonia Gerald, Acadia Academy, Church  
Point, La.  
The heart of the wise teacheth his mouth  
and addeth learning to his lips.  
—Prov. 16:23

### 24—FRIDAY

Misses Pearl Dunstan (Ruth Kendall) and  
Elizabeth Saunders, educational workers, Rio  
de Janeiro, Brazil  
Give thanks unto the Lord, call upon His  
name, make known His deeds among the  
people.—1 Chron. 16:4

### 25—SATURDAY

Dr. and Mrs. C. G. McDougal (Nannie  
Berrett), Misses \*Blanche Groves and  
\*Sophie Laurens, educational workers,  
Soochow, China  
Who is able to stand before this holy Lord  
God?—1 Sam. 6:20

### 26—SUNDAY

That the "Baptist Soul-Winning Crusade"  
may grow in power this New Year  
The Lord said . . . Go out into the high-  
ways and hedges and compel them to come  
in.—Luke 14:23

### 27—MONDAY

Annual mid-year meeting of W.M.U. Ex-  
ecutive Committee and state W.M.U. ex-  
ecutive secretaries, Birmingham, Ala., Jan.  
27-30  
That all the kingdoms of earth may know  
that Thou art the Lord God.  
—II Kings 19:19

### 28—TUESDAY

Rev. and Mrs. W. Fielder (Maud Albr-  
iton), evangelistic workers, and Dr. and  
Mrs. S. E. Ayers (Winnie Bennett), medi-  
cal work, Chengchow, China; also \*Gilda  
Jean and Byron Fielder, and William and  
Virginia Ayers, Margaret Fund students  
The name of the Lord is a strong tower,  
the righteous runneth into it and is safe.  
—Prov. 18:10

### 29—WEDNESDAY

Rev. and Mrs. J. W. Gardner, Waco, Tex.,  
Rev. and Mrs. C. F. Landon, Commerce,  
Okla., workers among deaf  
Who His own will have our sins in His own  
body upon the tree?—1 Pet. 2:24

### 30—THURSDAY

Rev. and \*Mrs. A. C. Donath (Christiane  
Breastle), evangelistic workers, 1 Miss  
Hattie Gardner, educational worker, Shaki,  
Nigeria  
Only take heed to thyself, and keep thy  
soul diligently.—Deut. 4:9

### 31—FRIDAY

Mrs. C. K. Dozier (Maud Burke), (Rev.  
and Mrs. E. B. Dozier (Mary Ellen  
Wiley), Fukusaka, Japan, educational  
workers  
Thou art a gracious God and merciful,  
slow to anger and of great kindness.  
—Jonah 4:2

†Attended W.M.U. Training School  
†Attended Southwestern Training School  
†Attended Baptist Bible Institute  
†On Furlough  
†Former Margaret Fund Students

# Bible Study

Elia Broadus Robertson, Kentucky

## SOME PSALMS for TODAY

Psalm 146—"Help of the Helpless"

ANY a Christian in these troubled times has found fresh comfort in the Bible—in the experiences of the saints, in the messages of prophets and apostles, in the Gospels. To many the psalms seem to glow with new life, the expression of struggles and joys very like our own. The psalms chosen for our year's study are short, and it is hoped we'll learn them by heart. "The long-drawn music of the Psalter," says Dr. McLaren, "closes with five hallelujah psalms, which have constantly swelling diapason . . . until the melodious thunder of the last calls upon everything that hath breath to praise Jehovah".

This first of the five is chosen for the people in it, like those over whom we have been breaking our hearts for many months—the oppressed, the prisoners, the refugees and wanderers, forlorn war-widows and children. Some of these are in our own land, and so are the starving, the blind and the criminals. But we see the righteous too; and the sharp line you will always find in the psalms, from the very first one, between the way of the wicked and the good and how God deals with each. Here He thwarts the plans of the evil-minded but shows His love to the righteous.

Go back to the beginning. After that first exultant "Hallelujah", the psalmist says that as for himself he will praise and give thanks to God continually as long as he lives. In two other psalms we find this same resolve (64:3 and 104:33). Dr. Broadus had a sermon on "The Habit of Thankfulness", in which he used to tell of a happy young bride and groom, who determined to make this habit a part of their new life together, and how it enriched their hearts. Cannot we join in this good resolution, to "give thanks at all times", or as Paul puts it, "In everything give thanks"? Dr. Broadus quotes an old ditty as saying: "Bress de Lawd, it allus mout be wuss!" He urges that habitual thankfulness quiets repining, soothes distress and anxiety, enhances enjoyment and hope, deepens penitence and endurance.

Look at the 146th Psalm again. Two verses describe the folly of blindly depending upon man, whether one of high birth or any "son of Adam"—for he may be snatched away by death. In contrast, happy is he whose hope and whose trust are in Jehovah, the God of Israel, "maker of Heaven and earth", the God of truth and justice, who gives to every man the special help he needs: fair play for the oppressed, food for the hungry, sight for the blind, hope for the downcast, safety for strangers and the bereft—worthy indeed is our King to be praised from one generation to another. Again "Hallelujah"—and remember that the word means exactly "Praise God". Let us make it, "Praise God from whom all blessings flow!"

Give thanks that Jesus is the Prince of Peace and that every Christian everywhere has indwelling "the peace that passeth all understanding".

# Business Women's Circles

Prepared by Miss Katherine Abbe, N. C.  
Student in Missionary Education Course I  
W.M.U. Training School, Louisville, Ky.

**Poster and Invitation Suggestions:** On a large white poster sheet outline a map of Southern Baptist Convention territory. Against this map sketch or paste a cut-out figure in a long, white robe with a trumpet lifted to her mouth. The trumpet will be in the center of the map, with the figure extending somewhat below the map. The general location of your community might be indicated on the map. Above the map, print "O Zion Haste" and below, "To Make Him Known in Our Community".

If individual invitations are used, an outline of an open hand may be sketched on a correspondence or postal card. The following will be written on the card: "Are our hands busy with other work than His? Let's use them in making Him known in our community. Business Women's Circle, Place, Time, Date".

**PROGRAM OUTLINE**  
TOPIC: "An Urgent Gospel Where We Live"

Hymn for Year—"Jesus Saves"

Watchword for Year—Psalm 67:2

Bible Study—"Help of the Helpless" (Page 17)

Prayer—Praising God for His goodness to us

**Dedicated Hands** ("A Stream-lined World", Page 20), given by program chairman. As we enter the New Year, we indeed find a world in dire need. In the stream-lined world in which we live we have many ways of evading work. Yet few other periods of history have presented such a great need for work. Hands symbolize work. Are our hands wholly dedicated to His work? Are we reaching the lost world with them? Certainly at the beginning of the New Year we shall want to set our hands apart for the task of giving an urgent Gospel to a world in dire need.

**Swift Hands** ("Urgency of the Gospel" Page 21)

**Outreaching Hands** ("Where We Live", Page 23). In our vision of the world's needs we cannot afford to be either too far-sighted or too near-sighted. Our vision must be all-inclusive. We do not want to forget our Jerusalem in our far-sightedness nor do we want to forget the "uttermost parts" in intense near-sightedness. However, our outreaching must begin in our own community if it is to go to the ends of the earth.

**Searching Hands** ("Personal Service Finds the Need", Page 24). The personal service chairman might well give this discussion, correlating with the material a brief discussion of some of the needs of your community.

**Busy Hands** ("Personal Evangelism Tells the Good News", Page 25). Did you know that statisticians report that the population of the non-Christian world is growing at the rate of about 6,000,000 people annually? Did you know that one out of every three people in our southland is unchurched and that the increase in population in the southern states annually is said to average about 133,460 over and above the gains of all the churches?

**Uplifted Hands** ("Tarry for Power", Page 26). Emphasize particularly the W.M.U. plans for prayer and mission study. Encourage subscriptions to *Royal Service* at the beginning of the New Year.

**Consecrated Hands** (by Program Chairman). Are our hands wholly dedicated to Him? Are they swift, outreaching, searching, busy, uplifted? Then they are effective hands in His service. Use poem, "Jesus Christ—and We". (See *Christ and the Fine Arts* by Cynthia Maus, page 712.)

**Period of silent prayer** that our hands may be effective in meeting the urgent needs where we live and to the ends of the earth in 1941. The prayer will be closed by program chairman or some other person who repeats as a prayer the poem at the end of "The Old Year and the New" (page 28).

# Program Plans

Prepared by Miss Dorothy Green, Africa  
Student in Missionary Education Course I  
W.M.U. Training School, Louisville, Ky.

**Poster Suggestions:** Pictures of airplanes, stream-lined trains, ocean-liners and automobiles may be cut from magazines and pasted on a plain background, either white or an attractive color. Parallel, horizontal lines may be drawn behind them to indicate speed. In the center of the poster should be printed in large, black letters the one word "WHITHER?"

**Program Suggestions:** The material given (pages 20-28) offers numerous possibilities to those chosen to present it to the members of their Woman's Missionary Society. A survey of it shows that it readily divides itself into three general discussions, each discussion using two topics of the program material as follows:

I. Setting in Which We, as Christians, Live

1. "A Stream-lined World" (Page 20)

2. "Urgency of the Gospel" (Page 21)

II. The Need at Our Doors

1. "Where We Live" (Page 23)

2. "Personal Service Finds the Need" (Page 24)

III. Bringing Jesus to Them

1. "Tarry for Power" (Page 26)

2. "Personal Evangelism Tells the Good News" (Page 25)

A most effective way to present these topics is in the form of a simple pageant or pantomime as each topic is discussed.

The first discussion, which gives our modern "setting", may be illustrated not by action but simply by toy air-planes hung from the ceiling or by pictures of our modern means of transportation placed at the front of the room, preferably on a stage, though the program can be presented without a formal stage. As the topics give the "setting" for our program, the room or stage should give the "setting" for the pageant.

As the second speaker tells of the need at our door, of the opportunities of presenting Jesus to those around us, quietly across the stage may pass some of the people illustrating the contacts we make every day. There may be a milkman, a grocery-man, a vegetable vender, a paper-boy, a Negro, little children, school boys and girls and any others who are applicable to the local community.

In the third division, as the speaker urges that we "tarry for power", the pageant may show a neatly dressed woman kneeling in prayer, studying her Bible and reading *Royal Service*, *The Commission*, *World Comrades* or others of the missionary magazines. Then, as the speaker discusses "Personal Evangelism Tells the Good News", the woman may rise, point to cross at the back of the stage, then step out, extending her left hand in a gesture of love and invitation to those around her. Finally, all those who have passed across the stage come back and gather around her. The pageant and program close as all fix their eyes upon the cross.



# Program Material

Mrs. C. D. Cressman, Tennessee

**THEME for YEAR: An Urgent Gospel—the World's Dire Need**

**TOPIC for MONTH: An Urgent Gospel Where We Live**

Hymn for Year—Jesus Saves

W.M.U. Watchword—Laborers Together with God: *1 Cor. 3:9*

Watchword for Year—That Thy way may be known upon earth, Thy salvation among all nations—*Psalms 67:2*

Bible Study—*Psalms 146*—"Help of the Helpless" (Page 17)

Prayer praising God for His goodness to us

Hymn—We Praise Thee, O God

—A Stream-lined World

Urgency of the Gospel

Solo—Speed Away

—Where We Are

Personal Service Finds the Need

Personal Evangelism Tells the Good News

Hymn—I Love to Tell the Story

Prayer that we may be faithful in giving the Gospel to those in our own community

Tarry for Power

The Old Year and the New

Prayer

## A STREAM-LINED WORLD

**W**E are entering the year 1941 in a stream-lined world. The word "stream-lined" is a comparatively new one in our vocabulary and it has come to denote all things ultra modern—all things designed for maximum efficiency and speed. Such a word describes the world of 1941—a world which has reached such efficiency in all pursuits and modes of life that we are made to marvel at its progress and development—a world geared for such high speed that it makes us dizzy to think about it.

One hundred years ago the fastest travel on land was at the rate of a horse on sea, at the rate of a sailboat; and travel in the air for man was considered an impossible dream. But modern inventions have made it possible for man to travel at an incredible rate of speed. He can take a fast train or an automobile and travel 90 miles an hour. He can go aboard a great ocean-liner and cross the Atlantic or the Pacific in a few days, or he can use an airplane as his means of transportation and fly with the birds through the air at the rate of hundreds of miles an hour. To go across our country from ocean to ocean was once an arduous journey requiring many weeks but now the trip can be made by train or auto in a few days and by airplane in a few hours. When the Pilgrims crossed the Atlantic it was a journey of three and a half months but now it can be made in less than five days by steamship, and Lindbergh spanned the ocean in his plane in 38 hours and 12 seconds.

While man has been learning to travel over land, water and through air at such a rapid rate of speed he has, in the transportation of his words, sounds, sights and thoughts absolutely obliterated all space. The telephone, telegraph and cable-

graph make it possible for messages to travel through space faster than lightning. With the radio the whole world can hear spoken words at the same time. Photographs are flashed around the world by radio waves; and television brings distant sights to instant view.

Yes, the world of 1941 is stream-lined. Everybody is in a hurry. Everybody is moving from place to place as rapidly as possible. Speeding automobiles jostle one another on the highways. Flying airplanes buzz in the air above us. We sit in our homes at night and read or hear the day's happenings of the whole world. In this day of speed it is appropriate to think of the necessity of using speed in giving the Gospel to a lost world. So we are using as our program theme for 1941—"An Urgent Gospel—the World's Dire Need". In this world of speed we, who know the world's need of the Gospel of Jesus Christ, should realize the necessity of speeding that Gospel to the hearts of earth's lost people as rapidly as possible.

In this our stream-lined world of speed,  
When all must hurry to exceed,  
May we remember day by day  
To speed the Gospel on its way.

While with an auto's speeding power  
We ride at sixty miles an hour,  
The Gospel chariot too must roll  
On wheels of speed from pole to pole.

While riding on our stream-lined trains,  
That speed across the hills and plains,  
Let's ne'er forget—a world's dire need  
Requires a Gospel sent with speed.

While sounds go speeding 'round the  
world  
And through a radio are hurled,  
We must broadcast God's saving Word  
Till every man on earth has heard.

While airplanes above us fly,  
On bird-like wings that split the sky,  
The message of God's saving grace  
Must also fly from place to place.

Yes, in this stream-lined world we know  
To speed the Gospel we must go;  
No time to loiter, none to waste,  
The business of the King needs haste.

## URGENCY of the GOSPEL

**G**OD moves very slowly. He makes promises and then waits for centuries to fulfill them. He makes plans and waits through millenniums to carry them out. Four thousand years passed after His promise of a Redeemer before Jesus came into the world in fulfillment of that promise. But there is no suggestion that the followers of Jesus are to be slow about giving His message of redemption to a lost world.

From the very beginning there was an urgency about the Gospel. When Jesus began His ministry the arresting message that sounded forth to the people was, "The Kingdom of Heaven is at hand", suggesting that they must be alert to take advantage at once of the wonderful opportunities at their very hands. Jesus made much use of the words "immediately", "straightway", "suddenly", "in haste"—all suggesting the urgency of His mission. He said of His own work: "I must work the works of Him that sent Me, while it is day: the night cometh when no man can work". The message to the women who came to the sepulchre looking in vain for the dead body of Jesus was: "Go quickly and tell", indicating that there must be no delay in telling the good news of the risen Lord. The only suggestion of any waiting was the command to tarry in Jerusalem until power should come from on high; and then these followers of Jesus, endued with the Spirit of Power, were to go with all haste to carry the Gospel to the whole world. Not since the resurrection angel said, "Go quickly and tell", has there been greater urgency for haste in telling the Gospel's story than there is now.

**Great Need**—The first urgency is found in the world's dire need. Of the world's almost two billion people, only six hundred million are Christians. That means that the world is 29.6 per cent Christian and 60.4 per cent non-Christian. Dr. Alldredge reminds us in his *Handbook* year after year that the world is growing heathen at the rate of six million yearly. That means that the world's population is increasing at a far greater rate than the number of Christians. This situation is responsible for conditions in the world today—nations destroying each other in useless warfare, people losing their liberty and all chances of individual development, prosperity and happiness; millions sick with all kinds of loathsome diseases; millions starving to death; millions wandering from place to place without home or shelter; millions worshipping false gods in an effort to find some light of hope for their darkened souls—more than a billion people hopeless, loveless, lost! Such a picture makes it imperative that we hasten, immediately, straightway, quickly, with all speed to carry to them the Gospel which will give them hope for their hopelessness, love for their lovelessness and salvation for their lost souls and lost lives.

**Great Opportunities**—Not only great need but also great opportunities demand that we hasten with the Gospel to earth's lost people. Each wind that sweeps the ocean brings the glad tidings of people eager to hear the Gospel and of evangelistic victories around the world. Dr. Maddy tells us that five hundred new missionaries are needed to adequately meet our foreign mission opportunities. Home mission opportunities also demand a great increase in our work. We must hasten to give the Gospel to lost people because opportunities may pass. A few years ago we were saying that every nation in the world was open to the Gospel but that is no longer true. Three-fourths of southern Baptist mission territory is directly involved in the conflicts now raging in Asia, Africa and Europe. Dr. Maddy writes: "Many doors once open to the Gospel are now shut and some doors still open are rapidly closing against us. The terrible wars now raging in the far east threaten the continued existence of much of our foreign mission work". So let us hasten to enter every door still open and to meet every challenging missionary opportunity before it shall pass by.

**The Time Is Short**—The New Year always reminds us of the passing of time. At this season we say often to each other, "How fast time flies!" Because time is passing we must hasten to meet every missionary opportunity. Every time the clock ticks many people pass into eternity. Every day, every minute are precious with missionary opportunities and we can't afford to lose any of them. The time with each of us as individuals is short. At best we can be in this world only a few years. The day of our lives moves to its sunset; therefore we must hasten to give the Gospel to as many people as we can "ere the night cometh". When Dr. E. A. Nelson, known as the "Apostle of the Amazon", was 76 years old and on a much delayed and much needed furlough in the United States, he petitioned the Board to let him go back to his beloved work in the valley of the Amazon. The Board's doctors advised against it but the veteran missionary, on his own responsibility and with only the salary of an emeritus missionary, went back to minister to his spiritual children in that needy land. By correspondence he and Dr. Bratcher, the home missionary secretary of Brazil, had arranged to meet at the headwaters of one of the tributaries of the Amazon and start from there on an evangelistic tour lasting many months. When the two missionaries met, without long salutation, Dr. Nelson said: "Let us be going. The time is short and we must be preaching". In a few days "the old hero of the cross was stricken and Dr. Bratcher buried him in the jungles of Amazonia for whose people he had died". Dr. Maddy, after telling this story, adds: "For multitudes in heathen darkness 'the time

is short'. It behooves pastors, missionaries, secretaries—one and all—to be busy preaching the everlasting Gospel of salvation through Christ".

#### WHERE WE LIVE

**B**OOKER T. WASHINGTON, the eminent Negro educator, told the story of a ship out at sea without drinking water. The passengers were famishing with thirst. Seeing another ship drawing near, a distress cry was sent out—"Bring us water!" The surprising answer came, "Let down your bucket where you are". Not understanding such a reply the distress signal was again sent. And back came the answer. A third time went the appeal, "Send us water or we die". And a third time came the answer, "Let down your bucket where you are". Then it was that a bucket was let down from the ship of thirsty people and the water drawn up proved to be pure and refreshing, fit to drink and to save the lives of all on board. Though they knew it not the ship was in the mouth of the Amazon River. The passengers were ready to die with thirst surrounded by good drinking water. All they needed to do was to let down the bucket where they were.

It is fitting as we begin a year's program study on "An Urgent Gospel" that we should first "let down our bucket where we are" as we consider the evangelistic opportunities in our own communities and the need of hastening to spread the Gospel right where we live. In our enthusiasm for world-wide missions there is danger that we forget that our own community is a part of the world. In considering the needs of people far away we may forget the needs of people close to us. Sometimes we are enthusiastic about giving the Gospel to "those poor black people" in Africa but show absolutely no interest in the thousands of black people in our own city. We weep over the sad conditions of lost people in China, Japan and Europe but have no concern for the foreigners in our own neighborhood. We are much interested in the Jews in Palestine but never think of sharing the Gospel with our Jewish neighbors. We talk eloquently and with great feeling of a billion lost souls in the world but do nothing to reach the one lost soul next door.

We think that Jesus would say to us, even as to the first Christians, "Begin at Jerusalem". At that time Jerusalem needed the Gospel as much as any other part of the world. And today, each one of us lives in a Jerusalem which needs to be told about Jesus.

**Right where we live is great need!**  
**Right where we live is great opportunity!**  
**Right where we live is our first obligation!**

Some months ago in one of our cities two women discovered down on the banks of the river, living in shacks and house-boats, a group of people absolutely untouched by the Gospel. They were poor, ignorant, degraded and sinful—as much heathen as the people we read about and weep over on the rivers of China. These are not in China but right here **where we live!**

Some earnest Christian women began holding cottage prayer meetings in the country community where they lived. They were amazed at the conditions they discovered. In one home was a man who said, "I haven't heard a sermon in fifteen years". In another home a woman whispered: "Could you get me a Bible? I want one so much!" This is not in Japan but right here **where we live!**

When a religious census was being taken a certain woman was asked "Is your husband a Christian?" The startling answer was, "Well, I don't know as I ever heard him say". When questioned further she acknowledged that they had been married twenty years! This is not in South America but right here **where we live!**

Surely there is urgent need  
For a loving, kindly deed,  
For a Gospel sent with speed,  
Right where we live.

There are words which we should say,  
There are prayers which we should pray,  
There are those to win today,  
Right where we live.

While we obey our Lord's command  
To send His Word to every land,  
Let's not forget those here at hand,  
Right where we live.

There's a whole world lost in sin,  
There's a whole world we should win,  
So let us hasten to begin,  
Right where we live.

#### PERSONAL SERVICE FINDS the NEED

ALL too often, while we know in a general way that there is urgent need of the Gospel where we live, we have very little definite knowledge of definite needs. Woman's Missionary Union plans that each society shall have a Personal Service Committee whose first duty is to find the needs of the community. There may be near-by neighborhoods of Negroes presenting an urgent need of help which members of the Woman's Missionary Society could give. There may be foreigners in the community who should be reached with the Gospel message. There may be jails where prisoners could be won to Christ. There may be institutions where inmates need to be told about Jesus. There may be underprivileged children who need immediate training in a Good Will Center or a Mission Sunday School. There may be homes where a cottage prayer meeting would bring light to those lost in the darkness of sin. There may be dire need of the Gospel message presenting challenging opportunities for personal service about which we know nothing. An alert Personal Service Committee will be constantly finding these needs and making plans whereby they may be met. A survey of each community should be made at least once a year in order that the needs and opportunities may be discovered.

Often the question is asked, "What personal service can we do?" When there is a Personal Service Committee on the lookout for community needs such a question will never be asked but instead the question will be "How can we minister to all these needy situations?" We do not believe that there is a community in all the world where there is not an urgent need of the Gospel. The Personal Service Committees of our societies must comb their communities to find these needs. Great are the opportunities and great are the responsibilities of these committees.

This work of finding needs should be done *immediately, straightway, in haste, speedily!* There is danger in delay. While we wait children may grow into criminals, foreigners may get a wrong conception of Christianity, prisoners may be released to commit other crimes, Jews may continue to feel that Christians have no interest in their souls. While we wait, people may go hungry, the sick may go uncared for, the lost may pass out into eternity without hope. While we wait our own homes may be contaminated. Germs from diseased bodies may be passed on to our own loved ones. Evil influences may contaminate our own children.

Even for selfish reasons we cannot afford to be slow about giving the Gospel to those around us, for the more Christian we make our own community the safer and happier will we and those dear to us be. Without delay let us find the needs of the community where we live and then hasten to meet those needs by being missionaries where we are.

#### PERSONAL EVANGELISM TELLS the GOOD NEWS

"He that winneth souls is wise". Through our gifts, our prayers and the work of the missionaries, whom we help to send, we can win souls in far-away places. But every one of us has the blessed privilege of winning souls *where* we are. Through personal evangelism we can tell the good news of salvation in our own communities.

Last year southern Baptists rejoiced in baptizing 261,155 people. This seems wonderful until we realize that there are almost five million southern Baptists. A little work in long division will show us that it took 18 southern Baptists to win one soul to Christ—that too in a year of a great evangelistic campaign. This shows us how little personal evangelism is being done, how few of us are personal soul-winners. This also explains the lack of spirituality in our churches and the delay in the spread of the Kingdom in our own communities and throughout the earth.

Surely, we who have found salvation in Jesus should *hasten* to give it to all those near us. We can hardly imagine Andrew loitering as he went to tell Peter the good news, "We have found the Messiah!" There is also indication that when Philip found Jesus he went *immediately* to tell Nathaniel about Him. The woman of Samaria when she found the Messiah was in such a hurry to return to the city to bring others out to see Him that she forgot to take her water-pot with her. It is the natural impulse of those who have found Jesus to hasten to bring others to Him. With people around us dying in sin we must go with all speed to win them to Jesus.

Some people are so much in earnest about this matter of personal evangelism that it is a plan of their lives never to let a day pass without speaking to someone about his soul. A certain man who had this as his ideal was ready to retire one night and, as he knelt to pray, realized that he had failed to speak to anyone that day. Unwilling to break his rule he dressed and went out into the street to see if he might find someone to whom he could speak. It was late and he hardly knew where he could go to find his opportunity. But as he walked along he saw a man approaching, walking slowly in a downcast manner. The Spirit seemed to say, "Here's your man". He spoke to the stranger, found that he was in a desperate state of mind and was even then contemplating suicide. In great earnestness the soul-winner told the man about Jesus. They prayed together, the would-be suicide accepted Christ and went on his way a saved man. Suppose the Christian had retired saying, "It won't hurt to miss speaking to someone about his soul this one day". What an opportunity he would have missed! We may be missing many such opportunities every day by not searching for those to whom we can tell the good news of salvation through Christ.

"Great multitudes of men are widely straying,

Out upon life's desert sands far, far away:

O child of God, are you for such ones praying?

In God's name go after them, win one today!"

### TARRY for POWER

**A** S urgent as is the need for speed in giving the Gospel to a lost world we must not hasten without power for the task. Jesus told His disciples to tarry in Jerusalem until they should be endued with power from on high and then they were to be His witnesses both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth. "Heralds of the Gospel must tarry for the promised power without which they go on leaden feet".

A visitor in a locomotive roundhouse was impressed by a notice conspicuously posted which said, "No engineer allowed to take his engine out of this roundhouse with less than 120 pounds of steam". Those engines gained in speed by tarrying in the roundhouse long enough to obtain the necessary amount of steam. Sometimes we start out to do God's work without "steam". If we but tarry for the power of His Spirit we will be able to do His work all the faster. The more power, the greater the speed.

**Prayer**—While the disciples tarried for the promised power they prayed. Between the ascension and Pentecost was a ten-day prayer meeting and then came the Holy Spirit enduing with great power those who had prayed. We can receive power for our work only by the same method. How weak we are because we do not tarry in the place of prayer! How helpless we are because we do not claim God's promises through prayer! We fail when we should succeed because we hasten to go to our tasks without waiting in prayer for God's guidance.

Woman's Missionary Union has splendid plans for aiding and inspiring her members to tarry in prayer. There are the Calendar of Prayer, Family Altar and Pray Ye pages in *Royal Service* offering helpful and convenient daily devotional plans. There is the nine o'clock prayer hour, making it possible for women though scattered far to meet at the same hour at the mercy-seat. There is the Intercessory League of Shut-Ins whereby those deprived of the privilege of active participation in Kingdom work may by their prayers render most valuable service. There are the three seasons of prayer of untold value to our missionary causes and to the individual women and young people who observe them. There are books on prayer to read and study. By all of these plans Woman's Missionary Union invites her members to tarry in prayer that they may receive power to hasten as witnesses for Christ.

Perhaps the most neglected of all W.M.U. prayer plans is the family altar. The speed of the stream-lined world in which we live has almost done away with the beautiful old Christian custom of a family gathering daily for a period of Bible reading and prayer. We say: "There is no time for daily devotions", "We can't get the family together", "Everybody is always in a hurry". With these and other excuses we try to explain why we do not have the family altar. But in our hearts we know that every family should have an hour of worship. Without doubt the breaking down of the family altar is largely responsible for the lack of reverence for sacred things in our children, for the loose morals of many of our young people and for the lack of spiritual power in the lives of Christians old and young. The family that tarries at the altar for prayer each day will go forth with strength to overcome temptation and with power to do in God's way all the tasks which the day brings.

**Study**—Another source of power is study. She who tarries to study the missionary message of the Bible and missionary work throughout the world will go forth with conviction and strength to hasten the spread of the Gospel. One cause of the slow advance of the Kingdom is the lack of information on the part of God's people about His Kingdom work. It is those who know the needs of a lost world and God's message for a lost world that go on winged feet to give that message to

a lost world. Therefore, Woman's Missionary Union offers study courses whereby any woman who is willing to tarry for study may become well informed and thoroughly prepared for the task of spreading the Gospel.

**Missionary Magazines**—Missionary magazines are a means of missionary education. Woman's Missionary Union has three wonderful monthly periodicals: *Royal Service* for members of the Women's Missionary Societies; *The Window of Y.W.A.* for members of Young Women's Auxiliaries; *World Comrades* for members of Girls' Auxiliaries, Royal Ambassador Chapters and Sunbeam Bands. Our two mission boards have their magazines: *Southern Baptist Home Missions*, giving information about our home mission work; and *The Commission*, giving information about our foreign mission work. At the beginning of this year effort should be made in every missionary society to increase the number of subscriptions to all these periodicals. One cannot read and use these splendid missionary magazines month by month without receiving inward power that will express itself in outward hastening to do the Lord's work.

Let us tarry in missionary reading, in study and in prayer. Then will we be prepared to go speedily to obey the Great Commission.

### The OLD YEAR and the NEW

**Leader**—We are standing between two years—1940 and 1941.

(A woman, carrying a placard with 1940 printed on it in large letters, enters from right and stands to right of **Leader** while a woman, carrying a placard with 1941 on it, enters from left and stands to left of **Leader**. It will be effective if the one carrying the 1940 placard is an elderly woman with gray hair and the one carrying the 1941 placard is a young woman.)

**Leader**—As a business man takes stock at the beginning of the year to ascertain the condition of his business—to see what he has made in the year just past and to plan advancement for the year ahead—let us also take stock as we look back on what our society has done in 1940 and forward on what we propose to do in 1941.

**1940**—I am the year 1940, the year that is gone. My records are made and cannot be changed. I am a part of the past which is gone forever but what you did and said and thought during my 366 days will influence all of your future life. I invite you to review how you used my days in the service of the Lord through your Woman's Missionary Society.

(Let each of the officers for 1940 give a brief report of the work done—number of members, number of new members, amount of gifts, number of tithes, number of mission study classes, personal service, prayer plans observed etc. When number of new members is given have a brief recognition service as all new members stand while words of welcome are spoken followed by a prayer thanking God for their coming into the society.)

**1940**—These are the records of the year that is gone. Behold the year 1940!

**1941**—I am the year 1941—the year that is coming in. I bring you 365 days which you may use as you please. I bring you a clean page on which you may write a new record. I bring you no failures and every chance to succeed. I bring you uncounted opportunities for work through your Woman's Missionary Society. What will you do with me—the year 1941?

(Let each of the officers for 1941 rise and tell briefly their aims for the new year.)

**Leader**—We stand between these two years. May we forget the things we have done in 1940 except as they inspire us to renewed effort in 1941. And as we enter this new year may we realize the urgency of giving the Gospel to lost people and



may we use every opportunity which the coming year offers to hasten with the message of Jesus' love to a lost world beginning *where we are*. Let us bow our heads for a New Year prayer.

(Pianist plays softly, "Where He Leads Me I Will Follow", while the *Leader* repeats the following poem by Havergal as a prayer.)

"Another year is dawning!  
Dear Master let it be,  
In working or in waiting,  
Another year with Thee!

"Another year of mercies,  
Of faithfulness and grace:  
Another year of gladness  
In the shining of Thy face.

"Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence all the days".

#### QUESTIONS for REVIEW and DISCUSSION

1. Discuss the speed of the modern day.
2. Give reasons for urgency in giving the Gospel to the lost world.
3. Discuss the urgency of giving the Gospel to our own community.
4. How does personal service find the needs of the community?
5. Discuss the needs of our own community.
6. What are we doing through personal service to meet these needs?
7. Discuss the importance of personal evangelism.
8. How many southern Baptists does it take to win a soul to Christ in a year?
9. Discuss the importance of tarrying for power before we hasten with the Gospel.
10. Tell how W.M.U. prayer plans help to give power for service.
11. Discuss the importance of the family altar.
12. Discuss the importance of subscriptions to missionary magazines.

#### REFERENCE MATERIAL

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

The Window of Y.W.A.	—World Comrades
Southern Baptist Home Missions	—The Commission
State Denominational Papers	
Southern Baptist Handbook for 1940.....	Dr. E. P. Alldredge
Personal Service Guide.....	Una Roberts Lawrence
Prayer.....	Dr. O. Hallesby

# Our Young People

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

## BEGINNING the NEW YEAR RIGHT

**A**S we greet each other with "Happy New Year" we cannot be unmindful of the awful suffering in the world. How can we dare say "Happy New Year" unless by God's grace we are doing our utmost that future new years will be happy for all the world's weary people? Work with young people in missionary education organizations is an effective means of helping the future. Every young people's director and every counselor and leader will cast about energetically to make 1941 a happy New Year through such fascinatingly excellent fostering and leadership that coming years may not be dark with destruction and death.

Check up on your supplies. There is no need for trying to work without tools with which to work. Have you the manual for the organization you are leading? This is sent free to any counselor by state W.M.U. headquarters on request. Have you a supply of the promotional leaflets which will help uninterested mothers know what the organization will do for her child? These are also ready for you to ask for from your state W.M.U. headquarters, stating number needed and organization for which requested. If you are a Girls' Auxiliary or Royal Ambassador counselor you have the help of the Guide especially for you, price 25 cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. Any counselor will be helped by careful reading of "Telling You How" (35c) and "The Way of Missionary Education" (50c) and can secure more fostering interest from the W.M.U. if all the women study "The Way of Missionary Educa-

tion", one of the required books on W.M.S. Certificate Course No. II. Suggest to your mission study chairman that she plan classes in this book early in 1941. Order all books from State Baptist Bookstore.

The young people's director should meet with all the counselors of her church for a study of "Telling You How" and for a conference in which plans for the work will be discussed. As young people's director do you have the leaflet "P's and Q's for W.M.U. Young People's Director?" It is free from state W.M.U. headquarters to all young people's directors and has careful outlines of their respective duties.

Manuals for all except the Sunbeams should be in the hands of the members so that they may learn the ideals, the plans, their duties as officers and committee chairmen or members, so that they will have a sense of belonging and an understanding of the purpose and scope of their organization. The Woman's Missionary Society may present these manuals or each member may be asked for the ten cents a copy but in one way or another let the Junior and Intermediate Girls' Auxiliary and Royal Ambassador members and the Young Woman's Auxiliary members have their own manuals and study them as 1941 begins.

Now is the time to encourage mothers to subscribe to *World Comrades* and *The Window of Y.W.A.* for those in their own home. The more copies of these excellent magazines read by your members the more enthusiastic they will be for missions. To offset the literature of false propaganda and hate abroad in our land, have these attractive magazines on the library table in every Baptist home. At the beginning of the year send in a list of subscriptions. The new "World Comrades Club" will add zest for the readers of that magazine: see about it in December 1940 and January 1941 numbers of *World Comrades*.

Secure Standard of Excellence wall charts to remind of all the plans of missionary activity. For prices etc. see pages 86, 89 of 1941 W.M.U. Year Book.

Personally, thoughtfully, studiously—begin the New Year right!

# Young Women's Auxiliary

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

## IMPORTANT in 1941

ONE glance at college young people around the world, one glimpse of human need and the hospitals to supply the skilled ministry for relief will send Ann Hasseltine and Grace McBride Y.W.A. counselors to their tasks with grateful enthusiasm and will help the young women of the several organization executive committees to realize the importance of missionary education in college and hospital. Before his tragic death, Dr. Herman C. E. Liu of University of Shanghai said: "The educational front is more important than the military front". China's schools and colleges have struggled on with remarkable attendance because China knows she needs trained, educated people in the years ahead, even though Japan pointedly bombed colleges, saying: "They are the fountainhead from which the new spirit flows into China". Christ's Kingdom dream waits for young people through whom His spirit will flow into all the world. In college young women must grow in tolerance and devotion to justice, in love and passion for missions—and this can be accomplished through Ann Hasseltine Y.W.A. In hospitals young women must keep their hearts tender to the "healing of humanity's hurt" in all the places of the weary world untouched by scientific medical care, torn by scientific slaughter—and this can be done through the Grace McBride Y.W.A.

The hospital and college schedules are busy ones; routine work, lesson classes, curricula and extra-curricula activities, all require time; but life cannot be lived for three years or four without grievous

loss if it does not include a growing mission zeal. At the beginning of the calendar year encourage enlistment committees to reach out for other members on the campus. Let counselor and Y.W.A. leaders have quiet talks with unenlisted young women seeking Y.W.A. attendance in their New Year resolutions, pointing out the debt to God which should be acknowledged by all privileged American young women.

With the Y.W.A. executive committee check up on all plans for stewardship, for personal service, for mission study; renew zest of the program committee and circle chairmen, so that 1941 will begin with high spirit and continue with steadfast effort. The college and hospital year are reaching the half-way mark by the end of January, so their Standard of Excellence should receive careful check immediately after the New Year to be sure that no phase of missionary activity is neglected. A beautiful suggestion for a window wall chart was sent out in November: did you follow it? Have some chart on which to indicate progress.

Plans for a spring mission study class should be made far in advance to secure the most auspicious time and the best available teacher. State young people's secretaries can often help in finding teachers for college and hospital mission study classes if they are consulted far enough in advance.

Nor is it too early to think of attendance at Y.W.A. Camp at Ridgcrest, N. C., June 24 to July 4, 1941. Young women of college and hospitals are important in 1941 for all that they are and all that they will become do not fail to give them all the missionary impetus possible.

## 1941 Says:

"Send in that subscription for **WORLD COMRADES** quick". The boy or the girl in your home wants it; and one dollar is mighty little for this attractive missionary magazine. *Mail \$1 today for a year's subscription.*

## WORLD COMRADES

1111 Comer Building, Birmingham, Alabama

## MISSION STUDY (Concluded from Page 11)

(b) Conflict between Pilgrims and Puritans

(3) Return to Salem

(4) Trial

(a) Williams' Defense

(5) Court Sentence

(a, Six Weeks of Grace

### Session III

B. In the Wilderness—Pictures, Pages 64 and 68

1. Flight

2. Among the Indians

3. Bury Providence

C. Founding of Rhode Island—Pictures, Pages 78, 144, 74, 98

1. Purpose

(a) Asylum for Persecuted

2. Trip to England for Grant

3. Adoption of Code of Laws

(1) Complete Separation of Church and State

(See *Builder of a Republic*)

4. Welcomes the Persecuted

5. Accepts Baptist Faith

### Session IV

V. Principle of Religious Liberty—Pictures,

Pages 114, 178, 102, 128

1. Supremacy of God's Word

(1) Right of Individual to Interpret It

2. Separation of Church and State

3. Freedom of Conscience in Religious Matters

4. Non-interference of State in Religious Matters (See *Romans 13*.)

### Session V

VI Summary

A. General Characteristics — Pictures,

Pages 162, 168, 30

1. Peacemaker and Arbitrator

2. Champion of Liberty

3. Builder of a Republic

(a) Bill of Rights

## BOOK REVIEWS (Concluded from Page 12)

is a peculiarly American institution. "The people of America ought to know these arguments", says Dr. Rufus Weaver, "even though they are set forth by Roger Williams in the style that

characterized seventeenth century discussion". We trust that a great host of thoughtful women in our societies will not only read but will also study the book and actively support the cause it represents. (See also page 11.)

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

The **WINDOW** of Y.W.A. sparkles with new features.

It was splendid but is better now.

Subscribe for your Y.W.A. daughter.

\$1 a Year from **The WINDOW** of Y.W.A.

1111 Comer Building, Birmingham, Alabama

Intercede for Evangelistic Crusade, realizing that each soul winner is "ohed with the preparation of the Gospel of peace".

# Training School

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

## A NEW CORNER-STONE IS LAID

OCTOBER second, 1940, was autumn in Kentucky at its golden best. The skies were blue as blue, yet in the glowing sunlight there hung that faint suggestion of golden haze one finds nowhere else so perfectly. God had given a glorious setting for a memorable occasion when the past was to meet the present and project itself into the future with the laying of the corner-stone of the Training School's new building in Louisville.

Early in the afternoon, cars and buses from the Training School and from all over Louisville began to move toward the beautiful site of seven and one-quarter acres adjoining "The Beeches", home of the Southern Baptist Theological Seminary. There, topping a long, low-lying knoll stood the new building. Amazingly, the walls were up, the roof was on, the concrete under-floors were laid, and pipe-fitters everywhere were making the welkin ring with their hammers and wrenches. Early comers "walked the plank" to view the corner-stone and wander over the lower floor and enjoy the view of the Indiana hills beyond the river.

Promptly at three, as the Seminary clock finished chiming the hour, Mrs. F. W. Armstrong began her gracious introductory remarks. Acknowledging that women are sentimental, she noted that a number of the features of the corner-stone laying of the present home of the School were being repeated and asked that the congregation sing the doxology and that Dr. W. O. Carver lead the opening prayer as then.

Following Doctor Carver's deeply moving prayer, the Training School students sang the hymn embodying their

motto, "We Would See Jesus". Mrs. Armstrong then presented Miss Juliette Mather, who made the address for the alumnae. Miss Mather was at her charming best as she challenged present and future classes to believe that "sacrifice is all that is cherishable in the Kingdom of God".

Mrs. Armstrong spoke of the long and happy association between Training School and Seminary and presented Dr. John R. Sampey, president of the Seminary. Doctor Sampey read the beautiful closing stanza of Psalm 144 and made it the basis of one of his own inimitably eloquent and practical addresses. "Old Tigrath is really telling them!" one prideful young Seminary man was heard to remark.

After the singing of "O Thou Thrice Happy, Happy Place" by the Training School chorus, the filling of the box began. Miss Mallory spoke briefly of the contributions to the School of the four presidents (1907-1940). Miss Mary Northington paid tribute to the three principals of the School. Item after item followed until the wonder grew whether one small box could hold them all, but Miss Littlejohn proved herself a master-packer and presented the container full but not overflowing to be slipped into the stone and swung into place.

Miss Mallory led the closing prayer which was followed by a lovely benediction. The corner-stone laying was over, but its memory will linger as a fragrance in the hearts of those who had seen visions of what the School may mean in the new age which, in Miss Mather's words, "stands like our building half-built against the sky".—Willie Jean Stewart, Class of 1915-16

## FOUNDERS' DAY with "The BIG FOUR"

WHEN Miss Littlejohn found that all "The Big Four" of W.M.U. Training School fame were to be in this country at the same time this fall, she had but one thought—they must be the School's guests for Founders' Day. Accordingly, invitations were sent and accepted. They came. All saw. They conquered. Individually and collectively the School took them into its heart! Never were such honor guests as they with Miss Emma Leachman.

Founders' Day was full to running over with the corner-stone laying, a luncheon and a tea. Yet through it all their faces beamed, their laughter rang at many a "Don't you remember?" Their warm handclasps greeted old friends and new. It was definitely the Big Four's Day.

It was their night, too—the Founders' Day exercises in the evening at eight. Miss Leachman led the opening prayer. How many Sunday morning prayers came back, throbbing prayers from the depths of her heart for the old girls everywhere.

Miss Clemmie Ford, now Mrs. Henderson, read the Scriptures—that beautiful Ninety-first Psalm so loved of Training School girls because their chant is taken from it. She was the home-maker of the group, the others said, and they just couldn't have made it without her. One suspects that there are many other things over in east Tennessee that would not have been "made" without her.

Miss Littlejohn was presiding—how easy and gracious she was! How apt her brief introductions! There was no strain, no hurry. The audience was there to hear "The Big Four". She gave them free rein and they used the time well.

Miss Rena Groover, now Mrs. J. W. Shepard, spoke first, and straightway forgotten were tired feet and aching backs—mute, personal reaction to two hours' unaccustomed standing during the afternoon. Delighted laughter greeted many a humorous sally as she told of the Big Four's early experiences in Louisville as they began "The Great Adventure" which all unwittingly turned out to be the Training School before it was done.

Miss Ella Jeter, now Mrs. E. J. Comerford, followed. Hers is a name revered wherever the story of her sacrificial life is known. It was a moving experience to know her face to face and hear from her lips the story of her call and of many things which happened as "The Training School Begins" and afterwards in China. How humble she made one feel, how eager to follow in her train!

Miss Alice Huey spoke last. As she stood with radiant face one was reminded that of Moses, too, it was said that "he wist not that his face shone" when he had been with God. "One of the Big Four in China" was her subject. But she did not tell about China merely but took one there and, somehow, made one know China and love her people with something of Miss Alice's own consuming love. Surely among the young women, who sat before her listening, there must have been one at least to answer her burning appeal for China.

After the anthem, "Dedication", Miss Littlejohn led in that solemn, beautiful service, "The Drooping of the Lilies", in honor of the founders—Miss Eliza Broadus, Mrs. S. E. Woody, Mrs. George B. Eager, Miss Fannie E. S. Heck, Mrs. Maud R. McLure. The students sang "Pass on the Torch". Mrs. Armstrong led the closing prayer.—Willie Jean Stewart, Class of 1915-16

# Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

As the New Year approaches with the fearful clouds of war, oppression and revolt against God darkening the horizon the words of Dr. W. O. Carver in his article, "Your Hour and the Power of Darkness", in the November *Commission*\* should be read and pondered prayerfully by every one concerned in establishing the Kingdom of our Lord in which peace and liberty shall reign. In the light of the events of our day, some items of which follow, every mission worker should find in the passage from Isaiah quoted by Dr. Carver the hope and the courage to press on in the face of all odds. "It was in one of Israel's deepest midnights", says Dr. Carver, "that Jehovah called through Isaiah's voice: 'Arise, shine; for thy light is come and the glory of Jehovah is risen upon thee. For behold darkness shall cover the earth and gross darkness the peoples: but Jehovah will rise upon thee and His glory shall be seen upon thee. And nations shall come to thy light and kings to the brightness of thy rising'".

Recently in a speech the president of the "Godless Movement" in Russia expressed himself thus: "The struggle in Europe is decisive not only for Europe but for the world. The Soviet Union and Germany are dynamically united. Atheism will replace present civilization and worship by a new spirit".

With the foregoing item in mind the following is particularly disturbing and calls for deeper consecration and more fervent prayer on the part of southern Baptists: "The dismemberment of Rumania transferred 14,000 Baptists in Bessarabia to Russia". Equally as disturbing and important is the fact that the king's promise two years ago to Dr. Rushbrooke that Baptists would have full liberty in Rumania is nullified since the exile of King Carol and the establishment of a totalitarian dictatorship. There are yet 40,000 Baptists in Rumania since the 14,000 in Bessarabia and the 10,000 in Transylvania, recently returned to Hungary, have been taken away.

The Rumanian Baptist churches in the United States in their convention this past summer adopted a practical program to evangelize the 300,000 Rumanians now in the United States. One of the convention's resolutions was to appeal to all Rumanians in this country to appreciate the blessings of being in the United States and to be loyal to its government.

With the cheering reports coming from China of the unusual response on the part of the Chinese to the Gospel message notwithstanding war conditions and the terrific strain under which the large number of our missionaries continuing (more than 135 at this writing) in that country must work it is encouraging to note that the Chinese missionary of the S. B. C. Home Mission Board, Rev. Shau Yan Lee, is greatly encouraged by the response of his countrymen in this country to the Gospel, many of whom are confessing Christ.

The home secretary of the Foreign Mission Society of the Northern Baptist Convention has been quoted as saying: "Wars do not stop our work. They intensify the need for it. They make it more difficult and more costly but they also make it more fruitful".

F. Stanley Jones, participating in the National Christian Mission, said on an occasion recently: "Christianity can save our nation, provided we turn to it wholeheartedly and with sincere national and personal repentance for our neglect and rejection and provided we discover a more vital type of Christianity than we now have".

\*Order The Commission for 10c a year from Baptist Foreign Mission Board, Richmond, Va.

## WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION THIRD QUARTERLY REPORT—July 1 to October 1, 1940 COMPILED BY W. M. U. TREASURER

States	Reported by State Treasurers as Having Been Contributed by W. M. U. Members					Received by W. M. U. Treasurer			
	100,000 Club	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State Missions S. B. C. Program	State Appt. Tr. School	Scholarship Fund	Special Gifts
Ala.	\$ 3,187.35	\$ 4,151.74	\$ 1,520.24	\$ 607.24	\$ 4,755.76	\$ 11,040.62	\$ 300.00	\$ 400.00	\$ 725.50
Ark.	55.89	58.62	30.15	8.21	20.11	504.77	170.54	100.00	137.22
Cal.	809.90	1,452.91	673.79	264.57	2,176.85	6,410.86	100.00	100.00	100.00
Fla.	1,783.67	3,206.37	1,120.14	514.63	2,202.60	5,402.90	125.02	100.00	52.00
Ill.	4,476.08	2,521.25	264.17	7.27	37.83	41,333.76	67.86	100.00	1,110.01
Ind.	360.00	144.44	17.52	540.48	2,066.25	10,048.60	697.05	100.00	349.07
Ky.	2,648.25	6,816.55	3,226.68	1,295.27	4,326.12	16,174.71	35.38	100.00	177.28
La.	1,891.10	1,233.90	575.80	254.97	1,378.97	13,291.90	43.25	100.00	8.25
Mo.	151.30	1,024.38	478.04	143.41	268.83	2,331.26	350.00	100.00	4.75
Miss.	658.93	3,357.15	501.79	217.45	1,812.89	6,530.91	300.00	75.00	6.00
N.C.	1,521.63	2,976.77	1,316.81	568.77	3,617.83	16,948.63	300.00	75.00	1,027.91
N.M.	213.14	22.35	0.00	1,488.76	18,030.80	3,297.90	850.00	700.00	248.10
N.Y.	3,867.69	8,045.44	3,420.41	182.40	1,891.40	10,111.89	850.00	700.00	69.00
Okla.	596.50	4,897.90	642.35	1,398.41	1,272.07	5,535.48	300.00	300.00	56.00
S.C.	736.07	6,924.94	3,211.88	1,608.13	1,272.07	18,876.28	800.00	600.00	337.47
Tenn.	3,118.45	7,810.44	3,768.26	1,608.13	8,515.92	17,843.94	800.00	600.00	637.10
Tex.	3,100.02	19,518.58	4,248.49	6,793.63	20,610.45	51,888.50	500.00	600.00	83.04
Va.	242.36	14,201.59	5,891.62	2,350.69	11,691.68	26,874.90	500.00	600.00	1,649.63
TOTALS	\$29,508.35	\$88,455.32	\$30,926.23	\$18,244.29	\$86,575.45	\$273,516.02	\$4,293.72	\$4,050.38	\$6,679.32
									\$542,240.08

Value of Boxes \$7,844.90

## Stewardship Covenant

Recognizing, 1st, that I am God's steward, that He has the rightful and supreme claim upon me and my possessions; 2nd, that God said to ancient Israel: "The tithe is the Lord's; It is holy unto the Lord"; 3rd, that Paul says concerning giving: "See that ye abound in this grace also"; and, 4th, that the results of thus honoring God have always been most gratifying, enriching both the giver and the Kingdom;

I, therefore, promise, as a recognition of my stewardship and an expression of my love to God, to lay aside until further notice at least one-tenth of my income for the support of His cause. First they gave their own-selves unto the Lord—II Cor. 8:5. Of all that Thou shalt give me, I will surely give the tenth unto Thee—Gen. 28:22

**Signed by**

(Name )

(Street Address)

(Town and State)

(Society of One Signing Card)

Date \_\_\_\_\_

(Church of One Signing Card)

**For RE-SIGNERS of STEWARDSHIP COVENANT**