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Week of Prayer for Home Missions
(See also pages 4-9, 30, 31.)

VOLUME XXXV

MARCH, 1941

NUMBER 9

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If the hands have gone around the clock of the twelve months, then the alarm is ringing "Renew!" because your subscription expires with this issue.

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Editorial

PRAYER for HOME MISSIONS

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

THE editorial page in February *Royal Service* presented the "Calendar of Denominational Activities". Attention was called to the south-wide effort toward denominational comity as a contributing reason for the calendar. Special W.M.U. emphases were noted that its members might be alert to promote the activities for which W.M.U. is responsible. It is the intent of the S.B.C. Executive Committee in adopting the calendar that full recognition shall be given to the plans of the various agencies of the Convention and that the promotional activities of one shall not interfere with or overlap any other. The states in their promotional plans are asked to observe this "Calendar of Denominational Activities". It is believed that such cooperation will result in greater efficiency and that it will contribute to well-rounded Christian development of each member of every southern Baptist church.

The month of March contains as its first calendar item the *W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering* (March 3-7). It is presumed to have denominational right of way for that week. The responsibility rests upon the state, district and church organizations of W.M.U. to plan that it may have first place in the lives of its constituency, the women and the young people of the churches. The successful observance of this period of prayer by the Women's Missionary Societies and their auxiliaries and the ingathering of a worthy offering are the contribution that W.M.U. members may make to the home mission work of the denomination in this month of March. Adequate plans and splendid program material designed to quicken the spirit of prayer are provided by the general organization of W.M.U. through the state W.M.U. headquarters. Careful following of these plans will result in deepened interest in home missions, in more fervent prayer for the missionaries and their work and in more generous giving to the Annie Armstrong Offering.

Each W.M.U. will study diligently to devise means to make this prayer observance by its young people and women more effective than ever before. The appalling world situation serves to impress the utter urgency of making America Christian. Personal reconsecration is of utmost importance. The planned programs are sure to be a real help to this end. The preparatory book, "The Trail of Seed", is a rarely inspiring story of a decade (1930-40) of home missions. Its study is an essential part of the societies' preparation for a worthy observance of the Week of Prayer. Earnest effort to carry out the full plan of daily one hour meetings with the all day meeting on Friday will bring rich reward. If this complete following of plans seems impossible try presenting each member with a typed outline of program for the days that must be missed, with Scripture reference, prayer requests and some part of the day's story-material, including an offering envelope carefully inscribed with her name, asking her to pray in her own home as she studies the Word, the needs of the field and as she senses the fellowship in prayer which this experience is sure to bring.

The Home Mission Board is the S.B.C. agency for winning to Christ the vast

(Concluded on Page 6)

My Alabaster Box

NAMES and STATIONS of S.B.C. HOME MISSIONARIES

Whose Salaries Are Wholly or Partially Included in

1941 ANNIE ARMSTRONG OFFERING

Work among Deaf

Gardner, Dr. J. W., Waco, Texas
Landon, Rev. and Mrs. C. F., Ft. Worth, Texas
Michels, Rev. and Mrs. J. W., Mountainburg, Arkansas (Emeritus)

Indiana

DiPietro, Rev. and Mrs. L., Kansas City, Missouri
Lavender, Miss Tenette, Kansas City, Missouri
Pucciarelli, Rev. and Mrs. A., Birmingham, Alabama

Iowa

Cobes, Miss Mollie, New Orleans, Louisiana

Chinese

Jung, Miss Margaret, Phoenix, Arizona
Lee, Rev. Shau Yan, El Paso, Texas
Lewellyn, Miss Olive, San Antonio, Texas
Stanley, Rev. G. L., San Antonio, Texas

French

Aguillard, Miss Vesa, Opelousas, Louisiana
DeVillie, Rev. and Mrs. Berkman, Montegut, Louisiana
Foulos, Rev. and Mrs. G. O., Greenville, Illinois
Thibodeaux, Rev. and Mrs. Lawrence, Thibodeaux, Louisiana
Missionary, Acadia Academy, Church Point, Louisiana
Maddy, Rev. A. D., Jeanerette, Louisiana

Dyers Colony

Hallon, Rev. W. E., Arkansas

Mountains

Berry, Miss Minnie, Vicksburg, Kentucky
Missionary, Sandy Hook, Kentucky
Martie, Rev. and Mrs. L. W., Hindman, Kentucky
Ray, Rev. Percy, Pickwick Dam Section

Rescue Missions and Good Will Centers

Brantley, Rev. and Mrs. C. A., New Orleans, Louisiana
Coley, Mrs. L. O., Woman's Emergency Home, New Orleans, Louisiana
Hendrix, Miss Mary, Harris, Illinois
Johnson, Mrs. George B., Baltimore, Maryland
Keith, Miss Gladys, New Orleans, Louisiana
Kelly, Miss Mary, Christopher, Illinois (Emeritus)
Lambert, Miss Helen, E. St. Louis, Illinois
Robb, Miss Hazel, Baltimore, Maryland
Wallis, Miss Bertha, Birmingham, Alabama
Wellforth, Mrs. Leona, New Orleans, Louisiana

Negroes

Brown, Rev. C. H., Columbia, South Carolina
Carter, Dr. and Mrs. Nathan, Selma, Alabama
McFadden, Rev. C. E., Selma, Alabama
Missionary, Unemployed

Spanish-Speaking People

Becerra, Rev. Felix, Weslaco, Texas
Bell, Rev. Paul C., Bastrop, Texas
Baldwin, Rev. Felix, Bastrop, Texas
Casta, Rev. and Mrs. Daniel, Taylor, Texas
Carmona, Rev. Pedro A., Denning, N. M.
Carmona, Rev. P. G., Gallup, N. M.
Casswell, Rev. and Mrs. W. R., Bastrop, Texas

Cavazos, Rev. and Mrs. Alfredo, San Antonio, Texas
 Cavazos, Rev. and Mrs. Andres, Laredo, Texas
 Cordes, Rev. and Mrs. Lloyd, Uvalde, Texas
 Day, Rev. and Mrs. Harry, Tampa, Florida
 Delgado, Rev. and Mrs. Daniel, Eagle Pass, Texas
 Delgado, Rev. and Mrs. Elias, Corpus Christi, Texas
 Diaz, Miss Amelia, San Antonio, Texas
 Dominguez, Rev. Faustino, Artesia, N. M.
 Garcia, Rev. and Mrs. Maria, San Antonio, Texas
 Garcia, Rev. and Mrs. Refugio, Victoria, Texas
 Gonzales, Rev. and Mrs. I. E., Austin, Texas
 Gonzales, Rev. and Mrs. Victor, Bryan, Texas
 Hernandez, Rev. A. Pedro, Abilene, Texas
 Hill, Rev. and Mrs. Oscar, Alamo, Texas
 Hurtir, Rev. and Mrs. Pascual, San Antonio, Texas
 Kelley, Rev. and Mrs. E. L., Alice, Texas
 Linares, Rev. and Mrs. Silvestre, Rosebud, Texas
 McLannahan, Miss Gladys, El Paso, Texas
 Mireles, Rev. and Mrs. S. P., Del Rio, Texas
 Minam, Rev. and Mrs. George B., Brownsville, Texas
 Parker, Rev. and Mrs. J. B., Raton, N. M.
 Pierson, Rev. and Mrs. P. H., Kennedy, Texas
 Porter, Rev. and Mrs. A. N., Waco, Texas
 Ramirez, Rev. and Mrs. Julian, Slaton, Texas
 Rios, Rev. and Mrs. C. Hernandez, Cameron, Texas
 Rodriguez, Rev. and Mrs. Emmett V., Kerrville, Texas
 Ruiz, Rev. and Mrs. D., San Angelo, Texas
 Ruiz, Miss Gloria, El Paso, Texas
 Saez, Rev. and Mrs. Abel R., Brownsville, Texas
 Sanchez, Rev. and Mrs. J. G., Roswell, N. M.
 Schaeffer, Mrs. Stella, Bismarck, Texas
 Silva, Rev. A. J., Tampa, Florida
 Silva, Rev. and Mrs. J. B., Tampa, Florida
 Swindle, Mrs. Arah, Pharr, Texas
 Velez, Rev. and Mrs. A., El Paso, Texas
 Villarreal, Rev. Simon, Harlingen, Texas
 Weatherford, Miss Lillie Mae, El Paso, Texas

Indians

Averitt, Rev. and Mrs. R. M., Calvert, Alabama
 Beard, Rev. and Mrs. Roe R., Muskogee, Oklahoma
 Cammack, Miss Pauline, Santa Fe, N. M.
 Clifford, Miss Grace, Nardin, Oklahoma (Emeritus)
 Cooper, Rev. and Mrs. D. D., Shawnee, Oklahoma
 Fitzgerald, Rev. and Mrs. W. H., Cherokee, N. C.
 Hancock, Rev. and Mrs. A. W., McAlester, Oklahoma
 King, Rev. and Mrs. Willie, Okemuchabee, Florida
 Phelps, Mrs. G. Lee, Oklahoma City, Oklahoma (Emeritus)
 Worthington, Rev. and Mrs. A., Pawnee, Oklahoma
 Missionary, Chillico, Okla.

EDITORIAL (Concluded from Page 4)

numbers of the lost in the southland, Cuba and Canal Zone. It could do a greatly enlarged work if southern Baptists would provide the necessary money for new workers and much needed equipment. This first week in March is set aside as a time of prayer for the work and the workers and for men and money to enlarge the work the Home Board could do. The part which each society with its auxiliaries takes upon itself in this significant week will determine largely the advances that can be made. Let us each say "This one thing I do" for "I am debtor" and "I am ready".

The Annie Armstrong Offering last March provided \$157,588 for S.B.C. home mission work. Will you pray, study and give that the offering this March may provide even more?

Every W.M.S. is urged to guard against the holding in its church of any study courses or institutes etc. during the Week of Prayer for Home Missions, March 3-7 inclusive. Each society and each W.M.U. young people's organization are also urged to forward promptly the Annie Armstrong Offering, carefully designating it for that purpose.



(For regular monthly B.W.C. program see page 19.)

The following program is based on material in the W.M.S. Folder for the Week of Prayer: all of its page references are to that folder. If your circle has not received a copy of the folder, please immediately request one from your state W.M.U. headquarters (address on page 2).

B.W.C. PROGRAM for WEEK of PRAYER, March 3-7

Devotional (Select data from devotionals in W.M.S. Folder, pages 13, 19, 26, 31, 38.)
 Appeal of Home Mission Board (Page 17)
 Current Events (Select data from pages 8-12.)
 Prayer for Conditions Thus Reported
 Hymn: "Must Jesus Bear the Cross Alone?"
 Our Debt to the Unchurched (Select data from "Message for Monday", pages 14-17.)
 Debtors Also to . . . (Select data for two talks from pages 20-24, 27-30.)
 Season of Prayer for These Races
 Hymn: "Jesus Saves"
 Our Debt to the Unenlisted (Select data from "Message for Thursday", pages 32-37.)
 Season of Prayer (Mention many requests for prayer as set forth on pages 39-51.)
 Period of Consecration (Select data from such "periods" as suggested on pages 18, 24, 30, 37, 52.)
 Offering Service (See page 7 in W.M.S. Folder.)

Margaret Fund Included

On page 16 of the November issue of this magazine it was explained that the Margaret Fund is included each year in the respective goals of the Annie Armstrong Offering and the Lottie Moon Christmas Offering. It is the fourth item in the 1941 Annie Armstrong Offering, the amount thus desired being \$6000, the amount sought in the 1940 Lottie Moon Christmas Offering was \$16,000. The records as made in 1940 are not yet available, but in 1939 the Margaret Fund regular scholarships required \$21,600; the interest from endowment was only \$1771. Thus it is readily seen that the Margaret Fund needs to be included in the Annie Armstrong Offering and in the Lottie Moon Christmas Offering. May its inclusion greatly increase the interest of each W.M.U. member in contributing to the Annie Armstrong Offering this March!

Preparing for Prayer Week

W. M. S.

Program
for

Week of Prayer

March 3-7



NOTE: All page references pertain to W.M.S. Folder of 1941 March Week of Prayer for Home Missions, two copies of which were issued for each W.M.S. Please write to your state W.M.U. headquarters if your society has not been supplied. See also pages 1, 4-7, 9, 30, 31 of this magazine.

PROGRAM for MONDAY—March 3

THEME: I am debtor to all in southland who do not know Christ as Savior (24 million unchurched, including Jews, Chinese, Indians).

HYMN: "How Firm a Foundation"

LORD'S PRAYER (in Unison)

TALK (by President): Explanation of Week's Plans, Theme, Goal etc. (Pages 1-6)

DEVOTIONAL. (See pages 13-14.)

MESSAGE for MONDAY (See pages 14-17.)

HYMN: "Must Jesus Bear the Cross Alone?"

CURRENT EVENTS (See Monday's items on pages 8-9.)

READING of APPEAL from Home Mission Board (See "Appeal" on pages 17-18.)

ANNOUNCEMENTS as to Tuesday's Program

PERIOD of CONSECRATION (See page 18.)

OFFERING SERVICE (See page 7.)

PROGRAM for TUESDAY—March 4

THEME: I am debtor to all who do not have the Word that giveth light, including Cubans, French, Spanish-Americans, Mexicans, Italians in southland.

DEVOTIONAL (See pages 19-20.)

MESSAGE (See pages 20-24.)

CURRENT EVENTS (See pages 9-10.)

ANNOUNCEMENTS as to Week's Program

PERIOD of CONSECRATION (See pages 24-25.)

OFFERING SERVICE (See page 7.)

PROGRAM for WEDNESDAY—March 5

THEME: I am debtor to all who wait for the messenger of Christ, including the Negroes in the southland.

DEVOTIONAL (See pages 26-27.)

CURRENT EVENTS (See pages 10-11.)

MESSAGE (See pages 27-30.)

ANNOUNCEMENTS as to Week's Program

PERIOD of CONSECRATION (See page 30.)

OFFERING SERVICE (See page 7.)

PROGRAM for THURSDAY—March 6

THEME: I am debtor to enlist all who have not answered Christ's call to service in the southland.

DEVOTIONAL (See page 31.)

CURRENT EVENTS (See pages 11-12.)

MESSAGE (See pages 32-37.)

ANNOUNCEMENTS as to Plans for Friday (See pages 5, 6, 38-52.)

PERIOD of CONSECRATION (See page 37.)

OFFERING SERVICE (See page 7.)

PROGRAM for FRIDAY—March 7

DAY of PRAYER and RECONSECRATION

DEVOTIONAL (See pages 38-39.)

HYMN: "Jesus Saves"

APPEALS for PRAYER (See pages 39-52.)

PERIOD of CONSECRATION (See page 52.)

OFFERING SERVICE (See page 7.)



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Evangelist⁺ Crusade

WOMEN SOUL-WINNERS

Mr. Inman Johnson, Associate Professor of
Music and Voice Culture in
Southern Baptist Theological Seminary, Louisville, Ky.

A WOMAN once remarked that she wished she could preach from a pulpit so she could be a great soul-winner. No doubt she was affected by the glamor which attends a great revival campaign; but one does not have to occupy a pulpit to be a great soul-winner. In many cases the great evangelists with their multitudes of converts have only to tip the scales of religious experience already laden by the influence of some woman or women. After all, the traveling evangelist has only to preach Christ, while the person who would win to Christ in her home community must live Christ.

Many of us, if we examine the influences of our youth, will find that women had most to do with our acceptance of Christ as Lord and the inculcation in our lives of Christian principles. Many of us made our decision in the arms of our mother. The Christian mother who fails to lead her child to Christ has failed Christ and the child.

Women who want to be soul-winners have only to follow the example of some women I have known. There was a Sunday school teacher who faithfully taught a class of boys in a country church. This class met above the balcony in a little room under the steeple of the church where the lesson was often interrupted by the drumming of a woodpecker but nothing could disturb the earnestness of the teacher. Then again, the wistful voice of another teacher still echoes in my ears as she pled with us to be good, kind and gentle like

Jesus. And how can I forget the woman who spent time and energy with a small group of R.A. boys who were restless and full of mischief? This was the woman who had missions so much on her heart that she influenced us to work all Saturday morning and give our earnings to missions.

These women were all great soul-winners because they took advantage of their opportunities. They may not have great numbers to show for their efforts but we who came under their influence can point to the greatness of their hearts and the greatness of their love for Christ. Teaching a group of boys may be rather a disheartening experience but many a man is thankful that some woman loved Christ enough to teach a boy Christ's way.

I cannot remember much of what these women said, but I cannot forget how they lived and their concern for us. An experience of grace may possibly be assumed but it cannot long be assumed while living in a community. These women had a genuine interest in us as boys that was not sporadic but has continued through the years. They were sincerely hurt when we failed them and truly joyous when we lived up to the standards they set for us. Their sympathy and understanding still gird us.

No, it is not necessary to preach from a pulpit to be a great soul-winner. It is only necessary that one have the "mind of Christ", that one's life and personality exemplify the ideals of Christ, that every contact with the unsaved exhibit the love of Christ. Southern Baptist women have a tremendous responsibility in saving the south for Christ.

Mission⁺ Study

Southwide Mission Study Chairman, Mrs. Una Roberts Lawrence, Mo.

TESTS YOU WILL LIKE

IT was mid-morning in a state W.M.U. office. The stenographer looked over the stencil she was preparing to run off on the mimeograph machine and exclaimed: "I'd like to take this test. I've always dreaded the examination after a mission study class, but this one looks like a game. It would be fun!"

The test that "would be fun" was a combination of objective tests. First, there was a section of statements with key-words left out and spaces for the student to write them in. This is called a *Completion Exercise*. An example is: "Our W.M.U. headquarters are located in ____". Then there is the *Multiple Choice*, such as: "Our Home Mission Board is located in (Atlanta, Birmingham, Nashville)"; all the student has to do is to underline the word that makes the correct statement.

Still another type is the popular *True-False Exercise*. A variation of this is to ask questions that can be answered by "Yes" or "No". This prevents making a false statement, and some people find it a little easier to answer a question directly than to detect untruth in a statement.

A final type was a *Matching Exercise*. A list of names, objects or whatever one wants to use is numbered in one column. The identification of each is found in a different order in another column. The student writes the number of the word in the first column in front of the matching word in the second column. An example would be a column of missionary names to be matched with the countries in which they work in the second column.

All the tests mentioned so far test knowledge only. As important, as these, are the

tests of pupil participation. Real pupil expression can be found through the making of scrap-books, keeping note-books, making posters and maps or writing essays by the individual members. These can easily be a part of the final test.

The final test should include at least three thought-questions growing out of this pupil expression. Questions such as these require heart searching and are good examples of what is meant:

either

1. If I could give \$100 to one mission field, which field would I choose and why?
2. If I were called to be a missionary and could choose my field, which would I choose and why?
3. Which story of sacrificial giving on mission fields impressed me most and why?
4. Write a 200-word description of one field or a sketch of a missionary or an outline of needs etc.

or

1. Locate five major enterprises of the Board (Home or Foreign) on a certain field.
2. Name and locate four missionaries and give the major work of each.
3. What have you learned in this study that was new to you?

One or more of the objective factual tests combined with at least three of the thought-questions would make an excellent combination as final test upon which to make awards. Tests can be fun! Try these different types of tests and let us banish the expression: "Our women will not take an examination". They will, if you try these new ways that are a part of the teaching and can be taken "before they know it".—Miss Clara Lane, S. C. Mission Study Chairman

Studying the Book

"MOVE ON, YOUTH"

Mrs. Wm. McMurry of Tenn. offers following ideas:

(See also page 13.)

In General to the Teacher:

Consult "Index" to the *Reader's Digest* in the June and December issues, 1940, for up to date articles dealing with problems discussed in the text. The articles will be found under the following heads: Agriculture, Americanization, Business and Industry, Cooperatives, Migratory Workers, Negroes, Unemployment and Youth. A search through *Reader's Digest* files of previous years will reveal other interesting material.

Chart the movements of migrants on an outline map of the U. S. This map may be made on poster-board or canvas. Use pictures of people or of products to plot the course.

Write to the Farm Security Administration, U. S. Department of Agriculture, Washington, D. C., for information concerning bulletins and pictures on migrants and sharecroppers. Other valuable helps are: *They Starve That We May Eat* by Lowry, price 35c from State Baptist Bookstore; *America and the Refugees* by Louis Adamic, price 10c from Public Affairs Committee, New York City. See text for title of pamphlet featuring suggestions for teaching the book.

METHODS

The whole text can be easily adapted to the panel discussion method; this method is a cross between a friendly chat and a debate. Three to six persons usually make up a panel. First there is a formal statement of the problem, after which all engage in a general exchange of questions and answers. Finally the discussion is thrown open to the listening group (rest of the class).

There are at least eight problems presented in *Move On, Youth*. Divide the class into eight groups or panels. One person (the leader) opens the discussion by presenting the problem. Another tells a story from the text which reduces the problem to concrete and practical terms. Another gives the local community status of the problem and her opinion of the matter. Under the direction of the teacher the listening group is invited to join in the discussion. The first three sessions may be handled as follows:

SESSION I:

- I. Problem. Unemployment and the Civilian Conservation Corps. Write the state forester at your capital for information concerning this federal project.
- II. Story. Life in CCC Camps. Cull Chapter I for incidents.
- III. The CCC's in your state
- IV. Discussion: In your opinion what is the value of the camps to the boys—physically, socially, morally, educationally and religiously? What are the churches doing for the boys in your state camps?

SESSION II:

- I. Problem: The Southern Negro in the Northern City—See *Southern Baptist Handbook*, 1940, pp 218-220.
- II. Story. Chapter II
- III. Investigate Negro sections in your town or city as to living conditions, schools, recreational centers and churches
- IV. Discussion: Is it fair for the lights, water and sidewalks to end where the Negro sections begin? Based on population should there be as many grammar, junior high and high schools for Negro as for white youth in your town or city? Who owns the bulk of houses occupied by the Negroes? (Find out in advance of the session.) If owned by Christians, how do you harmonize with the principle of stewardship the exploiting of Negroes?

SESSION III:

- I. Problem. The Refugees. See *America and the Refugees* (written by a "refugee").
- II. Story. Cull from Chapter III
- III. The foreign born population in your community. Information should be available at your county court house since the completed registration of aliens
- IV. Discussion: Who owes the greater debt—America to the immigrants or the immigrants to America? Are aliens or Americans responsible for the un-American activity of certain groups? What are Christians doing for the foreign born in your community?

The other sessions may be patterned along the line of these three. Chapters VI and VII embrace the same problem—"The Migrants".

Book Reviews

Miss Willie Jean Stewart, Tennessee

MOVE ON, YOUTH! T. Otto Nall; 1940; New York; Friendship Press; Pages 181; Price 60c and \$1

AFTER traveling about the country getting acquainted with migrants of every kind, the author here presents ten composite pictures illustrating ten broad migrant problems. His stories are heart-breaking in their cumulative effect, yet they are not as altogether hopeless as they might be. Some experimental work is being done by the states, the national government and, most important of all, by home mission agencies; all such work may point the way at last to what can be done to better conditions and provide some of the benefits of a more stable life for those who must move from place to place to find jobs.

The author's deep concern is for the youth involved in these migrations. If his sympathies lead to rather one-sided pictures of some situations, one may

forgive him because there can be no doubt of the need—need for health safeguards, for protective laws, for better wages, for educational and recreational opportunities; need most of all for "friends and friendly influences . . . that will bind them closer to the best in the life from which they have come and point them unerringly to the best in the new life that is ahead". This friendship and these friendly influences, he is sure, must come from the efforts of the churches through their representatives in the migrant centers.

They are such normal, simple, respectable people—these migrants he pictures. It is this which gives the book its poignancy. We believe our women and Y. W.A. members will find its study eminently worthwhile. (See also page 12.)

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



While men's minds are majoring on frontiers, young people must major on the Kingdom that has no frontiers and must learn to love the world's people through missionary magazines!

— WORLD COMRADES —

Published monthly for boys and girls

Subscription \$1 a Year from

WORLD COMRADES, 1111 Comer Building, Birmingham, Ala.

Circle⁺Program

EXPLANATORY NOTE: For the third time it is herewith stated that this is a new department of the magazine. "The rule of three holds" also for its general purposes: (1) to furnish distinctive material for the circle's program; (2) to encourage the society to present at its regular monthly missionary meeting the program material as supplied each month in this magazine in line with the month's missionary topic (pages 21-29); (3) to increase greatly the circulation and use of the periodicals of S.B.C. Foreign and Home Mission Boards—*The Commission** and *Southern Baptist Home Missionst*. Each circle is urged to make available for its program participants these 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: LITERATURE

Jesus saith: "Go tell My brethren".—John 20:17

Devotional: Mary Magdalene—Matt. 28:1-10

(See also March issue of *The Commission** for devotional thoughts.)

Article by Dr. J. B. Lawrence: Our First Task

(See March issue of *The Commission**.)

Religious Needs of Negro Students (Select data from March issue of *Southern Baptist Home Missionst*.)

A New Foreign Mission Work (See articles in March issue of *The Commission**: "The Challenge of Honolulu" and "In Beautiful Hawaii".)

New Home Mission Opportunities (Glean facts from articles by Dr. J. B. Lawrence, Rev. L. Corder and Dr. Noble Beall in March issue of *Southern Baptist Home Missionst*.)

Discussion: Reasons for Giving to the Annie Armstrong Offering (See pages 1, 4-9, 30, 31 of this magazine. Also see articles by Miss Blanche S. White and Dr. J. W. Beagle in March issue of *Southern Baptist Home Missionst*.)

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

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

Family⁺Altar

Mrs. W. H. Gray, Alabama

Note: The references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning in 1941.

TOPIC: An Urgent Gospel—Need of Homeland

"Beginning at Jerusalem"

1st Day—Micah 4:2; Isa. 9:6, 7
2nd Day—Luke 24:45-48; Psa. 72:1-8
3rd Day—Acts 3:1-16; Luke 20:9-18
4th Day—Acts 6:7-15; Luke 20:19, 20
5th Day—Acts 7:1-7; Luke 20:21-26
6th Day—Acts 7:17-34; Heb. 11:24-27
7th Day—Acts 7:48-56; Matt. 10:16-22

"That They Should Repent"

15th Day—Acts 26:19-23; I Cor. 11:27-31
16th Day—Deut. 4:29-31; John 6:48-51
17th Day—Prov. 28:13; Luke 23:1-7
18th Day—Isa. 55:7-9; Luke 23:13-17
19th Day—Matt. 3:1-9; Luke 23:18-25
20th Day—Rom. 14:11; Luke 23:32-38
21st Day—Mark 6:12; Luke 23:39-43

Who needs the Gospel?

22nd Day—Mark 2:17; Luke 23:44-47
23rd Day—Luke 15:7; Isa. 53:4-6
24th Day—Luke 18:13, 14; 24:1-7
25th Day—Acts 17:30; 28:28; Luke 24:30-35
26th Day—I John 1:9, 10; Luke 24:36-43
27th Day—Psa. 22:27-31; Luke 24:44-49
28th Day—Psa. 56:8-14; Matt. 28:16-20
29th Day—Acts 18:2-5; 1:4-8
30th Day—Acts 13:14-26; Luke 24:50-53
31st Day—Acts 13:46-52; Joel 2:28-32

"Pray Ye"

Thank God for Jesus Christ and that through Him "whosoever wills" may have eternal life.

Ask God's guidance in national, state and local governments, praying for those who make and administer the laws, that righteousness may prevail.

Intercede for lost souls in the southland and for Christians who are seeking to win them to Christ, remembering especially Baptist Evangelistic Crusade. (Page 10)

Pray that the observance of the March Week of Prayer may greatly promote home missions, asking that each W.M.U. member and every society will give with unusual generosity toward the goal of \$149,000 for the Annie Armstrong Offering. (See pages 1, 4-9, 30, 31.)

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

Questions in this magazine, from the American Standard Edition of the Revised Bible, copyrighted by the International Council of Religious Education, are used by its permission.

Bible Study

Ella Broadus Robertson, Kentucky

SOME PSALMS for TODAY

PSALM 107:1-16—HOMES for ALL

THIS psalm is interesting in its form, with the successive movements describing different adventures in distress—a caravan lost in the desert, a wasting illness, a storm at sea, the ups and downs of farming. Also the refrain in each case tells of a cry to God and His help (very definite help), then a cry of thanksgiving, then a word of deep and special satisfaction. We had Psalm 107 as extended reading in a Sunday school lesson in September; it is sweet to read it all again—the wonders and the perils of travel and trading by sea, the vicissitudes of life for high and low, God's hand over all, calling for praise.

Let us look especially at the first two strophes: *homes for all*—that is what our country offers, that is what our forefathers found and, whether they came as refugees or as adventurers, God gave them this blessing. A young preacher took as his first text, "God is a refuge for us". The idea runs all through the psalms. Israel, returning from the captivity in Babylon, had to cross a desert, as long before when they came out of Egypt. Job (6:15-20) gives in bitter words a picture of caravans fainting for lack of water, "confounded because they had hoped" (meaning a mirage). Here another danger is added. This caravan has got lost in the trackless desert, and so they have missed the water springs, and their food is gone too. These have no hope. No wonder their soul fainted in them! But they cried unto God in their trouble, and He delivered them, showed them the way, brought them home. "O praise the Lord", they cry, "who satisfies every longing soul!" We are again reminded of the Shepherd Psalm, with God leading through sunshine and shadow, and then the traveler who makes his home in the house of God forever.

The next picture is very different. Here are folks who would fain wander and take any chances, were they free! But they are prisoners, rebels, who have met their just punishment. It is God's law they have broken, and they are in bondage to sin. Is there any help for such? Yes, repentance and prayer will bring deliverance. Forgiveness leads them out of the shadow of death to the sunshine of freedom and joy. "O praise the Lord", again cries the psalmist, "for His lovingkindness and His wonderful works, for He has set the prisoners free!"

Jesus said in the synagogue at Nazareth, "He hath sent Me to proclaim release to the captives". He said to the Jews in Jerusalem, "If ye abide in My word, then are ye truly My disciples, and ye shall know the truth, and the truth shall make you free". They were displeased: "We have never been in bondage—we are Abraham's seed!" (How about Egypt? How about Babylon?) He explains: "Every one that committeth sin is a bond-servant of sin. . . . If the Son shall make you free, ye shall be free indeed". So one may be a prisoner and not know it!

Calendar of Prayer March, 1941

Prepared by Mrs. W. C. Henderson, Arizona

TAKE what God gives, O heart of mine,
And build your house of happiness.
Perchance some have been given more—
But many have been given less.
The treasure lying at your feet,
Whose value you but faintly guess,
Another builder, looking on,
Would harter Heaven to possess.

—B. Y. Williams

1—SATURDAY

Rev. and Mrs. G. L. Stanley, San Antonio.
Rev. S. Y. Lee, El Paso, Tex., evangelistic workers among Chinese; also Hui Chung and Hung Chung Lee, Margaret Fund students

Behold the nations are as a drop of the bucket and are accounted as the small dust of the balance.—Isa. 40:15

2—SUNDAY

Mrs. F. J. Fowler (Daisy Cate), Mrs. R. M. Logan (Rebecca Adams), emerita missionaries from Argentina; also Franklin Fowler, Margaret Fund student

His merciful kindness is great toward us.—Psa. 117:2

3—MONDAY

Week of Prayer for Home Missions and Annie Armstrong Offering, March 3-7
Let my prayer be set before Thee as incense.—Psa. 141:2

4—TUESDAY

Mr. J. W. Moore (Minnie Foster), evangelistic worker, Chelino, China; also Martha Jane and Julia Miriam Moore, and Theresa and Henry Lee Anderson, children of former missionaries to China, Margaret Fund students

The Lord preserveth all them that love Him.—Psa. 145:20

5—WEDNESDAY

Rev. and Mrs. J. L. Bice (Blanche Hammett), Maccio, Rev. and Mrs. J. Mehn (Elizabeth Felsenfeld), Recife, Brazil, educational workers; also David Mein, Margaret Fund student

Be gentle unto all men, apt to teach.—1 Tim. 2:24

6—THURSDAY

Rev. and Mrs. W. L. Hatcher, white missionaries to Negroes, Columbia, S. C.
Grace be with all them that love our Lord Jesus Christ with sincerity.—Eph. 6:24

7—FRIDAY

That the Day of Prayer for Home Missions, March 7, may lead to great consecration among southern Baptist women and that the Annie Armstrong Offering may far exceed the goal of \$140,000
Search me, O God, and know my heart, try me and know my thoughts.—Psa. 139:23

8—SATURDAY

Dr. and Mrs. J. F. Plainfield (Alice J. Lucas), Rev. and Mrs. J. B. Silva, evangelistic workers among Italians, Tampa, Fla.

Exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men.—1 Tim. 2:1

9—SUNDAY

Mrs. J. H. Rowe (Corrie Childs), Mrs. F. N. Walne (Claudia McCann), emerita missionaries from Japan

Wisdom and knowledge shall be the stability of thy times and strength of salvation.—Isa. 33:6

10—MONDAY

Dr. J. T. Fielder, superintendent, Mrs. Fielder, Rev. S. Hebert, Rev. T. Kelly, educational workers, Acadia Academy, Church Point, La.
I commend you to God and to the Word of His grace.—Acts 20:32

11—TUESDAY

Woman's Missionary Union annual meeting of Alabama, Mobile, North Carolina, Greensboro, March 11-13
Whatever ye do, do it heartily, as to the Lord and not unto men.—Col. 3:23

12—WEDNESDAY

Dr. and Mrs. G. Green (Lydia Williams), Rev. and Mrs. H. P. McCormick (Mary Reels), evangelistic medical workers, Iwo, Nigeria; also Charlotte and Dorothy Green, Margaret Fund students
The Lord giveth wisdom: out of His mouth cometh knowledge and understanding.—Prov. 2:6

13—THURSDAY

Dr. and Mrs. H. H. McMillan (Lella Memory), Miss Mary Lucile Saunders, evangelistic workers, Soochow, China; also John J. McMillan, Margaret Fund student
Be strong in the grace that is in Christ Jesus.—1 Tim. 2:1

14—FRIDAY

Professor Buldain, Mrs. Stella Schaeffer, Rev. C. Villarreal, Mexican Baptist Institute, Bastrop, Tex.; also Mary and Martha Buldain, Margaret Fund students
Blessed are they that have not seen and yet have believed.—John 20:29

Calendar of Prayer for March

15—SATURDAY

Rev. and Mrs. L. C. Quarles (*Jennie Saunders*), Rev. and Mrs. D. F. Askew (*Julia Reeves*), evangelistic-educational workers, Buenos Aires, Argentina. How beautiful upon the mountains are the feet of him that bringeth good tidings! —Isa. 52:7

16—SUNDAY

Dr. J. V. Dawes, Dr. and Mrs. A. Y. Napier (*Lola Davis*), emeritus missionaries from China. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. —Isa. 26:4

17—MONDAY

Rev. and Mrs. B. W. Orrick (*Vera Humphreys*), evangelistic workers, Montevideo, Uruguay, Rev. and Mrs. E. S. Swenson (*Anna M. Granberg*), evangelistic workers, Bahai Blanca, Argentina. There is one God and one mediator between God and men: the man Christ Jesus. —1 Tim. 2:5

18—TUESDAY

Woman's Missionary Union annual meeting of Georgia, Macon, March 18-20; also for Central China W.M.U. Speak of the glorious honor of Thy majesty and of Thy wondrous works. —Psa. 145:5

19—WEDNESDAY

Rev. and Mrs. R. E. Owens (*Doreen Bedford*), evangelistic-educational workers, Haifa, xxDr. and Mrs. H. L. Eddleman (*Sarah Fox*), evangelistic workers, Nazareth, Palestine. Be strong, all ye people of the land, with the Lord, and walk, for I am with you. —Hos. 2:4

20—THURSDAY

Rev. and Mrs. A. W. Hancock (*Hilda Marie*), McAlister, Rev. and Mrs. D. D. Cooper (*Martha Jane Perry*), Shawnee, Okla., evangelistic workers among Indians. This is the work of the Lord, that ye believe on Him whom He hath sent. —John 6:29

21—FRIDAY

Rev. and Mrs. R. S. Johnson, Acadia Academy, Church Point, Rev. A. D. Maddy, Jeannerette, La., evangelistic workers among French. Among whom ye also are the called of Jesus Christ. —Rom. 1:6

22—SATURDAY

Rev. and Mrs. W. B. Glass (*Jessie Petkew*), evangelistic workers, Dr. and Mrs. F. P. Lide (*Bessie Stephens*), educational workers, Hwanghsien, China; also Gertrude Glass and Robert Lide, Margaret Fund students.

The people among which thou art shall see the work of the Lord. —Ex. 34:10

23—SUNDAY

Misses Mary Kelly, Emma Leachman,

Grace Clifford, emeritus missionaries of the Home Mission Board. I thank my God upon every remembrance of you. —Phil. 1:3

24—MONDAY

Rev. and Mrs. L. Corder, Uvalde, Rev. Roy Monsingo, Bonardo, Tex., evangelistic workers among Mexicans. I will help you, saith the Lord, thy Redeemer. —Isa. 41:14

25—TUESDAY

Woman's Missionary Union annual meetings of District of Columbia, Washington, March 25, Louisiana, New Orleans, Tennessee, Nashville, March 25-27. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. —Col. 3:17

26—WEDNESDAY

Misses Susan Anderson, Lena Lair, Abeokuta, Ethel Harmon, xxiIsabella Moore, Oyo, Nigeria, educational workers. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. —Matt. 5:6

27—THURSDAY

xxRev. and Mrs. A. S. Gillespie (*Pauline Pittard*), Rev. and xxiMrs. H. M. Harris (*Florence Powell*), evangelistic workers, Kaiteng, China, also Lawrence and Richard Harris, Margaret Fund students. To give unto them beauty for ashes, the oil of joy for mourning. —Isa. 41:3

28—FRIDAY

Rev. and Mrs. S. Villarreal (*Anita Franco*), Eagle Lake, Rev. J. Flores, San Marcos, Tex., evangelistic workers among Mexicans. Blessed are they which are persecuted for righteousness' sake. —Matt. 5:10

29—SATURDAY

Rev. and Mrs. R. L. Carlisle Jr. (*Ruth Newport*), Rev. and Mrs. S. L. Goldfisch (*Frances McCaw*), evangelistic workers, Montevideo, Uruguay. Not unto us, O Lord, not unto us, but unto Thy name give glory. —Psa. 115:1

30—SUNDAY

Mrs. L. W. Pierce (*Nellie Minor*), Mrs. F. L. Morgan (*Lela Carter*), emeritus missionaries from China; also Carter Morgan, Margaret Fund student. Ye are blessed of the Lord, which made Heaven and earth. —Psa. 115:15

31—MONDAY

Rev. and Mrs. R. C. Moore (*Mary Pimm*), Miss Anne Leseter, evangelistic-educational workers, Temuco, Chile; also Robert Moore, Margaret Fund student. They, that worship Him, must worship Him in spirit and in truth. —John 4:24

1 Attended W.M.U. Training School
* Attended Southwestern Training School
† Attended Baptist Bible Institute
‡ Former Margaret Fund Student
xx On Furlough

Business Women's Circles

Prepared by Miss Doris DeVault, Tenn.
Student in Missionary Education Course I
W. M. U. Training School, Louisville, Ky.

Poster Suggestions: On a large white poster-board sketch an outline-map of the homeland. Place on it road-signs indicating approximately the locations of various racial groups in the homeland, such as Indians in west, Negroes in south. Draw a highway connecting the signs; label the highway, "The King's Highway through Dixie". Below the map print Business Women's Circle will travel the King's Highway through the south . . . Place . . . Date . . . Time . . .

Invitations: Draw a small map of the homeland on a postal card and print across the map—This is to remind you to travel over the south with us at Business Women's Circle . . . Place . . . Date . . . Time . . .

TOPIC: An Urgent Gospel—Need of Homeland

The program material this month may be presented as a "Survey of Our Homeland". Using this title it is possible to classify and use the material under the outline given below. The same worship service as called for in the regular program would be used (page 16).

Hymn—"We've a Story to Tell to the Nations"

Prayer thanking God for our southland and seeking His guidance as we study about it

Talk: Conditions That Make a Survey Possible—See topic, "The Land of the Free" (page 21), omitting last paragraph.

Talk: Necessity of a Survey—See (1) last paragraph of "The Land of the Free" (page 22), (2) "Preserving Christian Ideals" (page 22).

Talk: Challenge for a Survey—See "Speeding the Gospel in the Homeland" (page 25).

Talk: Reports of the Survey

1. "Speeding the Gospel to the Indians" (Page 26)

2. "Speeding the Gospel to the Jews" (Page 26)

3. "Speeding the Gospel to the Negroes" (Page 27)

4. "Speeding the Gospel in the Mountains" (Page 27)

5. "To Many Nations in Our Nation" (Page 28)

Suggestions for Presentation: In case the program chairman did not wish a series of discussions as suggested in the outline, these same topics could be presented effectively in a playlet of two short scenes. Practice would not be essential, but the program chairman should study the program material thoroughly and far enough in advance to be able to give those taking part definite instructions. *Scene 1:* A group of women gather around a table to discuss the possibilities, aims and plans of a survey of religious conditions in the homeland. On the wall, back of the table, should be a map of the south; on the table should be pencils, paper and other essential material. The program chairman may be the chief spokesman as plans are made. The conversation of this scene should include parts I and II in the above outline plus the assigning of definite nationalities to be surveyed and studied by members. One member may take two nationalities if necessary. "Speeding the Gospel in the Homeland" (page 25) should be given as a challenge by the leader just before the surveyors leave and as the close of scene 1. *Scene 2:* Leader is awaiting the return of surveyors and their reports. She is placing the blackboard, on which reports and figures are to be tabulated, in a convenient place. Enthusiastic surveyors return and each gives her report, which is a summary of a topic under the fourth talk in the outline. As reports are given the most important figures are placed on the board. The scene is closed as the leader reminds them that a survey is useless unless it prompts to action. She may summarize the program by using the arithmetic terms—add, subtract, divide—thus: "The necessity of adding those in our homeland to Christ's army, thus enabling us to subtract crime, ignorance etc. . . but this can only be done by division; the responsibility of our homeland must be divided among our more than 4 million southern Baptists if we expect to reach others. Our circle and each individual member receive part of this responsibility and opportunity. Will we accept it?"

Program Plans

Prepared by Miss Jane Carroll, La.
Student in Missionary Education Course I
W. M. U. Training School, Louisville, Ky.

THE splendid program material this month may be presented in missionary societies in many interesting ways. Perhaps the two following plans may be suggestive to different societies.

I. FAMILY REUNION

Poster—Sketch figures to represent Mother Land with all her children gathered about the family altar—Jew, Negro, Indian, Mountaineer, Foreigner. Print above: "Family Reunion of All the Children of the South"; give time, place and date of meeting. Individual reminders might follow the same idea as a formal invitation to the reunion. A simpler poster would be a large copy of such an invitation in red and blue on white.

Preparation—Construct a simple altar of a table or boxes draped in white. Group chairs about it informally for an old-fashioned family altar, following the southern custom at the close of reunions.

Program—Prelude of patriotic music as the group gathers, those on the program taking their places around the altar. Placards may indicate whom they represent. Mother Land opens the family altar service with the reading of Psalm 107:1-16 and points out the things for which the homeland stands, gleaned from "Land of the Free" (page 21). After the hymn, "Faith of Our Fathers", and a prayer of thanks for the homeland, all join in a discussion of the ideals Mother Land has taught and the dangers today to those ideals. (See "Preserving Christian Ideals" and "Safeguarding Christian Liberties", pages 22-25.) Have each person on program responsible for one illustration. Mother Land asks for reports from each child as to the spread of these teachings: Indian, Jew, Negro, Mountaineer and Foreigner each reports, following program material. As "God Bless America" is sung all kneel around the altar; then Mother Land reads the article on the song. Each prays for work among her people, calling the missionaries by name.

II. INVESTIGATION of UN-AMERICAN ACTIVITIES

Poster—Sketch a map of United States daubed with spots labeled "Crime", "Disloyalty", "Closed Bibles" etc. Print above: "Land of the Free"; and below, "Investigation of Un-American Activities"; give time, place and date. Invitations might be requests to join citizens in a council of investigation.

Preparation—Have a table in front with chair and gavel for the chairman. Flags and a display of the colors would add to the spirit of the meeting.

Program—After the devotional and singing of patriotic songs, chairman calls the meeting to order and explains the purpose of the meeting. Charges have been made of un-American activities. The chairman presents the ideals for which America stands (from "Land of the Free", page 21) and calls for testimony and discussion. The first two speakers present the un-American activities given in the articles "Preserving Christian Ideals" (page 22) and "Safeguarding Christian Liberties" (page 24). These may be supplemented from other reading. In defense of the south five citizens in succession present the work of southern Baptists among the Indians, Jews, Negroes, mountaineers and foreigners to uphold Christ, America's only hope. All sing "God Bless America" then the chairman reads the article on the song. Close with prayer for support of home missions, that God may truly bless America.

Program Material

Prepared by Mrs. C. D. Cressman, Tennessee

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

TOPIC for MONTH: An Urgent Gospel—Need of Homeland

Hymn—The Way of the Cross Leads Home

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

Bible Study—Psalm 107:1-16—Homes for All (Page 16)

Prayer thanking God for our earthly homes and praying that we may lead many to find the way to the Heavenly Home through the cross

Hymn—America

—The Land of the Free

Preserving Christian Ideals

—Hymn—Faith of Our Fathers

Safeguarding Christian Liberties

Prayer that Christian ideals and liberties may be preserved in America

Speeding the Gospel in the Homeland

—Speeding the Gospel to the Indians

Speeding the Gospel to the Jews

—Speeding the Gospel to the Negroes

Speeding the Gospel in the Mountains

—To Many Nations in Our Nation

Prayer for God's blessings on all our home mission work

God Bless America!

—Hymn for Year—Jesus Saves

Prayer that by our support of home missions we may help God to bless America

THE LAND of the FREE

ONE of the most priceless of human possessions is freedom and it is a possession that few people can claim today.

"Just hold your ear to the earth and you will hear the clank of the chains and the crack of the whip that tell of the bondage of millions of earth's people." Dictators and emperors, totalitarianism and war have made nations of people as much slaves as were the children of Israel in Egypt.

We draw a deep breath of thankfulness to remember that we live in "The Land of the Free". In our own United States there is more liberty than anywhere else on earth. Our country was first settled by those fleeing from oppression to seek a physical liberty. On this soil our forefathers fought and died

for freedom. Laws protecting our freedom are written into our national statutes. Freedom of press, freedom of speech, freedom of government, freedom of religion are the protected rights of all American citizens.

When we read our newspapers where an untrammelled press gives free expression to the opinions of people, when we go to the poles to vote for public officers of our own choosing and otherwise express our free opinion on public government, when we go to our churches and worship God each one according to the dictates of one's own conscience, when we go where we want to when we want to, when we buy and sell and plant and harvest and conduct our business as we please—let us remember that all these things are possible because we live in "The Land of the Free". It is this freedom, this respect for individual

rights, this chance of every person to develop, prosper and achieve according to his desires, efforts and abilities that make America different from all other lands and Americans different from all other people.

Our nation is free because it was built on Christian principles. The religion of Jesus Christ is the most liberating force in all the world. Christianity recognizes the worth and rights of the individual and develops personality. The truth, as expounded by Jesus and as experienced in personal relationship with Him, makes men free—in soul, in mind, in body. Christianity could never produce a Hitler or a Mussolini, Nazism, Fascism or Communism. The principles of Christ absolutely forbid a totalitarian form of government.

The measure of America's freedom today is the measure of American Christianity. Because scattered all over the United States are churches to which millions of Americans go each Sunday to worship in the name of Jesus, because millions of Americans have accepted Jesus as their Savior and try to follow Him in their daily lives, because every day countless prayers for the welfare of our nation arise from hearts that are truly Christian, because the principles on which the American government was founded are based on the truth in God's Word—our country is "The Land of the Free" and the best place on earth to live.

However, we must realize that if America remains "The Land of the Free" she must maintain her Christianity—she must become more and more, rather than less and less, Christian. When we know that less than one-third of her people are members of any church, that thousands of her church members do not live as Christians should and that many unChristian ideals are threatening her liberty and her safety we can understand the great urgency of giving the Gospel to the homeland. Indeed, nowhere is there greater urgency for speeding with the Gospel than right here in our own America—not only because the safety and happiness of all

American people depend on safeguarding those principles of liberty which Christianity has given to America but also because only a Christianized America can render to the world the service to which we believe God has called our land. America must demonstrate the efficiency, the superiority and blessings of a form of government respecting and protecting individual rights. A saved America must go forth to save the world. An evangelized America must go forth to speed the Gospel for the evangelization of all nations. It is only thus that we shall preserve those ideals and blessings most precious to us and shall keep our fair country "The Land of the Free".

PRESERVING CHRISTIAN IDEALS

LET us notice some Christian ideals which we must preserve if we would keep America truly Christian. Four are set forth.

Supremacy of the Bible—Blessed is the nation whose book is the Bible! If America would keep her high ideals her people must make the Bible supreme in their lives. One of the most dangerous evils threatening the safety of our nation is the wave of infidelity sweeping over the country, especially in educational institutions. Germany is "the disturber in world affairs today" because 100 years ago higher criticism originated in her universities and "the scholarship of the country gave itself to the task of discounting the integrity of the Bible". With the rejection of the Bible as a divine book the moral and spiritual collapse of Germany began.

A study of conditions in our own land makes us fearful lest America be headed in the same direction. A recent issue of *Southern Baptist Home Missions* gives the following quotations from eminent Christian educators of America. President McGiffert of Union Theological Seminary says that many Americans "have learned not to think of the Bible as the final, infallible authority and have come to feel that there is no divine authority and that they need none". Another writes: "Perhaps no

event in recent history has been more amazing than the swing away from faith in the authority of the Scriptures on the part of large portions of protestantism". Still another says: "So far as religious instruction is concerned the tax-supported school is on the side of that part of our population which is pagan and believes in no religion whatever". In the face of such acknowledged conditions how America does need to keep her faith in the Bible as the inspired Word of God and the infallible authority for conduct! How we Christians need to stand by the Bible—to teach it, to live it and to do our utmost to keep its ideals supreme in the life of our nation!

Reverence for Sacred Things

American people are fast losing their reverence for things that are sacred. All too few are the families that gather each day at the altar for family worship. All too few are the people who go on Sunday to a place of worship. It is estimated that less than one-fourth of America's population ever goes to church. All too often those who attend public worship go for social or other purposes and not with a sense of reverence for God's day and God's house. The word "puritanic" as applied to those who try to keep the Sabbath holy has come to be a term of scorn rather than honor. But Americans need to go back, certainly in some measure, to those high ideals of reverence for sacred things which characterized the earlier settlers of our land and upon which the foundation of our nation was laid.

High Moral Standards

"Righteousness exalteth a nation but sin is a reproach to any people". No nation can rise higher than the moral ideals of its people. The lack of respect for law, the prevalence of crime, the return of the liquor traffic, the moral looseness of many of our young people are some of the evidences of the collapse of moral ideals in our nation. It is said that there are 4,750,000 active criminals in the population of the United States and that half of these are less than 21 years old. "Every twenty-two seconds a seri-

ous crime is committed in our supposedly civilized land". Fifty times more is spent for liquor, tobacco and crime than for religion. Fifteen million children and young people are receiving no religious instruction whatever. Back of this condition of crime and religious neglect is a public sentiment which makes such conditions possible. It is the Christian people of America who must maintain the highest possible moral standards. We ourselves must have respect for both the laws of the land and the laws of God and must teach our children to have the same respect for all law. We must gather all children and young people into Sunday schools and other church organizations where they will receive religious training. We must do our utmost to win people to Christ that America may become more and more Christian, for only the ideals of Christ lived in the lives of her people can raise the moral standards of our nation.

Christian Citizenship

The highest type of citizen must be a good Christian and the highest type of Christian must be a good citizen. The Bible teaches plainly the duty of Christian citizenship. Jesus said, "Render unto Caesar the things that are Caesar's". Peter wrote, "Be subject to every ordinance of man for the Lord's sake". As Christian citizens we should stand for righteous government in our local community, our state and our nation. We should appreciate and use our right to vote. To neglect or to use wrongly the ballot is to fail to be a good citizen and the best kind of a Christian. The very best way to be a good citizen is to live a consecrated Christian life day by day. There are about 53 million people in the United States who belong to one church or another. If every one of these stood squarely by those things that were right, voted only for men who stand for the right sort of legislation—moral and ethical as well as economic—refused to countenance local administrations that allow immorality and crime to exist, declined to subscribe for any magazines that carry the wrong kind of advertise-

ments and otherwise let their light shine for the moral and spiritual uplift of their country, how great would be their influence in preserving Christian ideals in our beloved America!

SAFEGUARDING CHRISTIAN LIBERTIES

THE first amendment to the constitution of the United States granted to all American citizens the freedom of religion. This liberty came after a long and hard fought battle and we Baptists can be very proud of the fact that those of our faith led in the struggle. Roger Williams, considered by many to be the first American Baptist and the organizer of the first Baptist church in America, was the first to take a stand for the separation of church and state and absolute religious liberty. Obadiah Holmes and other Baptists of unyielding spirit stood firmly against infant baptism, state regulations regarding worship and the use of tax-money to support churches. For such a position they were bitterly persecuted. Near Boston, Obadiah Holmes was whipped until he "could take no rest but upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay". Two Baptist friends were given ten lashes each because they took Holmes by the hand to encourage him as he was led to the whipping-post.

In spite of such persecution Baptists continued to fight for religious liberty. When the Continental Congress convened in Philadelphia, September 5th, 1774, several delegations went carrying petitions on behalf of religious liberty. One of the papers opened with the following worthy sentences: "It has been said by a celebrated writer in politics that but two things are worth contending for—religion and liberty. For the latter we are at present nobly exerting ourselves through all this extensive continent, and surely no one whose bosom feels the patriotic glow in behalf of civil liberty can remain torpid to the more ennobling flame of religious freedom".

Such leading statesmen as John Hancock, Thomas Jefferson and others recognized the value of the Baptist position and advocated their cause. And so the time came when into the constitution was written the first amendment, providing for the separation of church and state and granting to all in America full religious liberty.

"What has been so dearly bought we must not basely relinquish". We must realize that there are still forces in our nation against religious liberty. Baptists, the descendants of those who first conceived the idea of religious liberty and who fought and won the struggle against a state-controlled church, must be ever on the alert against any encroachments of government in the realm of religion.

Recently a number of things have occurred to arouse our Baptist fears lest Americans lose this most precious of all our liberties. In some states free transportation has been provided for pupils to and from schools fostered by religious denominations and free text-books have been given to pupils of such schools. Much federal legislation has apparently ignored the principles of freedom of religion and separation of church and state. There has been a movement in congress to amend the Social Security Act to impose a tax on all churches for the benefit of their ministers and other employees. In his report to the 1940 Southern Baptist Convention—as chairman of the Social Service Commission, Dr. A. J. Barton said that even a Baptist minister has proposed that we have in the cabinet of the President of the United States a "Secretary of Religion".

All of these things should make us see what the present trend is and "just what we may expect if the masses of Americans do not rise in their strength against all proposals for the violation of freedom of religion and of the separation of church and state". Dr. Barton says that one of the most vital and important questions before the American people today is "whether we shall continue to

have freedom of conscience and freedom of religious worship or whether the whole fabric of free and voluntary religion shall be swept into the discard and whether we shall have to bow down to Caesar and seek permission of him before we can assemble for worship or sing a hymn or offer a prayer".



SPEEDING the GOSPEL in the HOMELAND

"OUR Christ for Our Country" was the caption under which the last report of the Home Mission Board was made. It is a thrilling and challenging phrase, appealing both to our patriotism and to our Christianity. Those who love our Christ and our country must hasten to give the Gospel of our Christ to our needy country.

The southland is one of the greatest mission fields in the world. Here in the territory of the Southern Baptist Convention are 24 million unchurched people. Jesus commanded that the Gospel be preached among those of all nations; and, behold, those of all nations are here. Should we be cut off from every one of our foreign mission fields we could still obey this command of our Lord right here in our own homeland.

We must speed the Gospel in the homeland because Christ is all that can save our country from the forces of evil threatening her safety. "The Kingdom of God—God reigning in individuals and through individuals over things—is to be put on the inside of our municipal, civic, social and national life. Christ in the heart of individuals will save our land from every social, industrial, educational and political evil.

We must speed the Gospel to the homeland that a saved homeland may speed the Gospel to the whole world. Dr. J. B. Lawrence, our home mission secretary, says—"Christ must conquer in the homeland if we expect to win victories for Him in lands afar. We must make the religion of Jesus triumphant at home if we would make it triumphant abroad. We must show that the Gospel of Jesus Christ can solve the problems of the modern world by solving those problems here at home. We must make our own land a demonstration station, revealing the triumph of Christianity by enthroning Christ in the life of our land".

Our Home Mission Board is speeding the Gospel to the homeland as rapidly as the support of southern Baptists will permit. At the time the last report was given there were 411 home missionaries working in 863 mission stations. They had in one year distributed over 40,000 Bibles and over 600,000 tracts and portions of the Scriptures and had won about 1,000 people to Christ.

A quarter of a century ago some Baptist Indians met to organize a church. After some discussion they gave to the new church the unusual name, "The Only Way". They explained that their reason for choosing this name was that they had tried all the old Indian ways but now had found "The Only Way"—through Jesus Christ. The Home Mission Board could well use this name for its work, because winning the people of the homeland to Christ is the only way to preserve the ideals of the nation and to make our country a world-evangelizing force.



SPEEDING the GOSPEL to the INDIANS

SEVENTY-TWO home mission workers are trying to speed the Gospel to the 250,000 Indians who live in the southland. This work is among four different groups. The Blanket Indians include those of eight tribes which compose the Oklahoma Indian Baptist Association. Among these we have 16 missionaries who work in 16 churches and mission stations and in the Chillico Government School. The next group is composed of the five civilized tribes. Among these we have 47 workers, most of them in Oklahoma but some among the remnants of these tribes—the Cherokees in North Carolina, the Seminoles in Florida and the Choctaws in Mississippi. The third group is composed of the Indians in New Mexico and Arizona where we have 9 workers in 16 stations. The fourth group is composed of the 6,000 Indians in southern Alabama who would be destitute of the Gospel were it not for the work of our two missionaries. Last year through their efforts two new chapels were built in destitute sections.

In a recent issue of *Southern Baptist Home Missions* Miss Wilma Bucy describes a visit to the Navajo Reservation where there are 45,000 Indians. She says that these Indians live in hogans made of rock and brushwood covered over with dirt. Into 14 of these hogans she went in company with the missionaries and in only two of them did she find any furniture. "In one there was an old discarded radio or Victrola cabinet. In the other was a worn-out cot which the missionary had given to a man all crippled up with rheumatism. He had put a wide plank over the holes in the wire-mesh springs and was lying on that naked plank with a sheepskin for a covering". Miss Bucy says: "According to the best information less than one-half of 1 per cent of these 45,000 souls have a saving knowledge of Jesus Christ. The poverty of their language and the lack of educated Christian interpreters make it tremendously difficult

to get the Gospel message over to them".



SPEEDING the GOSPEL to the JEWS

NO phase of our home mission work has seemed to move so slowly as that among the Jews. This has been partly because Jews are difficult to win but more because of the unfriendly attitude of Christians toward the Jews and toward Christian work among them and still more perhaps because we have had only one missionary among the south's 500,000 Jews.

Our missionary, Rev. Jacob Gartenhaus, assures us that the Gospel is reaching Jewish hearts with a speed and power never known before in the south. He says: "It would seem that the devil has let loose all of his fury in a last effort to destroy the 17,000,000 Jews of the world. But through all this horrible persecution we see a ray of hope, for never in history (at least not in modern history) have the Jewish people realized their utter helplessness and dependence on Jehovah and there is where our opportunity lies". Again Mr. Gartenhaus says: "Never, in all my Christian experience have there been so many opportunities for presenting Christ to Israel. Everywhere I have found open doors and hearts yearning for something that will bring peace to aching hearts".

In making his report last year Mr. Gartenhaus cited the following incidents of Jews turning to Christ—"From all parts of the southland letters have been pouring in telling the joyful news of Jewish friends turning to Christ. One letter tells of three in a family who have found the Savior; another tells of a Jewess, for whom much prayer had been offered up for a number of years, mak-

ing a public profession. Quoting from still another: 'As I write this I am praising the Lord for my father's salvation'. A wire brings the cheering news of the yielding to Christ of a young Jew with whom I had the privilege of talking concerning the plan of salvation". After telling of a number of other Jewish converts the missionary says: "These are just a few of the Jewish trophies of grace. To write about all of them would fill the pages of a good-size volume. Wherever your servant has gone, he has met these redeemed sons and daughters of Israel".



SPEEDING the GOSPEL to the NEGROES

OUR Home Board has 20 missionaries speeding the Gospel to the Negroes. They are teacher-missionaries engaged in the work of training Negro leaders to speed the Gospel to their own people. Writing of their work, Dr. Noble Beall says: "These men enrolled in all types of classes on and off the campus during the year several thousand people. In their classes were a larger number of preachers than has been reached by any other method in many years. One of their chief accomplishments is in directing the student activities of more than nine thousand students enrolled in the schools where they teach".

While this is an educational work, it is evangelistic in its purpose. These teacher-missionaries held last year 30 revivals, with 501 conversions. "Many of them teach courses in evangelism; all of them emphasize it. Three hundred and fifty-five of their students are pastors; all of these held one or more revivals during the year. The more than three hundred ministerial students

enrolled in their classes hold revival meetings during the summer months".



SPEEDING the GOSPEL in the MOUNTAINS

44 SPEED the Gospel to us! Speed the Gospel to us!" is the cry of the mountain people of Kentucky. Our general missionaries in this mountain country, Rev. and Mrs. L. W. Martin, say that they cannot meet one-half of the calls that come to them to enter new and needy fields. Miss Minnie Berry in her vast field in Kentucky is speeding the Gospel to many mountain people. She rejoices especially to work among the young people and tells inspiring stories of their conversion and of their interest in the Lord's work.

A striking example of this speed of mission work in the mountains is at Sandy Hook, Kentucky. Twenty-four years ago Dr. J. W. Beagle visited this section, riding mule-back because there was no other way to reach the secluded mountain region. In all the county of 10,000 people there was not a missionary Baptist church and there seemed to be little hope of having one. But in April, 1938, a Baptist chapel was dedicated, built not by the Home Mission Board but by the mountain people themselves. At that time the membership of the church was only eleven. In April, 1940, Dr. Beagle returned to this section for the celebration of the second anniversary of the building of the chapel. The little building was so crowded by the 157 people present that they could not form into classes for the Sunday school period. The field includes three mission points; a school bus takes people from these points to Sandy Hook each Sunday morning for services.

TO MANY NATIONS in OUR NATION

ONE-THIRD of the entire population of the United States is foreign born or of foreign parentage. There are over 108 different languages spoken in the United States. There are sections in many of our largest cities in which the English language is scarcely ever spoken. In the territory of the Southern Baptist Convention there are 26 nationalities. During the past eleven years 100,000 foreigners left the southland to go back to their native countries. If we had evangelized these foreigners we would have today in foreign lands 100,000 missionaries who would not cost us a single cent.

The largest group of foreigners in the south are the Mexicans, most of them being along the border of Texas and New Mexico. The Rio Grande Valley is 50 per cent Mexican. Among these Mexicans southern Baptists have 101 missionaries who are working earnestly to win these multitudes of foreigners to Christ. Dr. J. B. Lawrence tells us that in the last two and a half years more than 600,000 Mexicans have gone back across the border into "Old" Mexico. Out of this number 3,000 were Baptists, won to Christ by our missionaries. These have organized or helped to organize a number of churches in "Old" Mexico.

Among the 600,000 Italians in the south we have 11 workers in four centers, located in as many different states. Among the Chinese we have five missionaries in three centers. Among the French we have one missionary in Illinois and 25 in Louisiana. One of the Home Board's most interesting fields is at Pointe au Chien and Isle de St. Charles, in the extreme southern part of Louisiana. The people there are mixed Indian and French and until four years ago were absolutely unreached by the Gospel. Now there is a church with fifty-two members and a school with sixty-two students. The Home Board recently erected on this field a neat chapel and school building.

In southern Illinois missionaries may give the Gospel to those of many na-

tions. A missionary in Madison, Illinois, contacted 22 different nationalities in two weeks' time. At Christopher, Illinois, Miss Mary Kelly has ministered to foreigners speaking 22 different languages. Miss Kelly relates an experience which serves as an example of the personal work of our missionaries in their effort to win foreigners. She calls her story "A Friend of the Friendless" and tells it in these words:

"An Italian woman was stricken with pneumonia. As soon as I heard it I went to see her. I found her husband and two grown sons standing by her bed looking anxious and helpless; she had never been sick much, and they did not know what to do. The husband said: 'It is bad luck when the lady gets sick!'

"They were all talking about who would sit up with her that night. When I realized the situation, I told them I would sit up. The woman said: 'You? I'm glad. You my good friend!' The man looked so relieved. One of the sons said later, 'Five women wanted to sit up but mother said she would rather have you than anybody'. I sat up the next night, also, and many other nights. As I was sitting by her one night all at once she said: 'Oh, Miss Kelly! I see Jesus and I hear beautiful music! Oh! It is lovely!' Her face was just shining. I had felt for some time that she was a Christian. Soon after she began reading the Testament I gave her some time before, she said: 'I like that book! It's good! But if the Catholic priest knew I was reading it I bet you he would not let me read it. I'm not going to tell him'. As she continued reading it she would ask many questions. She was comparing the two churches. She could not understand why we did not pray to and worship Mary.

"I went to see her almost every day while she was sick. One day she said she did not believe she would get well. I asked her how it would be with her if she did not—if she felt she was ready to go. She said, yes, that was all right, she was trusting Jesus—and Jesus only—to save her and she was ready to go.

"One day while I was there she said: 'You are my best friend'. Pointing up I said: 'He is your best friend. Isn't it good to feel that He is our best friend?' Such a bright, happy smile came over her face and laying her hand on her heart she said: 'Yes, I feel it in here'.

"In May I went to the Southern Baptist Convention. She died while I was away. When I returned home they told me that she had been very happy at the hour of death".

Such work as this done by our faithful missionaries will win those of all nations to our nation to Christ. It will save our land from the dangers of foreign population.

GOD BLESS AMERICA

EVERYBODY is singing "God Bless America". Dr. Millard Jenkins of Abilene, Texas, asks this very searching question: "Which America?" Then he continues: "Is it drunken America that we are asking Him to bless? Do

God bless America—

The America that was in the thinking of the Christian patriots who founded it!

The America that still clings to high Christian ideals!

The America that believes in civil and religious liberty!

The America that is Christian and is praying for Christian blessings!

The America that is missionary and would make our land the source of Christian blessings for the whole world!

God bless America!

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the value of American freedom.
2. Mention some Christian ideals which we should preserve in our American life.
3. Tell of the struggle of Baptists to obtain religious liberty in America.
4. What things are endangering the religious liberty of America today?
5. How many home missionaries have southern Baptists?
6. Tell how we are speeding the Gospel to the Indians.
7. Discuss the development of our work among the Jews.
8. What is the nature of our work among the Negroes?
9. Tell something of our mountain work.

(Continued on Page 34)

Our Young People

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

MAKE a WORTHY GIFT through the ANNIE ARMSTRONG OFFERING

THE March Week of Prayer! Mission study! The Annie Armstrong Offering! To a member of Woman's Missionary Union these words mean home missions. Each year in March the W.M.U. young people of our southland meet for study and prayer for home missions and then contribute to this worthy cause through the gift known as the Annie Armstrong Offering.

Last year our own Young Woman's Auxiliary observed the Week of Prayer with greater spirit than ever before. We realized that we could pray more earnestly and intelligently for missions if we knew more about the work and the needs of the home mission field; therefore we decided on a mission study course to give us this knowledge. About three-fourths of our membership met and studied the home mission book written as preparation for this week.

This convinced us that the home mission field presents a great challenge which we must meet in obedience to Christ's command: "Go ye therefore and teach all nations". When we sing "America" now, we think of the foreigners, Indians, Negroes, deaf, people of the mountains and those touched by Good Will Centers in our southland who try to sing, if only in their hearts:

"My country, 'tis of thee,
Sweet land of liberty" . . .

They need the spirit of Christ to help them. As Christians and southern Baptists we must help them through prayer and consecrated giving.

We received a great blessing by meet-

ing and praying together during the Week of Prayer. After our offering was taken and counted, we found, much to our joy, that the gifts exceeded our goal.

It is a wonderful privilege to feel that our prayers and offerings have a part in such a cause, which is following Christ's command. As we plan and observe the season of prayer for home missions this year let us study, pray and give sacrificially to this great cause which Christ entrusted to us, because "the fields are white unto harvest".

So writes Miss Kathryn Taylor of Brandon Church, Greenville, South Carolina. And so enthusiastic will other young people be about home missions if counselors are faithful to the trust of this "Home Mission Week of Prayer". Material has been sent to you according to the plan of distribution in your state: February and March *World Comrades* and *The Window of Y.W.A.* bring Dr. Lawrence's "Appeal" and supplementary stories. Plan with your young people for a worshipful prayer-service; make it quite different from an ordinary meeting, so that it will stand out as a period of earnest prayer and generous giving.

With America giving herself to intense military preparedness we must assure our young people and establish our future in the fundamental fact that Christianity made real in our American life is the safest basis for American democracy. This home missions season do as it spreads the Gospel to untold groups and wins the lost in uncharted areas.

College Y.W.A.

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

OBSERVING the HOME MISSION SEASON of PRAYER

Miss Lula Caruthers, R.N.

Counselor Southeastern Louisiana College Y.W.A., Hammond, La

I WANT you to know about the most interesting Y.W.A. meeting I have ever attended. Won't you tell the mothers of our college girls and nurses where you are? I am sure they will want to know: and the church Y.W.A.'s. might like some of our ideas.

The object of our meeting was to make plans for the observance of the March Week of Prayer. Our aim was to prepare, pray and then give as the Lord led us. By special arrangement the college and hospital Y.W.A.'s met together. Our first preparation was an inspiring devotional by the two counselors. Our college counselor told us of the beautiful and sacrificial life of Miss Annie Armstrong. We could almost see her going about doing so much good. The Grace McBride counselor quickened our thoughts still more by telling us some of her experiences while she was school nurse at Acadia Academy in Louisiana. We were amazed when she spoke of the fact that the French people right around the school were afraid of "the lady in white". How our hearts burned within us as we realized our responsibility here in our home and southland!

Our "college mothers" are giving us ten copies of the new and beautiful reaching book, *Home Missions*, by Mrs. Elsie R. H. . . . much about the same . . .

but that God may call some of our college girls and nurses to reap and to continue to sow the seed down the trail of home missions? We will study the book during vesper services and, when we have finished, we will place the books in the college library. The nurses were also given the copies by their counselor and by a Christian doctor who realizes the value of home missions. They will study theirs in chapel and after their night prayer-meetings.

We will have the large picture of our missionaries and the map showing where they are located put up in our classroom. Each of us is going to select three and pray for them not only now but all during the year.

When we were asked how we would like to give, we decided to save all our nickels for three weeks for we often spend them only foolishly and on ourselves. One nurse, who has much less than most of us, said she would mend her hose again and give the price of a new pair. We, too, will do the same. This will not only increase our offering over last year but will increase also our love for the Lord's work and will decrease love for self. Do you not feel that, helped by your prayers and those of our "college mothers" and of our counselors, our observance of the Week of Prayer will be most worthwhile? Christ gave all. Surely we can do this and giving for Him and home

Training School

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

NEWS from the TRAINING SCHOOL

THROUGH the kindness of Dr. H. Cornell Goerner of the Southern Baptist Theological Seminary faculty we had recently the opportunity to review the development of our School's new building. He had taken splendid "movies" of the two outstanding ceremonies up to date, the "Ground-breaking" and the "Corner-stone Laying", and occasional "shots" during the intervening period to connect these two events. As we looked at these pictures we lived again through the days of this exciting year. It was easy to recall the cold, winter day last March when the trustees, the students and faculty of the Training School and Southern Baptist Seminary and many local friends gathered at the new location for the breaking of the ground. Almost immediately the contractor began his work. All through the summer the building grew steadily from a large hole in the ground to a constantly expanding building. October second came with its historic corner-stone service. With the "Big Four" present it was easy to review again the history of this beloved School from that Thanksgiving Day in 1904 when the first four young women took up residence in the little home provided by the Louisville Baptist women to the present with its promise of commodious quarters for 130 students.

With the outside work completed we are seeing for ourselves the architects' plans being fulfilled in the classic beauty that is unfolding daily. Now that the grading has been done and the driveways laid out, we are getting the full effect of the marvelous setting for the beautiful building.

And still there is much to be done. The plastering goes on and the floors are being laid. Much of the ground-floor has hardly been touched. The painting of walls and the countless finishing touches, the completion of the plumbing and heating, the installation of lighting fixtures—all these things will require time.

Woman's Missionary Union organizations have responded generously to the new building through the McLure Memorial Building Fund during the year. On December 1, 1940, more than ninety thousand of the one hundred thousand dollar goal had been paid in. By January 1, at least twelve of the eighteen states in the Southern Baptist Convention had reached their goal, some had gone beyond it. The remaining states lacked relatively small amounts.

Several special gifts have brought joy and encouragement to our hearts during the year. Two came by bequest during last summer: Mrs. Ida L. Murray of Tennessee designated in her will \$100 to the new building to be used for furnishings; Mrs. Foy Peele Rogers of North Carolina, a former Training School student, left \$500 for endowment, a sort of thank-offering for the blessing the Training School had brought to her life. Mrs. Columbus Roberts of Georgia gave \$1,000 to the McLure Memorial, thus putting her state far over the goal. Mrs. J. H. Anderson of Tennessee started off the campaign in her state by a gift of \$1,000. Recently she has contributed an additional gift of \$5,000. Mrs. Anderson, as Mrs. Jane Bose, was the beloved principal of the School 1925-30. Both Mrs. Roberts and Mrs. Anderson were devoted friends and admirers of Mrs. Maud Reynolds.

From Our Missionaries

CRISTINA'S FAITH WINS

CRISTINA'S face was one of the happiest I ever saw as she came up out of the baptismal waters. She had waited so long! How earnestly she had desired to become a full-fledged church member, to participate in the affairs of the church she had been attending for so many years, to take the Lord's supper.

"How did you ever convince your husband to let you be baptized?" I asked her. "Well, it was like this", she said: "for a long time he had said to me, 'If you are baptized I will put a spiritualist center in our home'. I had shrank with horror from this possibility. The spiritualists are so fanatical that I hated to think of their having their seances in my home where I have been trying so hard to teach my children the Christian religion. But then I began to say to myself: 'You are not having very great faith. Go on and obey Christ in baptism and pray that in some way the spiritualist center will not be brought to your home'. Oh, senora, I want you and the other members of the church and your other Christian friends to pray with me about this!"

We were happy to see her faith and her courage. We gladly promised to pray with her. It is not easy for a Cuban wife to go against her husband in anything. From the time they become sweethearts the man is boss, and it is a frequent occurrence for a young man to "punish" his fiancé—not to mention his wife, if he is married—for something he does not like, by forbidding her to go out of the house for a certain length of time, sometimes for months. We knew that it had not been easy for Cristina to be a Christian and, now that she had been baptized, it would be even harder for her.

When we went to the United States on our vacation that summer we asked our American friends to pray with us for Cristina, and I am sure many did. When we got back we were anxious to learn how things went with her.

"Has your husband started holding seances at your house, Cristina?" we asked. "Not yet", she answered, beaming. "And I am beginning to doubt that he will. I don't know what has happened to him, but I do feel that God has answered our prayers!"

Last fall when a special service was held to celebrate the second anniversary of our little chapel, Mr. Caudill invited Cristina's husband to the service, and he surprised us by attending. He has been to one or two services since.

Emboldened by this experience Cristina has done something she never dreamed a few years ago she would ever have the courage to undertake: she has started a mission Sunday school in her home. Every Sunday she gathers up a group of neighborhood children and teaches them Bible verses and hymns and then she teaches them the Sunday school lesson. Since she lives a long way from the chapel she says the children will go to her home where they wouldn't go to the main Sunday school, and she says that many of them are poor and shabbily dressed and will go "nervous" to the chapel, whereas they would not want to go over to the chapel.

This little mission Sunday school is a blessing to Cristina as well as to the children who attend. She teaches the lessons carefully each week. In the past she has been a member of the Sunday School of the chapel.

DID YOU KNOW?

That southern Baptists under the Home Mission Board have in New Orleans, La., a *Rescue Mission*?

That this *Mission* has an *Emergency Home for Women*, where unwedded girls who are to become mothers are taken care of?

That over 500 girls from ten different states have been helped by the *Home* since its beginning in October, 1933?

That they stay on an average of five to six months?

That the Southern Baptist Hospital and the medical firm of Drs. Sellers and Sanders give their services to help these girls?

That it is the only *Home* of its kind that southern Baptists have?

That it is included in the Annie Armstrong Offering for Home Missions?

That you can also help to carry on this work by praying for it, by sending those who need us and by telling others about it?

That the wife of the esteemed French missionary, Dr. L. O. F. Cotey, is the matron?

If you did not know these things or if you did and want to know more about our work, please write the superintendent. His address is Rev. Clovis A. Brantley, 740 Esplanade Ave., New Orleans, La.

Our girls in the majority of cases are from Christian homes, and ordinarily they are church members. They need our help and sympathy, and they need yours too. It is easier to condemn than to help the fallen, but the easier path is rarely the path of duty. It is easy and common to condemn the woman and condone the man. At the *Emergency Home* we try to take the attitude of Jesus who, when a woman was taken in the very act of adultery, said: "Neither do I condemn thee; go and sin no more!" Surely it is ours "to weep o'er the erring one, lift up the fallen".

Last fall I received a letter from a girl who lives in another southern state. She is a nurse. While she was in training here in this city she was brought to our home by a doctor and his wife. She needed and received our help. Now she is back at home working in a hospital. She writes: "I realize the Christian influence the *Woman's Home* had on my life and thank God for it. I am praying for you and your wonderful work."—Mrs. Clovis A. Brantley, New Orleans, La.

PROGRAM MATERIAL (Concluded from Page 29)

10. Discuss our opportunities to reach many nations in our nation.
11. Tell something of our home mission work among foreigners.
12. How can we help to answer the prayer, "God bless America"?

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 the listed material and in leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

The Window of Y.W.A.

Southern Baptist Home Missions

Last Report of the Home Mission Board

Taking Christ Seriously.....

The Stranger within Our Gates.....

—World Comrades

—The Commission

Dr. J. B. Lawrence

Dr. J. F. Plainfield

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

AN URGENT GOSPEL—NEED OF HOMELAND

A correspondent, evidently not of the south, in the December edition of the *Christian Herald* says that he was greatly impressed with the "church-going habits of those who dwell in Dixie", having found in some southern churches at the eleven o'clock service standing room only. "But", he continues, "actually the picture may not be so bright as this would indicate. In a survey just taken in North Carolina 45,000 young people from eight respective counties, aged sixteen to twenty-five, were questioned regarding their religious, social, economic, physical and recreational surroundings. It was discovered that one-third of the male youths (32.7 per cent of the whites and 32.6 per cent of the Negroes) were not church-members; and even larger percentages did not attend church". The survey was made under the leadership of the N.Y.A. and W.P.A. which survey is said to be representative of the south as a whole.

The name of Kraft is familiar in most homes where cheese and mayonnaise are used but how many of us know that J. I. Kraft of Chicago is a Baptist, vitally interested in the cause of the Kingdom? We are informed that he is a father and just now is chairman of the "Crusade of Christian Education". This crusade, a laymen's movement, is attempting to reach through the church, the radio, visual education in public schools, youth-camps and week-day schools of religious education the 15,000,000 American youth under 17 years of age who are reported to have no connection with any religious organization.

The report comes from Pittsburg, Pennsylvania, concerning the religious educational scheme connected with the public schools of that city. "There are 43,000 high school pupils in our city", says the writer. "It had been the hope of our board of education that possibly as many as 3000 young people could be interested in religious classes this school

year. There are already 7000 enrolled in week-day classes". Teachers, many of whom are high school teachers who are church-workers, are paid by gifts from congregations cooperating and the classrooms are in churches not more than seven minutes' walk from the respective schools. The first course chosen is "The Life of Christ".

C. Raymond Chappell writing in *Missions* concerning the camps for boys held last summer under the direction of the "Department of Missionary Education" and the "American Baptist Publication Society" says: "The summer camp as a means of evangelism and missionary education has become one of the outstanding features of our denominational life". During the past summer thirty-two of these camps were held for boys throughout the United States. "In twenty-three camps from which reports had been received in November", Mr. Chappell says, "1622 boys were enrolled. About 200 pastors, missionaries, laymen and denominational leaders served on the staffs. In personal interviews 200 boys made the decision to commit their lives to Jesus Christ. That final fact", says Mr. Chappell, "justifies all the effort and energy spent in this annual project".

The Sunday edition of a Springfield, Massachusetts, paper recently carried an article of the "Pelham Rural Fellowship" in which Baptists, Congregationalists and Methodists carry out a successful program of vacation church-schools, camps for boys and girls, summer outdoor forums, sunrise Easter worship and union Thanksgiving services. This organization is proving what country churches can do by cooperation.

The "National Catholic Welfare Conference" has asked the Catholic bishops of America to establish a special department of Negro work and to use their influence to provide adequate religious education for Negro Catholics.—*Christian Century*

Just before the close of 1940 in Cleveland, Ohio, was held a vesper service which is known as the "Universal Bible Sunday Vesper Service" and which is held annually. More than 500 persons were present, almost equally representing Negro and white congregations. Francis C. Stiffler, editorial secretary of the "American Bible Society", in making the principal address "stressed the centrality of the Scriptures in the work of the church".

Annual Record of Royal Service

DEEPLY grateful is ROYAL SERVICE to every person, circle, society, state and other groups that made possible the unprecedented total of 100,010 renewals and new subscriptions for the magazine during the calendar year of 1940. Six (or nearly one-third of the states) went beyond their accepted quotas as follows—North Carolina: 12,139 which was 199 beyond its quota; Georgia: 9989 which was 209 beyond its quota; South Carolina: 7910 which was 70 beyond its quota; Florida: 3803 which was 208 beyond its quota; Illinois: 1624 which was 74 beyond its quota; New Mexico: 555 which was 55 beyond its quota. The star by the name of each of these six states in the following table adds luster to their victories.

Six other states also greatly helped in the magazine's passing beyond the 100,000 mark, each of them sending in during the calendar year of 1940 more renewals or new subscriptions than during the previous year. These exceptionally zealous states made the following records: Virginia sent in 10,078—a gain of 335, missing its quota by only 152; Texas sent in 9486—a gain of 212, missing its quota by only 249; Tennessee sent in 7314—a gain of 282, missing its quota by only 86; Kentucky sent in 6881—a gain of 306, missing its quota by only 19; Alabama sent in 6733—a gain of 35, missing its quota by 307; Louisiana sent in 4168—a gain of 177, missing its quota by only 22.

It is equally true that three other states each lacked less than 60 of attaining the respective goal—Maryland sent in 567 which was only 58 short of its goal; District of Columbia sent in 199 which was only 31 short of its goal; Arizona sent in 178 which was only 42 short of its goal. Sincerest appreciation is felt and herewith expressed also toward the remaining four states for the large number of renewals and new subscriptions furnished by them: Missouri 5849; Mississippi 5523; Oklahoma 3865; Arkansas 2653.

The southwide quota was missed by less than 1000 but complaint would be most unbecoming, especially as the total attainment is more than 100 times the small deficit of 965. Each state is asked again to accept as its new goal a 5% increase over its past year's record; the goals for the calendar year of 1941 are set forth in the following table. *Please do your utmost to have the renewals and new subscriptions sent in promptly, at the rate of 50c a year to*

Royal Service

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Birmingham, Ala.

NAME of STATE	SENT in during 1940	QUOTAS for YEAR of 1941
Alabama	6733	7065
Arizona	178	190
Arkansas	2653	2785
D.C.	199	210
Florida	3803*	3990
Georgia	9989*	10490
Illinois	1624*	1705
Kentucky	6881	7230
Louisiana	4168	4380
Maryland	567	595
Mississippi	5523	5800
Missouri	5849	6145
New Mexico	555*	585
North Carolina	12139*	12750
Oklahoma	3865	4060
South Carolina	7910*	8300
Tennessee	7314	7680
Texas	9486	9960
Virginia	10078	10580
Miscellaneous	496	
Totals	100,010	104,500

