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# Royal Service



**June 24-July 4**

VOLUME XXXV

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## Royal Service

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### CONTENTS

Evangelistic Crusade.....	6
For a Debtless Denomination.....	36
Bible Study.....	17
Book Reviews.....	10, 11
Calendar of Prayer.....	15-16
College Y.W.A.....	1, 33
Current Events.....	35
Editorial.....	4
Family Altar, "Pray Ye".....	14
From Our Missionaries.....	8, 9
In Memoriam.....	5
Leaflets.....	3
Margaret Fund.....	12
Our Young People.....	1, 12, 13, 32, 33
Personal Service.....	18
Programs, Circles, B.W.C., Plans.....	19-31
Stewardship.....	7, 34, 36
Summer Assemblies.....	31
Training School.....	13
Treasurer's Report.....	34
Y.W.A. Camp at Ridgecrest.....	1



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# Editorial

## FELLOWSHIP

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

**T**HE word fellowship is a very expressive one. It implies association, companionship, friendship, that complete understanding and mutual purpose which find expression in united and joyous service. The theme selected for the Fifty-third Annual Meeting of Woman's Missionary Union was "Fellowship in Furtherance of the Gospel". In it all the ineffable meaning of the word fellowship is joined to that highest of all service, the furtherance of the Gospel. By these words the great apostle linked the beloved church of Philippi with his own fruitful ministry (*Phil. 1:5*). There are many reasons why the words may be appropriately applied to the missionary organization which for more than a half century has united the women and young people of southern Baptist churches in an ever-expanding service to Christian missions.

With the coming of your June meetings you will eagerly anticipate reports from this fifty-third annual meeting. If one or more of your own members has shared the inspiration of the days in Birmingham your society will feel the quickening power of eye-witness reports. Each significant gain—be it members, organizations, gifts, number of tithers or number of organizations observing the seasons of prayer—is a result of *fellowship* in service. Your own society can rejoice in the part that it has had in enlisting women and young people in behalf of missions, in fellowship in furtherance of the Gospel. (See statistics on pages 11, 34.)

The stimulus of the reports of 1940 will quicken in our hearts the purpose to make 1941 a more fruitful year. While from June through December is but half of the year the days are fraught with the largest enlistment opportunities. We shall want to make the most of them.

Summer days are inevitably linked to *fellowship with young people*. In such days the societies will certainly focus on fostering; mission study, directed personal service, stewardship teaching will serve to broaden vision and deepen sense of personal responsibility. Fostering responsibility will lead to a recognition of the value of camps, conclaves and house-parties. Opportunities are offered in these distinctive gatherings of G.A.'s, R.A.'s and Y.W.A.'s for them to have rare fellowship one with another and with missionaries and denominational leaders. Many a young person has returned from such an experience with the words of Jesus—when He was but a lad: "I must be about My Father's business"—as the dominant note of their lives. Plan for and make possible the attendance of your boys and girls at W.M.U. Camps and some young women at the Y.W.A. Camp at Ridgcrest, N. C. (June 24-July 4). These young people will come to sense the fellowship which is theirs in furtherance of the Gospel. (See also pages 1, 32, 33.)

Great plans call for wider cooperation, for more genuine fellowship. A really courageous venture is the pledge of the 1940 W.M.U. annual meeting to attempt to contribute in five years one million dollars of the debt of southern Baptist southwide boards and institutions so that 1945, the Southern Baptist Convention Centennial Year, shall enable all to rejoice in a debtless denomination. It will be possible if in prayer and faith we have fellowship in this distinct furtherance of the Gospel. Each organization will have its just share in the victory which must crown these years. Fellowship one with another, with our young people, with our great denomination and with our Lord will attend our united efforts of the remaining months of 1941 if we give ourselves completely as *laborers together with God* for the furtherance of the Gospel.

## Sharing God's Perfect Day

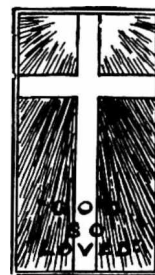
RECALLING the triumphant song—

"We shall some day share God's perfect day  
Without a cloud"—

it is all the more real in contemplating the Heavenly existence of Mrs. Sumter Lea Jr. Radiating cheer in her home and church she was the happy choice of Birmingham Baptist women when their advice was sought by the nominating committee of Woman's Missionary Union as to its assistant recording secretary in 1922. For nineteen successive years she was thus elected, her quiet but efficient work being equalled only by her loving manner and definitely missionary spirit. Certainly to know her was to love her and to appreciate her fidelity in writing the minutes of the monthly meetings of the W.M.U. Executive Committee, in assisting the recording secretary with the Union's annual meeting minutes and in having the fullest and most accurate registration. Also she rejoiced to put her heart in the letters which she wrote at the request of the Union or of its Executive Committee to absent members or to others whose loved ones had passed from earth.

And then this past April third her radiant spirit joined the innumerable host of those already "sharing God's perfect day". To her immediate family and to her large number of other relatives deepest gratitude is expressed for her marked service in behalf of Woman's Missionary Union, even as tender sympathy is extended to her loved ones. May each and all of them be comforted in the assurance that she now "shares God's perfect day without a cloud".

Even so is it felt concerning Mrs. J. E. Leigh of Dallas, Texas. For sixteen years (1922-38) Mrs. Leigh used her cultured mind and consecrated heart as corresponding secretary of the Texas Woman's Missionary Union. All during those years and until she "passed from earth to Heaven" on Easter Monday she was also devoted as trustee of the W.M.U. Training School. Fortunately she had physical strength and interest of heart and mind to be alert in her Christian activities until the last few days of her life on earth. One watching by her hospital bed heard her constantly repeating on Good Friday: "The eternal God is thy refuge!" Surely her life was devoted to sharing with countless others that comforting truth concerning Him who died that there might be life.



# Evangelistic Crusade

## LOVER of SOULS

Rev. A. C. Magee, Pastor Mt. Elon Baptist Church, Lamar, S. C.

**C**ONSECRATED Christian women are definitely committed to the program of Jesus Christ. Woman's Missionary Union of the Southern Baptist Convention has a definite program of work for our Baptist women. In this program a definite time is set apart for Bible study, prayer, stewardship, mission study and personal work. The women of my church who have faithfully followed this Christ-centered program of work have developed into strong, dependable church members. They are loyal to Christ and obedient to His commands. I find that they are deeply interested in the salvation of lost souls and in the spiritual development of our church members.

Time and space will not permit me to relate the many definite cases where consecrated women in my church have become great soul-winners, but I will mention some. They were and are regenerated followers of Christ. They love their Savior and Lord. His Kingdom comes first. They believe and love His holy Word. They are lovers of souls. They depend upon the Holy Spirit to guide them into all truth and clothe them with power for service.

One of my women, a fine Christian mother, lived out some distance from the church and did not have a way to get to the services every Sunday. Near her home was a little country schoolhouse. She led in the organization of a Sunday school there in order to reach a number of people who hardly ever attended church. She definitely went after the unsaved around her, and many of them were led to Christ in revival services held in the little schoolhouse.

Another one of my faithful women, and I have many of them in my church, has done a type of personal soul-winning that is unusual. In her neighborhood

are some hard cases. She has gone into their homes with her Bible and pointed out the way of salvation to hardened sinners. These unsaved hold her in high esteem, and her personal witnessing for her Lord has definitely influenced them.

Again, one of our good women opened up her humble home for special evangelistic services. Several prayer-meetings were held preceding the revival. She invited the people of her neighborhood to come into these services. Many of them were unsaved. The Gospel was preached and many were led to salvation in Christ Jesus.

I was conducting a revival meeting in one of our rural churches year before last. During the meeting one of the young women definitely dedicated her life and her home to the Lord. In her testimony to the church she related an experience which took place in the circle meeting that week. They were studying tithing. She learned in God's Word that we are to be good stewards of our money and that we ought to tithe. As a result of her study of God's Word in the circle meeting, she said to her church: "My little girl and I have decided to tithe". Then she definitely dedicated her life to the Lord and asked the church to pray for her wayward husband. A great crowd gathered at the evening service and her husband was there, but on the outside of the church. At the close of the sermon the Gospel invitation was given. She went outside to find her husband. He came in and surrendered his life to the Lord and went right back into the congregation to win his lost friends to Christ, the Savior.

*Editorial Note:* Gratefully is it herewith announced that Mt. Elon Baptist Church has maintained an A-1 Full Graded W.M.U. for at least sixteen years.

# Stewardship Suggestions

Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

The "DEVOTED THING" or the "ACCURSED THING": WHICH SHALL IT BE?

**T**HERE are many property tragedies recorded in the Bible. One of the most tragic of them all is the story of Achan as recorded in the sixth and seventh chapters of Joshua. Will you please reread these? You will note that God had given most positive command as to the disposition of the people of the city of Jericho and of its silver and gold—the people accursed for destruction; the silver and gold to be devoted unto the Lord—"they shall come unto the treasury of the Lord". Over and over, Jehovah warns them that they were not to take of the devoted thing for their own use. The "accursed thing" is translated in the Revised Version the "devoted thing". As to which translation is better depends on how this devoted thing is used. Use it as God commands—devoted to the purpose He designates—and it is a great blessing. Use it for our own selfish purposes and it ever has been and ever will be the accursed thing.

Now while God is the "mighty maker and possessor of Heaven and earth", yet from the beginning He has set aside certain things to be peculiarly His; certain things of which He has said to man—"Hands off. This is reserved by Jehovah for Jehovah". In the Garden of Eden it was one tree. When Adam and Eve took the devoted thing the curse began.

From time to time God has made certain special reservations such as the spoils of which Achan took to his destruction and the defeat of Israel's army. But from the beginning God made two reservations that would be reminders of His ownership and lordship, that would save man from just such

tragedy as befell Achan and Israel. And those two reservations had to do with time and money. God set aside a day that was to be "holy unto the Lord"; a day of rest, a day of worship. "Ye shall keep my Sabbaths" said Jehovah, "they shall be a sign between us throughout your generations". Nehemiah said: "God has brought evil upon this city because of the sins of your fathers; and yet ye bring more wrath upon Israel by profaning the Sabbath". Since the law of the Sabbath has not been abrogated, what do you suppose God thinks of the way thousands of church members are profaning it?

The other special reservation, made from the beginning, had to do with property or money. Man was to set aside one-tenth of all his increase as a reminder and a binder. "The tithe is holy unto the Lord. . . . Every devoted thing is most holy unto the Lord" (Lev. 27:28, 30).

In the day of Israel's bitter defeat God said: "Israel hath sinned . . . they have even taken of the devoted thing . . . neither will I be with you any more except ye destroy the accursed thing from among you". Will some say: "Oh, that's Old Testament law"? Paul declared that "whatsoever things were written aforetime were written for our learning". Jesus put His seal of sanction upon the Old Testament Scriptures.

God has not changed. His moral laws will never change. Oh, that our people—bewildered and confused—would read His Word and learn again His conditions of safety and blessing!

But you, dear reader, at the final judgment, will it be for you and yours the devoted thing or the accursed thing?—Mrs. Carter Wright

# From Our Missionaries

From the S. S. WASHINGTON—MID-PACIFIC

December 6, 1940

**U**NDER the inspiration of Miss Willie Kelly we have just had an "Around the World Day of Prayer" service among the 34 southern Baptist women missionaries on this evacuee ship. I want to write you of it while it is hot in my heart. We have had 75 foot waves to combat but while we rolled and chairs slid around we met with the W.M.U. women around the world—you in many lands, we in the midst of the Pacific Ocean. We who are being drawn from China do not wish the chain of prayer to be broken.

Miss Kelly led the service, saying: "In 1894 I was sent to China when the W.M.U. was just a weak child of six years. I remember my farewell service with the women's board of Alabama. They were so timid they spoke in whispers lest the men hear them. Today the W.M.U. is said to be the largest religious deliberative body of women in the world. They give more money and do more work (for foreign missions) than any other group of women".

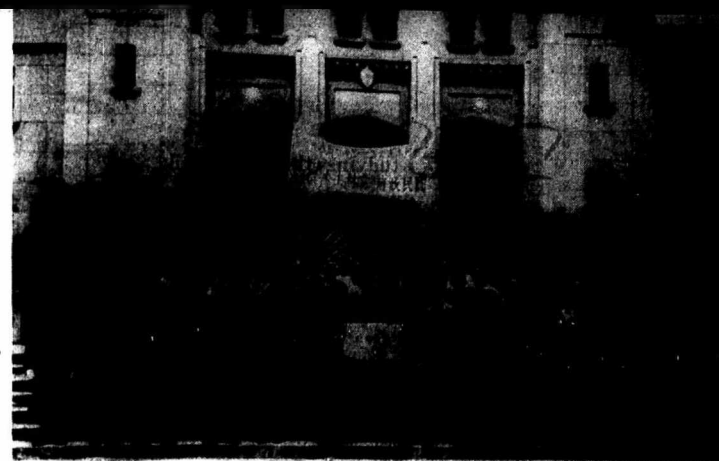
Singing "Come Women Wide Proclaim", we repeated "Laborers together with God". Then we prayed for the work in ten lands.

Mrs. Philip Evans told of a gay 15-year-old Baltimore girl engaged to a 17-year-old Baptist boy, of their conversion into further consecration. This was her grandmother, the sister of the mother of two girls one of whom we all know—Miss Annie Armstrong. These two girls and their mother were inspired by God, through their pastor, to create our W.M.U. Dr. and Mrs. Evans called on Miss Annie shortly before she died and he said: "I hope your bed is comfortable. Cousin Annie". She flashed back, "What kind of a bed do the Chinese women have?" It's just such a redoubtable spirit that has motivated the W.M.U. through these 52 years.

Joining hands we stood and sang, "Lead On, Oh King Eternal", and prayed in the name of the Prince of Peace. We consecrated ourselves to an unknown future. You know many of us have had quite a struggle to pull up all ties in our work, to obey blindly and start out with broken up families back to years of uncertainty and fear in America. May southern Baptists not have bought steamship tickets in vain—nor the Chinese Christians search in vain for the rule of the Prince of Peace in their land!

We took our Lottie Moon Christmas Offering and sent it back to the "Chinese Frontier Mission Fund" which was begun as China's W.M.U. Lottie Moon Christmas Offering. This goes out into new work in vast "free" China, which is yet untouched by southern Baptists. . . . "Lead on, oh King Eternal!"—Mrs. Hurdley Wiley of Shanghai

**Note:** Sincerely does the magazine regret the great delay in publishing this article. Its message is timeless, however.



## STOUT MEMORIAL HOSPITAL HONORED

**H**IS EXCELLENCY, the venerable Lin Sen, President of the Republic of China, recently presented a scroll to the Stout Memorial Hospital, Wuchow, Kwongsi, China, in recognition of continuous and meritorious service. This signal honor, the only one of its kind to be received by any hospital, amounts virtually to a decoration by the government.

The presentation service was held in the Sun Yat Sen Memorial Hall, which was filled to capacity by leaders of all commercial, civil and military activity in the community. Speeches of appreciation by ranking officials followed the presentation by General Liang, as personal representative of the president.

In his speech of acceptance Dr. Robert E. Beddoe, superintendent of the hospital, briefly reviewed the history of western medicine in Kwongsi and touched upon the long-standing friendship existing between the Chinese and American peoples. He stated that the successful operation of the hospital was due to the loyalty and efficiency of the Chinese staff, warmly praising them for staying on the job in times of danger when others fled in panic. Following the service there was a parade through the city with police and military escort.

The photograph shows General Leung and Dr. Beddoe holding the scroll. Mrs. Beddoe stands by General Laai, highest ranking official of the district. The flags are significant.—Dr. Robert E. Beddoe, Wuchow, China

## ANNOUNCING for *Royal Service*

In first three months of 1941 renewals and new subscriptions exceeded the 1940 record for those three months by 6389. **Proportionate victories can be heralded each month IF**

*you and your circle and your society seek and secure more renewals and new subscriptions, please, at 50c a year for*

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# For Studying the Book

## "STEWARDSHIP PARABLES of JESUS"

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

In General to the Teacher:

The plan of each chapter is given in the Preface. To follow this plan will insure an orderly, unconfused presentation of the truth the author seeks to impart. The session outlines are based on the "common design".

Try to use dramatization, following suggestions in chapters I and II. Select two good illustrations from each chapter: one historical, the other current. The truth may be obscured and time lost if too many illustrations are used. See that these stories are used at the right time and in the right place. In almost every instance the explanation of the principle will have to be interspersed with the stories.

Work out a poster to illustrate each principle. Use with C. Reproduce the Andy Gump cartoon.

### Session I

A. Statement of principle by Jesus. This is the Scripture reading which sets forth the chapter aim. Use the Moffatt translation in the text-book. Choose a good reader.

B. Explanation of the principle. (Lecture method, pp. 13-20) State in a sentence the principle and explain its meaning.

C. Illustrations of the principle. (Special assignment and dramatization or dramatic monologues. See pp. 32-37.)

D. Discussion. In what ways can the churches be a good neighbor to the hosts of present day travelers who have been robbed by the machine-age? (pp. 42-50)

### Session II

A. Statement of principle. Scripture reading.

B. Explanation of the principle. (Lecture method, pp. 53-60; pp. 62-65; pp. 73-77) Outline on blackboard as a part of the teaching process or teach from outline previously worked out on wrapping paper in crayon. Use the discussion question in combination with the lecture-method.

C. Illustrations. (Special assignment and dramatization)

D. Discussion. Why does the average Christian fail to discover and develop his talent?

(See also page 11 of this magazine.)

### Session III

A. Statement of principle. Scripture reading.

B. Explanation of the principle. (Lecture method) Glean the entire chapter. Use streamers of cloth or paper on which striking sentences (Scripture quotations too) have been printed.

C. Illustrations. (Special assignments)

D. Discussion. Can a woman budget her time? What are the essentials that should go into my daily budget of time? Lead the members to work out such a schedule.

### Session IV

A. Statement of principle. Scripture reading.

B. Explanation of the principle. (Lecture method, pp. 125-129; 135-141) Use an outline.

C. Illustrations. (Special assignments)

D. Discussion. Do you believe that partnership with God and proportionate giving help a Christian to overcome covetousness? How?

### Session V

A. Statement of principle. Scripture reading.

B. Explanation of the principle. (Lecture method, pp. 163-168) Glean the chapter under the topics *Why Shall We Work, How, With What and Where?* Outline on blackboard.

C. Illustrations. (Special assignments)

D. Discussion. "Why have we stood doing nothing all day?"

### Session VI

A. Statement of principle. Scripture reading.

B. Explanation of the principle. (Lecture method, pp. 197-199; 203-214) Outline.

C. Illustrations. (Special assignments)

D. Discussion. Have I (you) counted the cost of the "conquering life"? Lead the class to suggest essential items of cost.

# Book Reviews

Miss Willie Jean Stewart, Tennessee

STEWARDSHIP PARABLES of JESUS: Roswell C. Long, 1931; Cokesbury, Nashville; Pages 230; Price 50c

THIS is not a new book but it is peculiarly timely because so many persons, today, are recognizing the importance of reexamining the principles of Jesus as a practical way of living. Face to face with the chaos resulting from man-made plans which have failed, many are realizing that the proposals of Jesus which have so long been dismissed as visionary ideals may, after all, prove to be the only practical solution to present difficulties and the only hope for a better civilization in the future. Since this is true, it is very important for all Christians, particularly, to know not only what Jesus' principles are but also how they apply in the every-day affairs of life. It is just here that this book should prove most helpful, for it goes

back for its principles to the direct teachings of Jesus in six notable parables and seeks to interpret and apply them in certain very practical matters of life.

The aspects of Christian stewardship with which the author deals are not unfamiliar. There are the attitudes and relationships involved: in the getting and use of money; in the matter of capacity to give; in the use of time; in overcoming a spirit of covetousness; in the responsibility all Christians must feel for the spread of the Gospel; and in living a conquering life. The approach is unusual.

Those who have already studied the book will find it worthwhile to review it. Others will find it an interesting, rewarding study. (See also page 10.)

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

## STEADFASTNESS SHOWN by STATISTICS

URING the calendar year of 1940 Woman's Missionary Union was privileged to achieve many victories "in the work of the Lord". Some of these achievements are herewith listed in deepest gratitude to every youth and adult who made possible the victories.

Organizations—40,614†

W.M.S.—12,722†

Members—758,151†

W.M.S.—399,003†

Tithers—139,051

W.M.S.—99,977

"Outstanding" Churches—651

Personal Service Committees—16,320†

Mission Study—48,233†

W.M.S.—29,532†

Small Seals Awarded—180,832

Churches Having W.M.U. Work—12,928†

Churches with Full Graded W.M.U.—3207

Organizations on Standard—14,753†

A-1 Organizations—7246

A-1 Churches—402

Royal Service Subscriptions—100,010†

Organizations Observing:

State Season of Prayer —20,933†

Home Season of Prayer —22,941†

Foreign Season of Prayer —23,708†

Contributions—\$2,793,309.74†

Annie Armstrong Offering—\$167,904.81†

Lottie Moon Christmas

Offering —\$361,070.56†

† Indicates Annual Gain



# Margaret Fund

Chairman: Mrs. H. M. Rhodes, Tennessee

Show how great things God hath done unto thee.—*Luke 8:39*

**A**S WE have the story and interest of Margaret Fund kept constantly before us we frequently find "jewels" of promise, love and gratitude from this service to our Lord. A dear fine girl says how happy she is to be back as a Margaret Fund student at the W.M.U. Training School after having graduated from college. "And", she says, "there is nothing that I'd rather be. Thank all the ladies so much for what they have done. Every day I like the Training School more and more and I feel that when I finish here, having been under the Margaret Fund in college as well, I shall truly be a W.M.U. product and I am very proud of it! Some day I hope that I may be able to tell all of you what your generous love and prayers have meant to me. Now I cannot say what is in my heart and my understanding cannot quite grasp it". This "product" of W.M.U.'s love and interest plans to be a missionary to a foreign field.

A father writes: "We want you and the good women and young people of the south to know how much we appreciate the Margaret Fund and how much it has meant to our children. We only trust and pray that their lives may be such as in some way to repay those who have made such sacrifices for their education".

We learned recently of the splendid work which is being done by a former student who is a physician as she is working faithfully in the Belgian Congo in Africa. She offered herself to our Board at a time when unfortunately we were not sending out missionaries due to the financial difficulties of 1929. However, she was well prepared and we see our loving interest "working"—in the ends of the earth.

A boy, after receiving one of the first "Burney Gifts" checks, writes thus: "It is hard to know just what that something is which causes W.M.U. members of the south to trouble themselves to give and pray for missionaries and their children whom the members of the Union do not even know. We all appreciate it more than words can say".

A girl writes: "I certainly thank you for the check and I shall try to use it in the best way possible. I am grateful to all of the Baptist women of the south for the opportunities they have enabled me to have. Also please pray that the Lord may have His way in my life".

May we often remember these "little ones" in prayer as we are reminded of them in the "Calendar of Prayer", during summer-work or recreation and *always*. Though we give them material gifts which are needed and appreciated we must remember also the beautiful spiritual service and power that are ours to command through prayer. May the chairman as well as all W.M.U. members make the students feel as we come in contact with them that we stand in a sense in the place of their parents and are waiting to be approached for advice, sympathy or service any hour of the day or night. May the Lord lead and guide this precious work that is His!—*Mrs. H. M. Rhodes*



# Training School

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

## PREPARATION for SUMMER WORK

**S**PRING time is planting time. It is the time when seeds are buried in the waiting soil, there to germinate, to take root and to spring up into plants of sturdiness which will produce beautiful flowers and delectable fruit.

This past spring was truly planting time at the Training School. For months young women prepared the soil of their hearts that it might be good ground to receive the seeds of information, inspiration and Kingdom interest. With the tools, which they found at House Beautiful, these young women made deep furrows in their souls and prepared themselves spiritually and mentally and socially.

The seeds were sown for summer-fruitage. How abundantly they were scattered! With what joy the fruit is being anticipated!

In the daily classes there was a stir of expectancy and of earnest preparation for the summer activities ahead. There was an atmosphere of mutual helpfulness as faculty-members and students worked together in making definite plans for Kingdom service in many different states. The Training School received the challenge of summer-activities for Christ, and it answered that challenge with definite preparation through classes and conferences, which served as "good seed for good soil".

Through the School's Missionary Education Department young women learn the essentials of field work for Woman's Missionary Union, while studying the plan of work and principles of each of the unit organizations. They have also a laboratory course preparatory to service in summer-camps of the young people's organizations of Woman's Mis-

sionary Union. Through the sharing of plans, experiences and ideas, their vistas have been broadened and inspirations kindled for summer-service with eager young people in many states.

An April visitor in the Missionary Education classes was Miss Elma Currin, associate W.M.U. young people's secretary. Miss Currin was guest-speaker in the classes and at prayer-meeting, and she held individual conferences with students especially interested in young people's work.

Through the School's Religious Education Department plans were laid for service in Vacation Bible Schools and in church extension work. The students learned all phases of activity in church and Sunday school organizations, in order that they might make definite contributions in their churches in the months ahead.

Indeed, then, seeds were sown each day at the Training School—seeds of information, inspiration and Kingdom interest. And, what of the summer-fruit?

Confidently it is believed that the young women of House Beautiful will go forth this summer to live the "Life Beautiful" in many different fields. They will go with a vision of service for the people whom they love and for the churches for whom their allegiance is pledged. They will carry the burning desire—"We would see Jesus"—not for themselves alone but for all with whom they serve in Kingdom endeavor. And, thus, the seeds which have been planted at the Training School will spring into plants of sturdiness which will bear much fruit for the Master.—*Miss Ruth Kirk, Mississippi*

# 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—Night in Europe

### "The darkness He called night".

1st Day—Gen. 1:1-10; *Psa. 122*  
2nd Day—Gen. 1:11-23; *Matt. 28:16-20*  
3rd Day—Gen. 1:24-31; *Acts 1:6-8*  
4th Day—Psa. 77:1-20; *Acts 12:25, 13:3*  
5th Day—Psa. 130:1-8; *Acts 13:4-12*  
6th Day—Psa. 132:1-18; *Isa. 6:1-8*  
7th Day—Rom. 13:1-14; *15:15-21*

### "I will make darkness light".

8th Day—*Isa. 9:2; 42:6-10*  
9th Day—*Isa. 42:16; Acts 13:26-33*  
10th Day—*Isa. 50:10; Acts 13:44-52*  
11th Day—Psa. 27:1-14; *Gal. 3:23-29*  
12th Day—Psa. 119:105-112; *Rom. 3:21-30*  
13th Day—Prov. 6:16-23; *Acts 14:21-28*  
14th Day—Eccl. 2:13; *Isa. 12:1-6*

### "Now ye are light".

15th Day—Eph. 5:11-38; *Rev. 21:1-5*  
16th Day—1 Cor. 4:1-10; *Acts 15:1-11*  
17th Day—1 Cor. 4:11-21; *Acts 15:12-21*  
18th Day—11 Cor. 4:11; *Acts 15:22-29*  
19th Day—11 Pet. 1:1-11; *Gal. 2:11-21*  
20th Day—11 Pet. 1:12-21; *Gal. 5:1-6*  
21st Day—Prov. 16:11-22; *Rom. 8:1-10*

### "I am the Light of the world".

22nd Day—John 8:12; *Col. 3:8-17*  
23rd Day—John 12:35-43; *1 Cor. 3:1-11*  
24th Day—John 12:44-50; *1 Cor. 3:12-18*  
25th Day—1 John 1:1-10; *Acts 10:34-43*  
26th Day—1 John 2:7-11, 23, 24; *Acts 13:32-39*  
27th Day—Rev. 21:1-7; *Matt. 1:31-35*  
28th Day—Rev. 21:10-21; *Acts 15:1-6*  
29th Day—Rev. 21:23-27; *Isa. 9:1-7*  
30th Day—Rev. 22:5-7; *Matt. 28:18-20*

## "Pray Ye"

In adoring thanks that from everlasting to everlasting "the Lord God omnipotent reigneth"

In Christian humility yet assurance that we "can do all things through Christ who strengtheneth"

In earnest intercession that all Christians as "laborers together with God" will "serve their generation according to the will of God" through prayer, stewardship of tithes and offerings, missionary education of youth

For Y.W.A. Camp at Ridgecrest, N. C., June 24-July 4

In agony of soul for world-wide peace through allegiance to the Lord Jesus Christ

Quotations 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.

## Calendar of Prayer June, 1941

Prepared by Mrs. W. C. Henderson, Arizona

GOD, our help in ages past, our hope for years to come,  
Our shelter from the stormy blast, and our eternal home;  
Under the shadow of Thy throne still may we dwell secure;  
Sufficient is Thine arm alone, and our defense is sure.

—Isaac Watts

### 1—SUNDAY

Misses Anna Hartwell, Mollie J. McMin, Alice Parker, emeritus missionaries from China  
Be strong, therefore, and let not your hand be weak, for your work shall be rewarded.—11 Chron. 15:7

### 2—MONDAY

Rev. and Mrs. J. A. Moore, evangelistic-educational workers, Belgrade, Yugoslavia  
I have esteemed the words of His mouth more than my necessary food.—Job 23:12

### 3—TUESDAY

Rev. and Mrs. E. Delgado, Corpus Christi, Tex., evangelistic workers among Mexicans  
Open Thine eyes that I should behold wondrous things out of Thy law.—Psa. 119:18

### 4—WEDNESDAY

Rev. and Mrs. L. E. Blackman, Rev. and Mrs. H. B. Ramsour, evangelistic workers, Wahiawa, Oahu, Hawaii  
This Gospel of the Kingdom shall be preached in all the world for a witness unto all the nations.—Matt. 24:14

### 5—THURSDAY

Dr. T. J. Watts, executive secretary of the Relief and Annuity Board; also all secretaries and state board members working with him  
The Lord knoweth the days of the upright, and their inheritance shall be forever.—Psa. 37:18

### 6—FRIDAY

Rev. and Mrs. P. A. R. Morgan, Miss Mattie Baker, evangelistic-educational workers, Sao Paulo, Brazil, also Beulah Virginia Morgan and Winifred C. Taylor, daughter of former missionaries to Brazil, Margaret Fund students  
The Lord hath chosen you to stand before Him, to serve Him.—11 Chron. 29:11

### 7—SATURDAY

Rev. and Mrs. G. O. Foulou, Greenville, S. C., evangelistic workers among many nationalities  
I love the Lord because He hath heard my voice and my supplications.—Psa. 116:1

### 8—SUNDAY

Misses Elizabeth Ren, Mary D. Willetford, Willie Kelly, emeritus missionaries from China  
The Lord will not cast off His people, neither will He forsake His inheritance.—Psa. 94:14

### 9—MONDAY

Rev. and Mrs. M. A. Gonzalez, Santa Clara, Drs. M. R. and Maria R. Vivasco, Havana, Cuba, evangelistic workers  
We have found the Messiah, (which is, being interpreted, Christ).—John 1:41

### 10—TUESDAY

Rev. and Mrs. L. E. Brothers, Miss Vivian Nowell, evangelistic-educational workers, Iwo, Nigeria  
Be ye sure of this, that the Kingdom of God is come nigh unto you.—Luke 10:11

### 11—WEDNESDAY

Rev. C. J. Gresham, Macon, Ga., Rev. J. L. S. Holloman, Washington Baptist Seminary, D. C., Rev. and Mrs. R. L. Holley, Live Oak, Fla., evangelistic-educational workers to their own Negro race  
With the Lord there is mercy and with Him is plenteous redemption.—Psa. 136:7

### 12—THURSDAY

Dr. and Mrs. W. L. Johnson, evangelistic-educational workers, El Paso, Tex., Rev. C. L. and Dr. Hattie G. Noel, educational-medical-evangelistic workers among Mexicans, San Antonio, Tex.  
Whoever will be great among you, let him be your minister.—Matt. 10:14

### 13—FRIDAY

Mrs. Consuelo Castillo, McAllen, Mrs. Alicia Laurel, Laredo, Mrs. Aurora Morales, San Antonio, Tex., evangelistic-educational (kindergarten) workers among Mexicans  
Even a child is known by his doing, whether his work be pure and whether it be right.—Prov. 10:11

### 14—SATURDAY

Misses Martha Thomas Ellis, Misses Maury, evangelistic-educational workers, Buenos Aires, Argentina  
Let the beauty of the Lord be upon us.—Psa. 90:17



## Calendar of Prayer for June

### 15—SUNDAY

Mrs. W. E. Saltee, evangelistic worker, Kaileng, China; also Rev. and Mrs. J. W. Lowe, emeritus missionaries from China. The Lord is my defense and my God is the rock of my refuge.—Psa. 94:22

### 16—MONDAY

Rev. and Mrs. R. Heard, Muskogee, Okla.; Rev. and Mrs. C. F. Frazier, Coolidge, Ariz., evangelistic workers among Indians. God will not suffer you to be tempted above that ye are able.—1 Cor. 10:13

### 17—TUESDAY

Rev. and Mrs. C. D. Hardy, evangelistic workers, Pernambuco, and Dr. and Mrs. A. B. Oliver, evangelistic workers, Curitiba, Brazil. The day of the Lord cometh for it is nigh at hand.—Joel 2:1

### 18—WEDNESDAY

Rev. and Mrs. B. DeVille, Montegut, Rev. and Mrs. L. Thibodeaux, Thibodaux, La., evangelistic workers. I know also, my God, that Thou triest the hearts and hast pleasure in uprightness.—1 Chron. 29:17

### 19—THURSDAY

Rev. and Mrs. J. G. Sanchez, Roswell, Rev. and Mrs. F. A. Carranza, Deming, N. M., evangelistic workers among Spanish. One thing I know, that, whereas I was blind, now I see.—John 9:25

### 20—FRIDAY

Rev. and Mrs. R. A. Jacob, Mrs. W. H. Sears, evangelistic-educational workers, Pinglu, China; also Elizabeth Jacob, Margaret Fund student. Come and hear, all ye that fear God and I will declare what He hath done for my soul.—Psa. 66:16

### 21—SATURDAY

Rev. and Mrs. S. Palomero, Rev. and Mrs. F. Ramirez, evangelistic workers Havana, Cuba. Singing with grace in your hearts to the Lord.—Col. 3:16

### 22—SUNDAY

Rev. Peyton Stephens, S.B.C. missionary to China, 1893-1924; also Mrs. Stephens and Mrs. T. C. Britton, emeritus missionaries from China. Strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness.—Col. 1:11

### 23—MONDAY

Dr. and Mrs. W. M. Carrott, evangelistic-educational workers, Fukuoka, Japan. The day of the Lord is near upon all the nations.—Obad. 15

### 24—TUESDAY

Young Woman's Auxiliary Camp, Ridgecrest, North Carolina, June 24-July 4. That our daughters may be as cornerstones, polished after the similitude of a palace.—Psa. 144:12

### 25—WEDNESDAY

Rev. and Mrs. I. V. Larson, evangelistic workers, Tsingtau, China. The Lord hath been mindful of us.—Psa. 115:12

### 26—THURSDAY

Rev. and Mrs. R. M. Averitt, Calvert, Ala.; Rev. and Mrs. W. H. Fitzgerald, Cherokee, N. C., evangelistic workers among Indians. Ye are all one in Christ Jesus.—Gal. 3:28

### 27—FRIDAY

Rev. and Mrs. P. H. Pierson, Kenedy, Rev. and Mrs. V. Gonzales, Bryan, Tex., evangelistic workers among Mexicans. Blessed is the man that maketh the Lord his trust.—Psa. 40:4

### 28—SATURDAY

Misses Mary Perry and Elizabeth Truly, Abenkuta, Miss Ruth Walden, Benin City, Nigeria, evangelistic workers. Be glad in the Lord and rejoice ye righteous.—Psa. 112:11

### 29—SUNDAY

That God shall bless Christian schools and increase interest in Christian education. The statutes and judgments that ye may learn them and keep them and do them.—Deut. 5:1

### 30—MONDAY

Dr. and Mrs. A. W. Williams, evangelistic-educational workers among their own Negro race, Natchez, Miss. Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest.—Luke 10:2

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

# Bible Study

Ella Broadus Robertson, Kentucky

## SOME PSALMS for TODAY

PSALM 27—"Let thine heart take courage!"

**D**AVID the fugitive, begging the shew-bread from Ahimilech the priest, and Goliath's sword—and who had a better right to it?—hiding in one cave after another, is yet sought out by other wanderers "bitter of soul", 400 of them, and becomes their captain. They grow to 600. He trains them and makes an occasional raid against the Philistines, when they come plundering, or the Amalekites. He spares Saul's life more than once but knows he cannot trust him. He has "adventures great and small", but aye a heart aboon them all. He remembers how Goliath "stumbled and fell" before him while he was threatening to give his flesh to the birds and beasts. He remembers how time and again he has been delivered from Saul; how God has guided him, and answered him, and taught him, and hid him secretly like a refugee in a friend's tent. All he wants is to know God better and sing his trust and gratitude.

Suddenly the song drops into a minor (v. 7). Some deep inner anxiety has driven away his sense of security—fear for his family, perhaps, from whom he is perforce separated. His father and mother he has taken to Moab, to shelter with the king (his father's grandmother was "Ruth the Moabitess"). They are old, for David was the youngest of eight sons. The cave of Adullam was no place for them, or the wilderness of Engedi either. Will he ever see them again? To lose father or mother at any age gives an appalling sense of helplessness. From some such meditation David cries out afresh for help from above. He will again seek God's face; and God, who has taught him to seek, will not hide His face from him. By past mercies he pleads for more mercies. His father and mother may be dead and he not know it; but "O God of my salvation, forsake me not, when they are gone!" Deceit and cruelty beset him; he longs to be led like a little child. McLaren says: "The firmest faith cannot keep on the wing continually. It sings and soars and sings and sinks, but it is still faith" (The English skylark that is, surely!)

Then David recovers his tone: "Be strong and let thy heart take courage". The British prime minister gave almost a paraphrase of this when disaster threatened: "We must maintain a spirit of alert and confident energy". What has given our psalmist this new note? His faith has found both hope and patience. He believes he shall yet live to see God's favor upon him; but he must learn to wait—or, as an earlier version has it, "Tarry thou the Lord's leisure". Other psalms (42, 43) say and make a refrain of it: "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the help of my countenance and my God!" All round the world today we need this faith, this hope, this patience, this courage.

# Personal Service

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

## "LOVE GOD! LOVE YOUR NEIGHBOR"

**D**R. CHARLES R. BROWN in his book, "The Master's Influence", says: "The Master told men what to do, rather than what they must not do. Love God! Love your neighbor! On these two attitudes, filial and fraternal, perpendicular and horizontal, hangs the whole case for religion". Just so, the whole case for personal service, which is religion in action in each individual, hangs on these same two attitudes—filial and fraternal, love for God, love for fellowman—and to be effective it must be expressed positively rather than negatively.

One definite phase of this fraternal, horizontal element of personal service (for religion in action) concerns us and our relation and attitudes to our Negro neighbors. Who is my neighbor? Anyone in need, the good Samaritan replies, anyone in need of physical help, of better educational advantages, of improved sanitary conditions, of the right of justice and freedom for all. Viewed in terms of that light, judged by those standards, the eleven million Negroes in the southland then become our neighbors.

Love your neighbors! Love begets interest; interest begets knowledge; knowledge begets service and fellowship. So love in one's heart for one's neighbors moves that heart to become interested in the neighbors' conditions, to learn their needs and to help solve their problems. If your loving heart prompts you to learn more of the Negroes in your community and state, write to the Department of Education at the capital city of your state for information and free material on Negro education; write to the Commission on Interracial Cooperation, 710 Standard Building, Atlanta, Georgia, for all free material and in addition for the booklet, "Repairers of the Breach", (price 10c) which is a story of interracial cooperation between southern white and Negro women. Read some of the following books: "What the Negro Thinks"—Moton; "A Preface to Racial Understanding"—Johnson; "After Freedom"—Powdermaker; "The American Race Problem"—Reuter; "American Social Minorities"—Young. Ideas that were indefinite and hazy will begin to stand out as definite, startling facts that might well be presented each month on posters before the whole W.M.S., such as the following: 78.6 per cent of the Negro population in the United States live in the south; the average annual expenditure in the south per white child for education is \$45, for the Negro child is \$13; there is in the United States 1 white physician to every 744 white people, 1 Negro physician to every 3,000 Negroes; the Negro death rate for the country is 62 per cent above the white rate; there is 1 hospital bed for every 2,000 Negroes, 1 for every 150 whites; infant mortality is 99.5 per 1,000 among Negro children, 59.6 per 1,000 among white children.

"Jesus emphasized the positive aspect of goodness, rather than the negative aspects of it. He knew that it is what a man does rather than what he refrains from doing that gives him character", Dr. Brown states further in his book.

"He is a good man", one often hears said about one in the town. "What does he do?" "Oh, nothing, but he never does anyone any harm".

To make one's life count for righteousness in a positive way is the personal service way. The Personal Service Chairman and her committee could do no better work than to acquaint the women with the actual educational, physical and moral conditions of the Negro in their town or community. A program of appreciation of the Negro's contributions to civilization might be helpful. Many of their country schools and churches have no equipment; why not plan a visit to them, talk with the teachers, help provide equipment, help to better sanitary conditions at the school, to beautify the grounds? Why not invite the superintendent of the primary department in the Negro Sunday school to visit your primary department, or the Negro leader of young people in the missionary society to visit your Sunbeam Band? What about playground or recreation facilities for Negro children, hot lunches at school, day-nurseries for children of working mothers? What Negro clinics are provided in your town for prevention of disease among the Negroes? (See also page 10.)

"May the spirit of the Lord be upon us also, anointing us to preach good tidings to the poor, to bind up the broken-hearted, to bring deliverance to the captives and to set at liberty them that are bruised"—Miss Mary Christian, W.M.U. Training School

# Circle Program



**EXPLANATORY NOTE:** With June this department is 6 months old and would continue to commend itself because of its three-fold purpose: (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 22-31); (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 and page 18 of this magazine.)

## CIRCLE PROGRAM TOPIC: NEGROES

### "Helping Where Help Is Needed"

**Devotional Theme:** Rhoda—Acts 12:1-16

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

"A Great Day" (See article by Mrs. Rosalee Mills Appleby in June issue of *The Commission\**.)

"The Needs on the Hawaiian Islands" (See article by Dr. Chas. A. Leonard in June issue of *The Commission\**.)

"Our Mission Challenge after the War" (See article by Dr. H. H. Hargrove in June issue of *The Commission\**.)

"Looking Back over the Year" (See article by A. Walter Williams in June issue of *Southern Baptist Home Missionst*.)

"Negro Students Need Religion" (See article by Benjamin E. Mays in June issue of *Southern Baptist Home Missionst*.)

"National Defense and the Negro" (See article by Noble Y. Beall in June issue of *Southern Baptist Home Missionst*.)

**News Items from Teacher-Missionaries** (See items as set forth in news story by Joe W. Burton in June issue of *Southern Baptist Home Missionst*.)

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

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

# Business Women's Circles

Prepared by Miss Sarah Wells, Fla.  
Student in Missionary Education Course II  
W.M.U. Training School, Louisville, Ky.

**T**HIS program is a series of contrasts between light and darkness. The invitations could be made to carry out this thought by drawing or pasting a small outline map of Europe in the upper left hand corner of a postal card. A single lighted candle would be drawn or pasted in the lower right hand corner. In the upper right corner would be written in small letters, "Night in Europe". Across the center of the card in very large letters would be written, "Send the Light". In small letters in the lower left corner would be written "Business Women's Circle", (date), (time), (place).

The program can easily be given in either of two ways.

**Plan I**—A dialogue between *Light* and *Darkness*, in which two members would participate. One should be dressed in a white robe, holding a lighted candle, to represent *Light*, the other in a black robe to represent *Darkness*. They should stand before a large map of Europe. As *Light* speaks, *Darkness* should stand back. As *Darkness* speaks, *Light* should stand back.

Hymn—"Jesus Saves"

**Devotional Service**—Use Psalm 27 (page 17) and the material in "Light and Darkness" (page 22).

**Prayer** that we may take refuge in God, who is our light and salvation, and that His light may soon cover Europe.

Hymn—"Jesus, the Light of the World"

**Dialogue**—*Light* speaks, giving briefly the material in "Early Light in Europe" (page 23). *Darkness* speaks, using "A Long Night" (page 24). *Light* speaks, combining the material in "Lights through the Night" and "Dawn

of a New Day" (pages 25-27). *Darkness* speaks, using "Night Again" (page 27).

**Inspiration and Challenge**—As chairman gives briefly "Send the Light" and "Watchman, What of the Night?" (pages 28-30), *Light* and *Darkness* stand at opposite sides of the map.

Hymn—"Send the Light"

**Prayer** that we may do our best to send the light of God's love to Europe.

**Plan II**—A large poster should be made, using the same idea as for the invitations. The general procedure would be the same as for *Plan I*.

The program readily adapts itself to a presentation of *Past*, *Present* and *Future* in Europe. Three members would give the discussion.

**Past**—by a member who would give briefly the main facts in "Early Light in Europe", "A Long Night", "Lights through the Night" and "Dawn of a New Day". As she gives this, she may pin diagonally across the poster a large strip of paper with the word *Past* written on it. (Pages 23-26)

**Present**—by a member who would present "Night Again" and "Send the Light". She may pin a strip with the word *Present* across the first strip. (Pages 27-28)

**Future**—by a member who would use the material in "Watchman, What of the Night?" (page 30) as a challenge to Christians. She would pin the word *Future*, with a large question mark, across the poster, covering the other strips.

In this plan it would be wise for the member who discusses the *Present* to have at hand pictures of our missionaries in Europe and of some of the European leaders in our work, as well as pictures of some of the churches and schools which Baptists have in Europe. These materials are furnished free for postage by the Foreign Mission Board, Box 1595, Richmond, Virginia.

# Program Plans

Prepared by Miss Margaret Speake, Ala.  
Student in Missionary Education Course II  
W.M.U. Training School, Louisville, Ky.

**Announcement**—A poster announcing the program theme may be made by outlining a map of Europe in white on black cardboard, or by making a black silhouette map on white cardboard or by using any available map of Europe. At the top of the poster write, "Night in Europe". Draw across the map red zig-zag lines, representing SOS flashes or calls, and write on them: "Come . . . help us!" At the bottom of the poster put, "W.M.S. Meeting", (date), (place), (time).

**Preparation and Presentation**: The program chairman may plan to present this program in the form of an open discussion. As a basis for the discussion she may use some of the suggested "Questions for Review and Discussion", given at the end of the program material (pages 22-31). After careful study of the material she should select someone to answer each of the questions as she, or someone whom she selected, asks them. Each participant in the discussion should be made to realize the importance of studying thoroughly the whole program material so that she may know her answer as clearly and as concisely as possible, in itself and in its relation to the whole.

It will add to the spirit of the discussion if the place of meeting is arranged so that those taking part in the discussion may be seated about a table. The announcement-poster may be placed in an upright position on the table. Before the poster place an open Bible. Between the poster and the Bible place an unlighted candle. Give a small candle to each member as she enters the room. Have the chairs for the members not on the program arranged in a large semi-

circle about the table or in any convenient, informal grouping.

Begin the program by singing, "How Firm a Foundation". For the devotional thought use the suggested Bible study—Psalm 27, "Let thy heart take courage", (page 17)—followed by a prayer that in every difficulty our hearts may take refuge in God's loving care and protecting mercies. The chairman may use a few remarks from "Light and Darkness" (page 22) as an introduction, before asking the following questions. As each question is asked and answered opportunity for further discussion may be given as time permits, except after the last question. The program chairman may have the questions distributed among the members and explain the procedure to be followed.

## QUESTIONS

1. Who will tell us something of the spread of Christianity in Europe? (See "Early Light in Europe", page 23.)
2. What caused the "Dark Ages" in Europe? (See "A Long Night", page 24.)
3. Were there no lights shining in the "Dark Ages"? (Select high points from "Lights through the Night", page 25.)
4. How did the Reformation bring a new day to Europe? (Give briefly the lights mentioned in "The Dawn of a New Day", page 26.)
5. Please explain how the light of liberty has gone out in Europe (See "Night Again", page 27.)
6. What of our present work in these countries? (See "Send the Light", page 28.)
7. What of the future of our work in Europe? (Use "Watchman, What of the Night?", page 30.)

Let the last speaker present a challenge. While the pianist plays "Send the Light", let the speaker light her own candle, that of the discussion leader and that of the person nearest her. This person lights the one nearest her and so on until all candles are burning. The leader lights the one which reflects on the map.

All stand with lighted candles and sing "Send the Light". Pray that we may do our best to send the light of God's love to Europe.

# Program Material

Mrs. C. D. Creasman, Tennessee

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

**TOPIC for MONTH:** An Urgent Gospel—Night in Europe

**Hymn for Year:** Jesus Saves

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

**Bible Study—Psalm 27—**"Let thy heart take courage". (Page 17)

Prayer that in every difficulty our hearts may take refuge in God's loving care and protecting mercies

Hymn—How Firm a Foundation

Light and Darkness

—Early Light in Europe

A Long Night

—Lights through the Night

Hymn—The Light of the World Is Jesus

The Dawn of a New Day

—Night Again

Prayer that the light of peace may come speedily to Europe

Send the Light

Prayer for God's blessings on all of our work in Europe

Watchman, What of the Night?

Hymn—Send the Light

Prayer that we may do our best to send the light of God's love to Europe

## LIGHT and DARKNESS

**W**E come to the study of another program on Europe with aching hearts. Very appropriately we are using as a topic for this program *Night in Europe*. The darkness of war, hatred, cruelty, loss of liberty, infidelity and other evils has settled upon the nations of Europe, producing a night of such gloom and sorrow as the world has scarcely known before. We know that this is a night of sin—that the blackness is there because the light of Jesus' love has not shone in the lives of the people who are making these conflicts. On this supposedly Christian continent of Europe the light of the Gospel has been so shadowed by wrong conceptions of Christianity that there is night where there should be day.

As we study the history of Christianity in Europe we are reminded of the verse from Isaiah: "The morning cometh, and also the night". Ever since the preaching of Paul there have been series of mornings and nights—cycles of light and darkness—in Europe. And in the brightest mornings there have been clouds to dim the light; while in the blackest nights there have been gleams of light shining through the darkness.

In this program we are going to look back on these periods of light and darkness. As we do so perhaps we will find causes for the present night in Europe and perhaps we will be able to discover that even now, behind her "blackouts", lights are shining.

## EARLY LIGHT in EUROPE

**B**EFORE Christianity was a hundred years old its light began shining in Europe. That light first fell on a group of women met at a place of prayer by a riverside in Philippi, and from there it spread through Macedonia, Greece, on to Rome and even to Spain. Before the death of the Apostle Paul Christianity was beginning to be felt as a mighty force all through southern Europe.

The method of missionary work during this period was the personal witnessing of individual Christians. Every Christian became a missionary, carrying the light of the Gospel wherever he went. For two hundred and fifty years after the "apostolic period" Christianity continued to spread rapidly over Europe as through the personal testimony of the believers and through the development of Christian literature the Gospel became known to people growing weary of the wickedness of the declining Roman Empire and of the empty pagan religions which failed to satisfy the cravings of their souls. Dr. Gill, writing of this time in *Europe and the Gospel*, says: "This period of missions is the most thrilling and brilliant of all time and the victory was the most overwhelming and momentous in history".

But it must be remembered that this period of light was shadowed by bitter persecutions as Christians were made to suffer and die for their faith. "Christian men and women and even tender maidens and boys went to their death with a courage and serenity that amazed and baffled the authorities and populace". Instead of hindering, persecution increased the spread of the Gospel as the "blood of the martyrs became the seed of the church".

This period of Gospel expansion reached its culmination in the year 314 when the Emperor Constantine declared Christianity the state religion of the Roman Empire. Although this was a most unfortunate thing for the cause of Christ, marking the beginning of the decline of the church as a spiritual power, certainly it was an evidence of the growth and strength of Christianity. The despised and persecuted religion had in three centuries become so influential that the state desired to regulate its activities and to use its power for its own ends.

During the next seven hundred years light and shadows mingled in the story of the Gospel expansion through Europe. It is called the period of "The Conversion of Europe"—but the methods used were far different from those of the apostolic era—"conversion" came to mean the incorporation of the state into the church rather than the vital experience of individuals through each one's personal faith and trust in Jesus Christ.

Two mission methods were used during this period. First, there was the missionary work of the monks described by Dr. Gill as follows: "One or more monks would be sent forth from a great monastery to some heathen tribe and would settle down on a piece of land perhaps given by the chief of the tribe. Here they built their own monastery with their own hands, thus solving the question of support. These self-sacrificing and pious monks, though representing a vitiated Christianity, became the center of a high civilization and culture, better morals, improved agriculture and messengers of an unspeakably superior religion. Slowly the heathen responded to this evidently better way of living in this world and consequently they trusted the monks and their religion for the world to come. It was a long process but in the end the monks won out".

A quicker and more spectacular method of converting heathen tribes was by "mass conversion". A king or a chief would decide that Christianity was a good religion for his people, would embrace it for himself and then would either persuade or compel his subjects to be baptized. In this way thousands of people were baptized and whole nations were swept into the church "without any Christian experience or real knowledge of what it was all about. They gave up the worship of

their idols and images and substituted therefor the worship of Catholic images and saints".

By such ways did Russia, France, England, Germany and other nations become Christian until by the year 1000 all the important political divisions of Europe had been thus Christianized. "Europe indeed became Christian and thereby the second home of Christianity; but what a Christianity it was! It is scarcely an exaggeration to say that since those first glorious days of the apostles and their immediate successors Europe has not known real Christianity except in spots and at certain intervals". (Gill)

#### A LONG NIGHT

**B**EGINNING about the year 1000, Europe passed into a period when the light of vital Christianity and indeed the light of all progress burned so low that it has become known in history as the "Dark Ages". A long night it was, lasting more than 500 years. The two branches of the Christian church, Roman Catholic and Greek Orthodox, ruled the lives of the people. As a result of mass conversion and forced baptism the nations of Europe had embraced Christianity but the people were not really Christian. The forms and practices of paganism had become a part of the rites of the church and the simple spiritual power of the New Testament churches was unknown. Let us notice some of the evils of the Roman and Orthodox churches which produced much of the darkness of this period, remembering that the same things exist in these churches at the present time and are largely responsible for the conditions in Europe today.

**Ecclesiasticism**—The idea of the necessity of a mediator between God and man produced a system of professional priesthood which has been a great hindrance to spiritual Christianity. People, instead of approaching God directly for forgiveness of sin and for power in righteous living, confessed their sins to the priest and paid for indulgences which not only enriched the church but also permitted evils not in keeping with the ideals of Christianity. Moral laxness in the lives of many of the priests and the building up of strong political power in the ecclesiastic orders increased the evils of priestcraft. In the Roman church the system of ecclesiasticism culminated in the pope, considered by his adherents to be Christ's representative on earth, supposed by them to be infallible and throughout the "Middle Ages" having great political power. Such a concept ignored the Holy Spirit as the comforter, guide and strength of the individual Christian.

**Sacramentalism**—Another idea foreign to all New Testament teaching was that there were saving and sustaining graces in the ordinances of the church. Baptism became not a beautiful symbol of death to sin and resurrection to new life in Jesus but a necessity to salvation, applying even to infants. Out of this grew an easier but wholly meaningless form of baptism, substituting sprinkling for the New Testament rite of immersion. The Lord's supper too took on a new meaning as the bread and wine were believed when "blessed" by a priest to become the actual blood and body of Christ and therefore to have in them special saving and sustaining powers. Such a perversion of the simple Scriptural meaning of the ordinances added to the darkness of the night produced by Catholicism.

**Idolatry**—In the Roman church the worship of images, in the Greek church the worship of icons (pictures) and in both churches the worship of the Virgin Mary and "saints" misplaced the simple Christian worship of God who is a Spirit and "must be worshiped in spirit and truth". So Christianity in Europe became only a somewhat improved form of paganism as its constituency continued in this worship of idols.

**Union of Church and State**—With the union of church and state the church became intimately related to political life. Because the churches were supported by the state, it naturally followed that church officials tried to please those in public office, who might advance them to higher places of honor and remunerative preferment. So the church became involved in all the political evils of the state and, of course, vital Christianity could not exist under such conditions.

**Banishment of Bibles**—This period of Europe's darkness is marked by the banishment of Bibles. The Roman Catholic Church took the position that the masses of the people were not capable of reading the Holy Scriptures; therefore the only Bibles were in the hands of the priests who were supposed to be the interpreters of God's Word to the people. The power of the Catholic church depended on keeping the people ignorant of God's Word for had they been readers of the Scriptures they would soon have learned the fallacies of Catholicism. So, for centuries such a thing as an open Bible in the homes of the people was unknown and night reigned because the light of God's Word could not shine in the hearts of the people.

**Persecution of the Jews**—A terrible part of the darkness of the night in Europe was the persecution of the Jews in practically all of the nations. These unfortunate people were abused, spat upon, humiliated and outraged. They were compelled to live in isolated ghettos, shut off as if they were pests in the world. They were torn to pieces by iron currycombs, ripped open with scythes and pitchforks and made to suffer in other cruel and humiliating ways. This terrible persecution was for the most part perpetrated by the Catholic church in the name of its religion.

So centuries came and went, one generation passed and another was born while Europe continued in a long night made dark by a religion that should have been a shining sun in the hearts of the people; by the banishment of a book, the entrance of whose Word would have given light; and by the persecution of a race chosen of God to bring His light to a lost world. It was a long night—but morning came!

#### LIGHTS through the NIGHT

**S**INCE the days of the Apostle Paul Europe has never been without its missionary witnesses. In the period of the expansion of the Gospel before the "Dark Ages" there were witnesses who with the spirit of the true missionary won people to Christ, not by force but by the drawing power of the Gospel as exemplified in their pure lives and unselfish service.

There was **Ulfilas**, who carried the Gospel to the wild Goths of northern Europe. He used no force but, through the translation of parts of the Bible and through the plain preaching of the Gospel, won the Gothic nation from paganism to Christianity.

There was **Patrick**, never a Catholic, who carried the Gospel to Ireland. Such was his purity of life and teachings and such was his missionary zeal that "Ireland became evangelized and an evangelizer".

There was **Martin of Tours**. Faithfully in northern France he led the people, not by force but by love, to destroy the statues of the Roman gods and to embrace Christianity.

Even in the "Dark Ages" there were witnesses of the light, not only those who tried to improve conditions in Europe but also those who heard and answered the call of God to carry the Gospel to other lands and so became forerunners of the modern missionary movement. **Raymund Lull**, a Spanish nobleman, and **St. Francis of Assisi**, an Italian nobleman, were two who in a spirit of

self-forgetfulness and missionary passion gave themselves to the preaching of the Gospel to the Moslems. At a time when the popes and kings were organizing crusades to fight the Turks these went on crusades of love to win them to Christ.

Dr. Gill, a great student and Christian interpreter of European history, tells us that through all the centuries there were two streams of Christianity in Europe. One was that strong stream flowing from the two established churches about which we have already studied. The other was the weaker stream of pure evangelical Christianity as is found in the New Testament and which even in the "Dark Ages" was never altogether lost. Dr. Gill assures us that the searching student can trace all through the centuries the trickle of this latter stream as little groups here and there refused to conform to the established churches; that they dared, even in a time of religious restriction, to assert their liberty by worshiping and serving God according to their interpretation of the New Testament.

Toward the end of the "Dark Ages" many lights began to break across Europe's night as religious leaders saw the fallacy in the teachings of the Roman and Orthodox churches. In England, Wycliffe opposed the political claims of the papacy and rejected the whole religious system of the Roman church. He translated the entire Bible into English. For his freedom of thought he suffered martyrdom. John Huss started a similar movement in Bohemia. "Although he was burned at the stake by the Order of the Council of Constance, the flames of his martyrdom threw an awakening light into the souls of men".

With such lives and such movements the light began to break through Europe's long night. The morning was near.

#### The DAWN of a NEW DAY

WHEN Martin Luther nailed his ninety-five theses to the door of the church at Wittenberg it meant the end of the long night and the dawn of the new day for Europe and the world. By that act Luther took a definite stand against the evils of the Catholic church; thus the great Reformation began. To be sure it was a morning shadowed by many clouds because the power of false concepts of Christianity was by no means lost and is not till the present time. But the Reformation brought changes—economic, political, cultural and religious—which meant a new day of freedom and progress. Of course we cannot in this program discuss the whole scope of the Reformation but let us notice some of the lights which began shining in Europe with the religious changes of her people.

**Protestantism**—Through protestantism new lights of freedom began to shine in Europe. Of course the Catholic church opposed this movement, which was a protestation against the evils of Catholicism, and with the severest persecution tried to stop its progress. But the light continued to shine and to grow stronger and stronger as the tyranny and emptiness of Catholicism were revealed to the people. However the light of protestantism was shadowed by the fact that it did not go far enough in its ideals of religious freedom. The protestant churches themselves became state churches which persecuted others who did not agree with them.

**Free Churches**—Gradually there has come to Europe the light of free churches, "living and ministering on the voluntary basis without any state support". This idea was first developed in America and found no place in Europe until about 1840 when European immigrants in America, seeing the blessings of free churches, returned to Europe to establish such churches in their homelands. The first modern Baptist church on the continent was organized by J. G. Oncken in 1834 in Hamburg, Germany. Partly through the missionary work of this church and partly through the reading of Bibles furnished by traveling colporters, Baptist churches have sprung up in all European countries.

**Missions**—Protestantism was not a missionary movement. But the new day brought in by the Reformation, with its explorations and discoveries and new religious ideals, prepared the way for the modern missionary movement. This began not on the continent of Europe but in England with a Baptist preacher, William Carey. The European Christians had no great part in the movement which found its exponents chiefly among the English and American Christians. Neither, for more than a hundred years, was much foreign mission work done in European lands. It was the World War which brought England and America so close together that the evangelical churches on this side of the Atlantic began to look upon Europe as a mission field. Methodists, Presbyterians, Baptists and others began to help their European brethren not by sending missionaries in great numbers but by supporting theological schools for the training of national leaders. Southern Baptist work began with the London Conference of 1920, when European lands were divided among strong Baptist bodies for missionary help. Since that time among our most important and most productive foreign mission fields have been the five European countries assigned to southern Baptists: Italy, Spain, Jugoslavia, Hungary and Rumania.

#### NIGHT AGAIN

AND now there is another night in Europe. It is a night of such darkness that we shudder to think about it, a night of such darkness that it is difficult to find one star of hope shining in the sky, a night of such darkness that the light of the whole world is threatened.

There is night in Europe because the *light of liberty has gone out*. At the end of the World War we thought we had won a great victory for world democracy. Kings and emperors were deposed, old ruling dynasties were displaced as democracies were established in many nations and we believed that a day of freedom had dawned on Europe. But now that is all gone. One by one the lights of democracy, liberty and justice have gone out. Despotism under its new name, totalitarianism, is again in the ascendancy. Dictators have arisen aspiring to greater power than was ever possessed by king or emperor and robbing the people of the last vestige of civil and religious liberty.

Again there is night in Europe because the *light of peace has gone out*. For the furtherance of his diabolical ambitions for himself and Germany, Hitler has plunged the whole continent and the British Empire into the most horrible conflict the world has ever known. The other dictators, Stalin and Mussolini, are engaging in the conflict as seems best to further their selfish interests. It is a dark night—when children are separated from parents, when young men are sacrificed on the altar of unholy ambition, when valuable property is being destroyed, when millions of people are starving to death and when not only soldiers but also civilians, including women and children, are being killed by the thousands.

There is night in Europe because the *light of God is obscured*. All of the totalitarian governments are opposed to Christianity as we know it. Dr. Gill defines as follows the attitude of the three totalitarian governments toward religion: "**Communism** says there is no God and advocates no religion. **Fascism** aims at the complete power and rule over all citizens. **Nazism** in its purest form advocates the idea of restoring national patriotism and the worship of the old Nordic gods, commingled with the work of the state". Hitler has even dared to issue a new nazified New Testament under the title, "The Message of God". "It is a greatly condensed version of the New Testament including only Matthew, Mark and Luke and with the story of Jesus as given. His life occurred in and Germany". There is no reference made to Jesus or to His Jewish birth. It is a purely German Bible.

With no liberty, no peace and no God, Europe's night is dark. It is a dark night!



#### SEND the LIGHT

LONG ago Paul saw in a vision a man from Europe saying, "Come over into Macedonia and help us!" Today out of Europe's night we can hear a modern Macedonian call, "Send us the light of the Gospel!"

While the need is urgent and the call appealing it is very difficult to do any missionary work in European lands today. Neither is it possible for us to ascertain just what is being done by our missionaries and just what the situation is with the Baptists of our European mission lands. However we feel sure that much of what seems night is only a "blackout" and that behind the dark shades some bright Christian lights are still shining.

Of Rumania we know very little except what we get from the newspapers and the radio. Just what has happened to our Baptist work in this day of Rumania's humiliation we cannot tell. Bessarabia, where our most verile and effective work in Europe has been done, is now in the hands of Red Russia. We are wondering just what this is meaning to the faithful and zealous Baptists of this country. Our missionaries, Mr. and Mrs. Craighead, who have led in the great Baptist advance in Bessarabia were compelled to return to the homeland.

The Southern Baptist Seminary and the Mrs. W. C. James Memorial Training School at Bucharest, Rumania, were unable to open until February because of damage done by the earthquake last fall. Repairs had been completed enough for the opening of the Training School on February 1 and a first year class of men was also received. The smaller number of men students was made necessary by the loss of students in the occupied territory and due to the fact that many of the students are doing their army service. Mr. Starmer expressed the hope that they would be able to make up for the lost time by continuing later in the spring and thereby give credit for a full year's work. The missionaries, Rev. and Mrs. Starmer, are still there and are doubtless studying the language and administering to the Rumanian Baptists as best they can. Mrs. Earl Hester Trutza and her husband were able to make arrangements to come to the United States, arriving late in March. Mr. Trutza plans to resume his studies in the Southern Baptist Theological Seminary at Louisville.

This program is being written just after the massing of German troops against Yugoslavia, and the ghastly air-raid on Belgrade. In that capital city the southern Baptist missionaries, Rev. and Mrs. John Allen Moore, have been busy starting their work in spite of the night of war around them. The long dreamed of seminary opened in September with five boys in attendance. "Before the end of the year there were six, all of them 'very loyal and taking full advantage of the opportunity for ministerial training'."

Very helpful were two Bible courses held during the year. Mr. Moore gives the following very interesting description of the three weeks' course held in February in Belgrade: "Fifteen out-of-town brethren enrolled in this course. There were others also who attended the sessions. We had classes morning, afternoon and evening; and those in attendance seemed to appreciate all of it very much. We really have not the necessary equipment for receiving guests here but the fifteen brethren gladly endured the hardships, all of them sleeping in one room and on the floor—since we could not buy beds but only straw mattresses. Each one brought his own pillows and blankets as well as beans, meat, lard and some cash to help in feeding the group."

Two conventions were held during the year, one of them being more like an executive board meeting with only about twenty-five delegates present and the other the annual young people's conference attended by a large group of both young people and older ones. In connection with this conference the women held their

meeting. Since Mrs. Moore's arrival the work among the women has developed rapidly.

Writing of literature Mr. Moore says: "Two new mimeographed periodicals have been started during this year: a program sheet for the young people's societies and a monthly paper for the women with abundant material for their programs. We must find some way to print materials for our people: tracts, song books and booklets."

Already the missionary spirit is being felt among the Baptists of Yugoslavia as the church in Belgrade has temporarily taken over the support of a worker in south Serbia, a field practically untouched by evangelical Christianity". Mr. Moore says: "We trust that this service will be permanently adopted and also that other churches will catch the vision. In such a way God will give us the victory in Yugoslavia".

There is no late news about our work in Italy and Spain but at this writing Dr. and Mrs. Dewey Moore are still in Italy and of course carrying on the work as best they can. Mrs. Moore writes that conditions caused by the war have made formerly indifferent individuals more responsive to the appeal of the Gospel.

Hungary is the country that has been profiting by the war. With the territory that she has regained fifteen thousand Baptists have been added. Miss Ruby Daniel remains on the field as directress of the Baptist Girls' Training School at Budapest. A recent letter brings the following interesting account of her work: "In spite of many difficulties we were able to open the Girls' School and the Seminary on September 17, with sixteen girls and the coming of two more before Christmas, one from Transylvania and one from Yugoslavia. We have two Russian girls and of course they are laboring with the language at present; these come from the northern part of Hungary which was annexed last year.

"The girls are delighted with their dining room and kitchen. (Formerly they had eaten downstairs with the Seminary students.) All of you who are housewives would be pleased to step in and visit us. The students are very 'old-maidish' and particular. And of course I like that. I'm afraid the floor won't last until the end of the year because they scrub it so often. Our dining room is really very pretty. The walls are white and we have the peasant plates for decorations. The pantry is my delight. We started the school year with nearly forty large jars (gallon size) of tomato juice for soup (we canned some of this after the girls arrived); enough dried beans for the winter months; enough lard to last until Christmas; also eggs put up in lime water; three big sacks of flour; home made soap; and plenty of poppy seed. I'm sure you are wondering why I go into detail to tell you the contents of our pantry. But as you have already heard, no doubt, the food problem may become serious. The girls brought some of these supplies from their homes to help pay their tuition fees. The fee is very small but even at that it is quite a burden for some of them. They can come for 200 pengoes for the term, that is, eight months—in our money it is \$40.

"In their Y.W.A. collections they have 14 pengoes with which they will make little dresses for the two babies at the Baptist Orphanage. They collected this in only two weeks. To each meeting of the Y.W.A. which is held every two weeks we invite the W.M.S. and the Y.W.A. from the various churches of Budapest. At the last meeting the guests brought a gift that was most appreciated and needed: 20 cups and saucers, drinking glasses and three water pitchers". What a beautiful picture is this of lights shining behind Europe's blackout and how it encourages us to continue sending the light to this dark continent!

#### WATCHMAN, WHAT of the NIGHT?

**W**ATCHMAN, what of the night in Europe? When will the conflict cease? What will be the results? Will there dawn a new day for Europe? No one can answer these questions, for nobody knows. All we can do is to hope and pray that the night may be far spent and the day near at hand.

There is another question in the hearts of those of us interested in the spread of the Kingdom of Jesus Christ and that is, "What of the future of our Baptist work in Europe?" Again we can give no certain answer. But we know that God still lives and that Christ Jesus is enthroned at His right hand and that He will not forsake the Baptist cause in Europe.

Watchman, what of the night? As we ask this question we seem to hear the answer—"The morning cometh and also the night"—and somehow we are led to believe that there will be a morning of Gospel light after this night of conflict is over: the dawning of a day of peace, prosperity and joy for Europe's long suffering people.

*In the meantime while it is yet night what can we do?*

**We can pray for the missionaries still on the field.**

**We can pray for the missionaries who were compelled to come home, that they may soon be able to return to their fields.**

**We can pray for the native Baptists that they may be faithful to the light in the midst of darkness.**

**We can give to missions—generously, sacrificially—that there may be no lack of means to send the light to Europe when the opportunity comes.**

**We can live so righteously, so unselfishly, so sacrificially that the light of our Christianity will shine on dark Europe.**

Watchman, what of the night? The answer comes—"Joy cometh in the morning".

Won't you send the light that will help to change Europe's night to joyous morning?

#### QUESTIONS for REVIEW and DISCUSSION

1. Tell something of the spread of Christianity through Europe.
2. What caused the "Dark Ages" in Europe?
3. Tell something of the persecution of the Jews during the "Dark Ages".
4. Tell of some of the lights shining in the "Dark Ages".
5. Discuss how the Reformation brought a new day to Europe.
6. When and where was the first modern Baptist church in Europe organized?
7. Tell how the light of liberty has gone out of Europe.
8. Discuss religious conditions in Europe today.
9. In what European countries do southern Baptists have missionaries?
10. Tell something of our present work in these countries.
11. Discuss the future of our work in Europe.

#### 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.	—World Comrades
The Commission	—Southern Baptist Home Missions
State Denominational Papers	
Last Report of the Foreign Mission Board	
The Course of Christian Missions.....	Dr. William Owen Carver
Europe and the Gospel.....	Dr. Everett Gill
Europe: Christ or Chaos.....	Dr. Everett Gill

## Summer Assemblies

### SOUTH CAROLINA

**W**OMAN'S Missionary Union of the state is cooperating with Mr. J. L. Corzine, director of the "School of Religious Education", in becoming a part of that project. The date is June 23 to 28, and the place is Coker College, Hartsville.

We are most fortunate this year in being able to secure the service of Miss Kathleen Mallory, executive secretary of southern Woman's Missionary Union, as our W.M.U. representative. There will be missionaries on hand, and it is hoped the week may be one of information and inspiration.

Because of the conflict last year with the "Sunday School Laboratory" which was held in the morning and was something new under the sun, we have acceded to the request of the local people to have our features in the afternoon this year. We shall have something of a laboratory of our own and various demonstrations from day to day. For instance: it is planned to have an executive meeting of a W.M.S., then a business meeting of the W.M.S., a program meeting, a meeting of young people's counselors etc. Miss Clara Lane, mission study chairman, will serve a varied mission study diet and, if plans work out, there need be no lack of help in carrying on the work of the W.M.U. after you have attended this "School of Religious Education".—Miss Vonnie E. Lance, Executive Secretary



# Our Young People

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

## The VALUE of W.M.U. CAMPS

WITH the coming of summer the hearts of Baptist young people turn toward the camps and house-parties fostered by Woman's Missionary Union. Our great state illustrates their far-reaching influence because we have 17 districts and 110 associations and last summer we had 61 camps and house-parties where, along with the usual recreational activities of camp life, there were mission study classes, devotional services, inspirational talks by state leaders and missionaries, handcraft, with an underlying earnest desire on the part of every teacher and leader to win every lost boy and girl to Christ. Last year 10,270 Royal Ambassador, Girls' Auxiliary and Young Woman's Auxiliary members attended our Texas W.M.U. camps; 461 accepted Christ as personal Savior and 375 dedicated their lives for special service.

All over Texas, as over the south, our pastors are commending Woman's Missionary Union for fostering these camps, realizing that they are great agencies for training our youth and winning the lost. Young people like to camp and they need a Christian camp with missionary purpose especially in today's world. It is particularly gratifying to see how boys grow in Royal Ambassador Camps under the influence of the carefully selected camp leaders.

One man out in west Texas carried a group of boys to Royal Ambassador Camp and decided to stay a little while. He became so interested that he stayed on. Soon a long distance call came from his hardware store saying he was needed but he told them he couldn't leave be-

cause he was in the greatest evangelistic meeting in which he had ever been. When the boys' camp came to a close, the girls' was to begin. This man called his wife to bring a group of girls, saying he was going to stay too, for he had never seen such a spirit anywhere. Fifty-three boys and girls were won to Christ in those two camps alone. This is the proof of the deep devotion of every W.M.U. camp for young people. Missions is a world task but it begins at home with the eager young people who need Christ here, then they can share more definitely in this worldwide privilege and business.

Every W.M.U. camp remembers that for the first time many boys and girls are handling their own money for a week. Care is taken to teach the principles of tithing and honest stewardship; to give opportunity for "doing without" unnecessary candies and cold drinks in order to devote that money to a worthy mission cause. This guided experience with money often leads to continued habits of faithful stewardship.

As our young people go home from these camps they go with a determination to begin new missionary organizations; to raise the standard of each organization; to pray day by day for our missionaries; to work on their Ranks and Forward Steps, to dedicate their lives to sending and carrying the Gospel message to every land. They go home realizing that Christian missionaries are laying the true foundation for world peace.—Mrs. R. L. Mathis, Texas W. M. U. Young People's Secretary

# College Y.W.A.

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

## SUMMER SERVICE for COLLEGE YOUNG WOMEN

WE are told that Thomas Edison stood one day by the ocean watching the waves roll in and that he wept because of the power he saw there unharnessed and unused. One could stand at commencement time on any college campus and weep, thinking of the power, wasted and unused in the lives of the young men and young women who turn from college halls and go home aimlessly to loaf and play through the days of another summer. Is that waste necessary? Cannot that unused power be turned into channels of service? Yes, it can! It has been done.

For a number of years the main personal service project of one City-wide Y.W.A. Council of our state has been the holding of a Daily Vacation Bible School in a large Negro church of the city. Should you contact a person of either race and ask the reason for the recent success of this project, he or she would point to a vivacious efficient college girl who, for two years now, has borne the full weight of the responsibility of that school. She is the person who plans, who contacts colored workers and Y.W.A.'s, who wins the sympathetic support of the Negro pastor, who gathers supplies, who after it is all over makes the enthusiastic report of the work done. Yes, a college girl, who realizes that talking about "brotherhood" and "better racial relations" is cheap, unless somebody steps in and "demonstrates the proposition". With her tactful, attractive approach she has done more to break down racial barriers than many an older person, but there are mothers who still think their daughters better

off and happier on the tennis court or beach when summer comes.

Another project of several summers' "standing" in our state is that of holding Daily Vacation Bible Schools in neglected areas in the mountainous section, chiefly in mining camps. Groups of Y.W.A.'s and young business women have given part or all of their vacations to spend two weeks teaching the children, visiting in the homes, trying particularly to reach the lost of those communities. Under the direction of an older woman, they "set up house-keeping" in a church, a school or a nearby pastor's home; and day by day they go out to bring a little joy and light into lives and homes darkened by ignorance and sin. Last summer, the majority of these girls came from our colleges—in the spring before school closed, contact was made with the Y.W.A. president on the campus; she in turn enlisted the interested girls in her college. Later in the summer, they were taken by school bus to the area to be served; each college group was made responsible for a certain Daily Vacation Bible School, supplying director and several teachers. One could wish that every college mother and college Y.W.A. counselor could talk with a group of these girls on their way home from such an "adventure". Some of them have seen for the first time what a community without Christ can become; some have felt for the first time the thrill of winning a soul to Christ; some know now the joy of unselfish service.

These girls are only a few of the many college girls who serve "in the good old summer time" across our "sunny south". There are others who teach mission study in local Sunbeam Bands, lead groups of G.A.'s, organize Y.W.A.'s, teach in Mission Sunday Schools. They conduct story hours, lead clubs in Good Will Centers and in day nurseries, while a few have found their way into camps for migrants. It thrills one's heart to see and know them. We long for the day when their joy is shared by more and larger groups. You can help by using the college girls of your church in your missionary education organizations and in your community personal service projects.—Miss Ellen Douglas Oliver, Virginia W.M.U. Young People's Secretary

# RECORD of CONTRIBUTIONS

WOMAN'S MISSIONARY UNION, AUXILIARY to S.B.C., COMPILED by W.M.U. TREASURER  
January 1 to December 31, 1940

STATES	Reported by State Treasurers as Having Been Contributed by W.M.U. Members					Received by W.M.U. Treasurer			Total	
	Debt Paying Campaign	Foreign Missions	Home Missions	Minis-terial Relief	Christian Education	State and Other Objects in S.B.C. Program	W.M.U. Training School			
							State App't Training School	Scholar-ship Fund		Special Gifts
Alabama	\$ 12,855.35	\$ 30,662.80	\$ 15,170.98	\$ 2,643.40	\$ 21,664.86	\$ 37,217.00	\$ 1,200.00	\$ 785.00	\$ 4,745.11	\$ 126,944.50
Arizona	229.11	305.36	405.14	24.23	59.44	1,353.53	28.00	.....	247.69	2,652.50
Arkansas	3,145.25	16,181.42	8,153.58	1,103.14	10,025.72	31,274.38	697.56	200.00	2,372.84	73,153.89
Dist. of Col.	317.50	1,084.59	504.80	.....	.....	388.00	135.00	100.00	473.90	3,003.79
Florida	8,640.25	26,845.73	11,332.08	2,435.38	11,271.27	29,600.66	500.00	350.00	2,407.04	93,382.41
Georgia	19,421.20	30,752.65	14,261.02	71.27	95.63	156,275.70	2,710.87	1,400.00	8,329.14	233,317.48
Illinois	1,675.28	5,596.34	2,754.07	1,546.43	4,294.91	28,305.14	275.16	1,400.00	1,645.88	46,493.21
Kentucky	11,036.22	45,098.39	22,613.99	5,622.89	18,500.28	63,907.00	2,027.28	1,206.38	5,554.78	175,567.21
Louisiana	7,747.56	18,651.60	10,347.29	1,115.47	6,032.74	35,794.21	300.00	300.00	2,397.95	82,686.82
Maryland	597.30	7,073.15	3,398.92	534.87	1,069.73	23,345.38	1,400.00	100.00	866.72	36,986.07
Mississippi	3,277.07	25,138.79	14,508.47	833.97	8,092.76	38,576.66	1,400.00	1,400.00	1,167.98	94,395.70
Missouri	6,154.71	22,770.15	13,262.69	2,095.06	13,579.90	50,342.13	1,430.00	435.00	5,262.28	115,331.92
New Mexico	771.00	1,999.30	1,220.65	.....	79,580.22	40,110.91	75.65	.....	487.12	44,664.63
North Carolina	17,200.59	75,296.90	30,921.32	6,258.37	9,078.10	61,453.85	1,700.00	1,400.00	2,948.00	77,759.25
Oklahoma	4,350.00	29,681.83	7,773.21	768.01	9,078.10	30,070.34	1,200.00	550.00	5,519.00	88,990.49
South Carolina	2,723.12	70,057.72	26,614.47	6,397.42	5,914.29	87,990.16	1,200.00	1,250.00	2,591.39	204,738.57
Tennessee	13,567.98	55,500.00	27,434.22	6,408.30	34,090.00	54,243.02	1,500.00	1,200.00	6,569.35	200,512.87
Texas	18,430.40	127,389.40	40,605.21	15,675.07	77,987.45	257,140.80	1,200.00	1,200.00	10,349.45	548,777.78
Virginia	1,573.07	113,536.35	47,725.36	10,760.12	53,475.64	103,019.82	2,000.00	720.00	10,014.00	342,844.36
Miscellaneous	.....	1,474.89	309.40	.....	.....	.....	.....	.....	322.00	2,106.29
Total Contributions	\$133,712.96	\$705,117.36	\$299,316.87	\$64,293.40	\$354,812.94	\$1,130,408.69	\$19,579.52	\$11,796.38	\$74,271.62	\$2,793,509.74

\*This amount includes \$70,749.83 for the Maud R. McLure Memorial gifts to the Training School, Mrs. J. H. Anderson, Knoxville, Tennessee, gave \$5,000 and Mrs. Columbus Roberts, Columbus, Georgia, \$1000.

†This amount includes \$12,000 given to Foreign Missions by Miss Varina Brown, Anderson, S. C.  
Value of Boxes to Missionaries, Orphanages and Hospitals \$85,666.80  
Total Cash and Boxes \$2,878,976.54

## Current Missionary Events

Discussed by Mrs. W. C. James, Virginia  
"Night in Europe"—"Watchman, what of the night?"

In January and February of this year a total of more than \$97,500 was sent by American Christians to 45 "orphaned missions" of 15 European countries. The total sent by churches here since the beginning of the war is now nearly \$500,000. British churches have sent \$30,000, the churches of other countries \$80,000. A. L. Warmuis of the International Missionary Council says that "without any high pressure campaigning, this has been a voluntary offering in demonstration of the universal brotherhood of Christians".

last three or four years along the Russian border. Thousands of Polish Christians have been conducting the work and thousands have been brought into the Kingdom of God. These Polish contributors are pathetically poor but out of their meager earnings they are financing the spread of the Gospel intelligence among the Russian people.

The following are excerpts from an article, "London Can Take It", written by the Lord Minister of Kensington. "It is not difficult to imagine the effect on the church life in those neighborhoods where compulsory or voluntary evacuation has reached great proportions. I have a profound admiration for the 'remnant' which is carrying on in such difficulties, worshipping in a church which is very inadequately heated if at all and where the cold wind often blows through the windows that have lost their glass through nearby explosions. Many a minister has had to perform to direct his labors into another channel and to work among a fresh clientele and this has proved the most cheering factor in a grim situation, for the number of new contacts made among the crowds in the 'shelters' and the units gathered for civilian defense have given us touch with a part of the community which for many years we have not succeeded in bringing to our churches. The amount of ice that has been broken and the new friendships made with the general run of the population are difficult to exaggerate and one is forced to believe that a lot of prejudice or suspicion has been smashed up and a new understanding created between the parson and the ordinary crowd of men and women. I have been assured in a communistic district that all 'anti-clericalism' has been vanished in the blitz."

Contrary to what is thought by many, evangelical work in Spain is still going on. Half the foreign workers have been obliged to leave and two-thirds of the Spanish workers have been either executed, exiled or imprisoned. Persecution is everywhere and whole churches scattered yet those who survive are carrying on their own services.—World Dominion

A festival of the Godless Union, including representatives of the Red army, navy and air force, has been held in Bessarabia which is our most fertile mission field in Europe. At this festival the general secretary of the Ukraine said: "Soviet policy wants no Jews, Christians or Moslems in the religious sense. We wish to exterminate faith, for if we should be tolerant here we will one day be annihilated by the church. So we fight with every kind of severity and cruelty."

The Russian Missionary Society reports: "Probably the greatest religious revival of modern times has been taking place for the



# HOME MISSIONS

## One CHALLENGE

toward

# A Debtless Denomination by 191

### DESCRIPTIVE of PICTURES

**Top Group** (*Left to Right*)—Alamo Navajo Indian Church; Mission Church at Aguacate, Cuba; Mexican Mission Church at Sebastian, Texas

**Second Group** (*Left to Right*)—Missionaries with Seminole Indians in Florida Everglades; Navajo Hogan in New Mexico; Mission Church at Colon, Cuba; Missionaries at Seminole Camp in Florida Everglades; Navajo Vacation Bible School

**Third Group** (*Left to Right*)—Country Homes in Cuba; Mexican Chapel at Mission, Texas; Church in Houma, La.; Mission in Jacksonville, Fla.

**Bottom Group** (*Left to Right*)—Alamo Navajo Indian Church in New Mexico; Navajo Hogan in New Mexico; Mountain Home



In supplying the pictures as shown above the Home Mission Board said: "The mountain home is typical of the cabins in which many families live on the fields served by the small force of missionaries in the mountains, a force which could be increased if it were not for the Home Mission Board debts. — If released from debt, the Board would be able to build other inexpensive but useful chapels on the French field, as well as other fields served by Home Board missionaries. — A number of chapels have been built in Cuba with income from the Bottoms Trust Fund and, if the Board were released from its debts, a greater building program would be possible. — With the debts paid, the Home Mission Board will be able to provide other missionaries to carry the Gospel to needy people and perhaps also to erect chapels so as to make the work permanent".