

BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE, NORTH 3/13/43

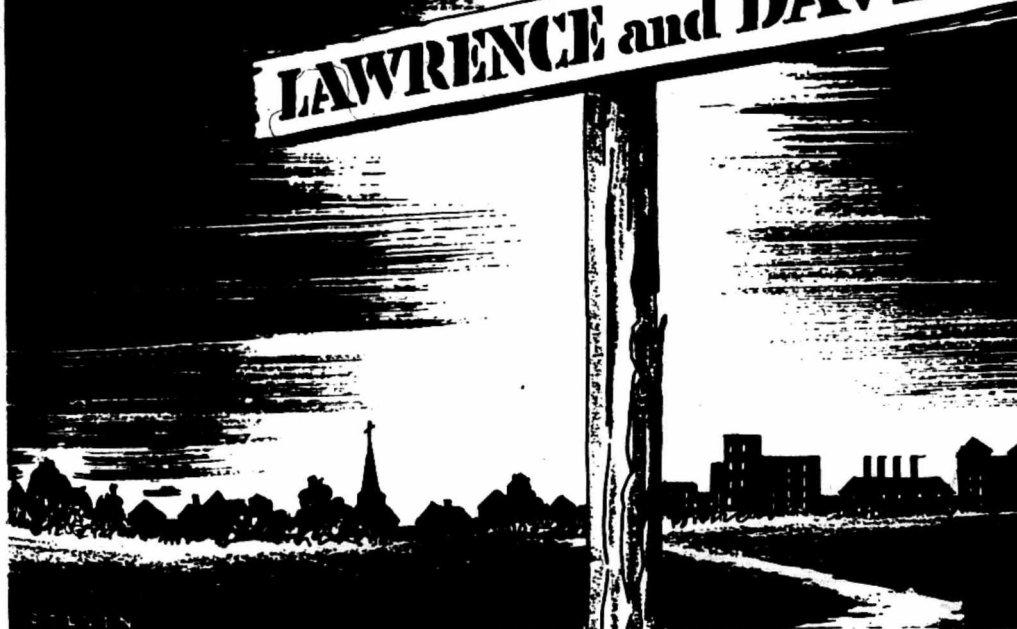
NASHVILLE, TENNESSEE

ROYAL SERVICE

GUIDE
for

COMMUNITY MISSIONS

LAWRENCE and DAVIS



(See page 30, also pages 13-14 of March issue of this magazine.)

VOLUME XXXVII

APRIL, 1943

NUMBER 10

EDITORS of ROYAL SERVICE

MISS KATHLEEN MALLORY, Managing Editor
 MRS. F. W. ARMSTRONG
 MISS JULIETTE MATHER
 MISS CARRIE U. LITTLEJOHN
 MRS. W. C. HENDERSON
 MRS. W. J. COX
 MISS MARY CHRISTIAN
 MRS. CARTER WRIGHT
 MRS. C. D. CREASMAN
 MRS. W. C. JAMES
 MRS. W. H. GRAY
 MISS WILLIE JEAN STEWART
 MRS. ELLA B. ROBERTSON
 MISS MARY NELLE LYNE

Officers of Woman's Missionary Union

President	
Mrs. F. W. ARMSTRONG	
Executive Secretary	
MISS KATHLEEN MALLORY	
Young People's Secretary	
MISS JULIETTE MATHER	
Recording Secretary	
MRS. WILFRED C. TYLER	
Asst. Recording Secretary	
Mrs. J. FURNESS LEE	
Treasurer	
Mrs. W. J. COX	
State Corresponding or Executive Secretaries	
Mrs. R. S. Marshall	127 South Court Street, Montgomery, Ala.
Mrs. G. D. Crow	Box 1244, Tucson, Ariz.
Mrs. C. H. Ray	209 Radio Center, Little Rock, Ark.
Mrs. Rex Looney	3478 Myrtle Ave., San Diego, Cal.
Mrs. J. G. Yaden (Vice-president)	4119 Illinois Avenue, N.W., Washington, D.C.
Miss Louise Smith	207 Rogers Building, Jacksonville, Fla.
Miss Janice Singleton	508 in 22 Marietta Street Building, Atlanta, Ga.
Miss Josephine Jones	211 1/2 South Illinois Avenue, Carbondale, Ill.
Miss Mary Winborne	205 East Chestnut Street, Louisville, Ky.
Miss Hannah E. Reynolds	1220 Washington Avenue, New Orleans, La.
Mrs. Samuel R. Barnes	405 Hearst Tower Building, Baltimore, Md.
Miss Frances Traylor	Baptist Building, Jackson, Miss.
Mrs. C. M. Truex	1023 Grand Avenue, Kansas City, Mo.
Miss Eva Inlow	Box 485, Albuquerque, N.M.
Mrs. W. D. Briggs	214 Recorder Building, Raleigh, N.C.
Mrs. Berta K. Spooner	223 1/2 West First Street, Oklahoma City, Okla.
Miss Vonnie Lance	1301 Hampton Street, Columbia, S.C.
Miss Mary Northington	149 Sixth Avenue, North, Nashville, Tenn.
Miss Blanche Sydnor White	302 Baptist Building, Dallas, Tex.
	633 Central National Bank Building, Richmond, Va.
W.M.U. Training School	
Miss Carrie U. Littlejohn, Principal	2801 Lexington Road, Louisville, Ky.
Southwide Mission Study Chairman	
Mrs. Una Roberts Lawrence	Fox Woods, North Kansas City, Mo.
Southwide Chairman of Community Missions	
Miss Mary Christian	1111 Comer Building, Birmingham, Ala.
Southwide Stewardship Chairman	
W.M.U. Promoter for a Debtless Denomination	
Mrs. Carter Wright	Roanoke, Ala.
W.M.U. Representatives	
Miss Mary Christian	1111 Comer Building, Birmingham, Ala.
Miss Mary Nelle Lyne	2801 Lexington Road, Louisville, Ky.
W.M.U. Headquarters	
	1111 Comer Bldg., Birmingham, Ala.

Royal Service

PUBLISHED MONTHLY by WOMAN'S MISSIONARY UNION
 AUXILIARY to SOUTHERN BAPTIST CONVENTION
 1111 Comer Bldg., Birmingham, Ala.

Entered at the post-office at Birmingham as second class mail-matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918.

ROYAL SERVICE, successor to Our Mission Fields, is the official organ of Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Published Monthly—No Club-Rates

SUBSCRIPTION-RATES: 50 CENTS PER YEAR, SINGLE COPY 8 CENTS
 Please remit by money-order. Do not send stamps unless unavoidable.

Money-orders as requested above should be made payable to Woman's Missionary Union. If stamps must be sent, kindly send as far as possible 2 cent or 3 cent ones (2c ones preferred). Do not enclose money unless letter is registered. In order to secure prompt delivery please write name and address plainly, stating whether subscription is a new one or a renewal and with what month the subscription is to begin. No renewal or new subscription can be accepted for less than a year at 50 cents a year. Please remit with order, sending it to ROYAL SERVICE, 1111 Comer Building, Birmingham, Ala. Kindly send new address before moving.

CONTENTS

Announcements	1, 5, 30, 32
Bible Study	13
Book Review	5-6
Business Women's Circles	16
Calendar of Prayer	11-12
Circle Programs	15, 16
Community Missions	1, 8, 30
Current Events	31
Editorial	4
Family Altar	10
From Our Missionaries	20-30
Leaflets	3
Lottie Moon Christmas Offering	32
Mission Study	5-6, 30
Our Young People	9, 28
"Pray Ye"	10
Programs—Circles, B.W.C. Plans	15-27
Society Methods	14
Stewardship	7, 32
Training School	6



If the hands have gone around the clock of the twelve months, then the alarm is ringing "Renew!" because your subscription expires with this issue as red mark shows. Please renew as soon as the clock strikes. See directions at top of this page.

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program APRIL—The Individual Witness

As Lights in the World	3c
A Strange but True Story	3c
For the Love of Man	5c
Prayer as a Missionary Method	3c
Robert Morrison	4c
Simplicity	3c
The Measure of the Gift	3c
The Moments of Her Days	3c
Two Men at a Shot	3c
What Is the End of Life?	3c

For orders amounting to as much as 50c, please remit by money-order, payable to Woman's Missionary Union. Stamps are acceptable in payment for small orders but please try to send 2 cent or 3 cent stamps (2c ones preferred). Do not enclose money unless letter is registered. Kindly remit with order, sending it to W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Alabama.

Editorial

OUR TIMES, a CHALLENGE

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

THE editorial page in the April issue of this magazine has invariably carried a preview of the plans and program for the May annual meeting of Woman's Missionary Union. It will be readily understood that the reason for present departure from that custom is the uncertainty as to whether the May meetings of the Southern Baptist Convention and its auxiliary, Woman's Missionary Union, will be held. State papers have informed the constituency that cancellation of the meetings is a possibility because of transportation problems and limited hotel facilities. This editorial is necessarily written before the meeting of the S.B.C. Executive Committee as called for February 24 for decision as to this important matter. You will learn through the state papers as to whether or not the customary meetings will be held this May.

It is expected that if the meeting is not held the customary reports will be available for wide distribution, thus affording the inspiration which comes with sure knowledge of growth. It is our earnest hope that every society in every church, large or small, will summon every resource to strengthen and enlarge the missionary enlistment of women and young people, so that the work so vastly important in our war-torn world will go forward. With the frequent sounding today of the note of spiritual emphasis as essential for the survival of ideals we must realize that upon the womanhood of our world responsibility rests for spiritual emphasis in home and community. From these areas its permeating, leavening influence extends through every avenue of human life. Southern Baptist women must assume their rightful share of this common responsibility.

The Scriptural admonition, "Bear ye one another's burdens", has broad application today. On February 10 in Washington, D. C., occurred the meeting of the Administrative Committee of the Baptist World Alliance. Representatives from Canada and the United States listened to reports of Baptist life in all sections of the world and planned together for post-war relief and rehabilitation. In occupied countries the suffering and property losses of our Baptist congregations are acute. It is evident that we of more favored circumstances must rally to meet the unprecedented need. Through the agency of the Baptist World Alliance and its established channels we shall be able to assure needed succor to our valiant Baptist groups. Following the Atlanta meeting of the Alliance the Woman's Committee had secured corresponding members in twenty-one countries that promised much in rich fellowship for the Baptist women of the world. Post-war activities will strengthen and enlarge this association, through which means of bearing one another's burdens will be developed.

Our times call for deepened consecration and more purposeful living. In our personal lives, in our organizational life, in our churches and communities we must make Christ Jesus preeminent. He yearns over this suffering world. "Have this mind in you which was also in Christ Jesus!"

Sorry, Sorry, Sorry

SINCERELY sorry is ROYAL SERVICE that after having carried each month for the past twenty-two years and four months thirty-six pages it must revert to thirty-two pages. This regrettable change is due to the War Production Board's regulation concerning paper tonnage for magazines. An appeal in behalf of this magazine has been sent to Washington in the earnest hope that ROYAL SERVICE will be permitted to return to its full size but, whatever may be the verdict of the War Production Board, this magazine each month will seek to meet the program and other enlistment needs of each Woman's Missionary Society and the vast host of circles.

Book Reviews

CHRISTIAN ROOTS of DEMOCRACY in AMERICA: Arthur E. Holt; Friendship Press, New York, 1941; Pages 187; Price: Cloth \$1; Paper 60c

THE war in which the world is now engaged is not so much a war between nations as between two ways of life—the democratic and the totalitarian. Because America and her allies are sure that democracy is worth fighting for, it is vastly important that they understand how it came to be, what it stands for and the general steps which must be taken in order that it may be preserved when the war is over. In this simple, challenging, provocative book, the author gives a slant on these things too long missing from the discussions concerning them.

Taking as a general proposition the fact that democracy in political life and democracy in religious life must reinforce each other or die together, Dr. Holt traces the rise of democracy through the Old Testament community

and the early Christian community. Through the folklore of the American democracy, he shows how the interplay of little democratic religious groups has energized the democratic political movement from the days of Thomas Jefferson until now. He makes it clear that the "passion for righteousness" thus engendered is engaged in a death struggle with prejudice, greed and fear and with economic injustice and pride of empire. In his discussion, he pays high tribute to the home mission enterprise as it has influenced America's thinking through the establishment of churches and the widespread teaching of the Bible throughout the trek of westward settlement and even in Alaska.

It would be hard to imagine a fresher or more rewarding study than this for any society. (See the following suggestions for teaching the book.)

For Studying the Book

CHRISTIAN ROOTS of DEMOCRACY in AMERICA

Miss Clara Lane, mission study chairman and field worker of South Carolina W.M.U., offers the following suggestions:

THE title of Dr. Holt's book implies that the plant of democracy is not flourishing in America. Unfavorable winds appear to have caused it to die down, but well established roots inspire hope for its survival. We suggest that the teacher begin the class by "introducing" the author and giving his message concerning the place of the individual and the church in causing democracy to thrive.

Chapter I—The Social Excitement of the Present Hour

Methods—Question and Discussion

Lead the class in working out a definition of the word "democracy". Then turn to Dr. Holt's definitions (pages 4 and 8).

Similarly define the term "Christian" and then compare with Dr. Holt's definition (page 5).

Discuss the interdependence of democracy and Christianity. Weave into this discussion articles in current magazines such as *How the Negro Fights for Freedom, Reader's Digest*, July 1942.

Thought-question—Has America's entering World War II made the "isms" of Europe less dangerous to us?

Chapter II—Democracy in the Old Testament Community

Methods—A lecture on material found on pages 10-30 by one who can make the Old Testament characters live

Have four other women present the decalogue. A wall chart of the commandments would be helpful although a blackboard could be used or just a poster with the two tablets with the Roman numerals would help to create atmosphere and refresh the minds of the group. The modern interpretation of the commandments should be quite thought-provoking.

Chapter III—The Rootage of Democracy in the Early Christian Community

Methods—Get a good story-teller to use the facts in the twenty-seventh chapter of Acts as the skeleton for an exciting story that will magnify democracy. This method will be simpler than the dramatic method suggested by the author.

Have a report on "Christ and Democracy", using the following subheads: 1. Birth; 2. Associates; 3. Teachings.

Let another person report on "Eight Effects of Bible Stories upon Our Future Citizens" (pages 54, 55).

Another report should be on "Bible Belt Democracy". Look up facts about our southern Baptist schools in Nigeria in Day Dawn in Yorubaland, *Maddy*, and in current and old editions of *The Commission*.

Chapter IV—The Religious Element in the Folklore of American Democracy

Methods—State the author's thesis: "In all these historic epochs religious people and religious ideas have been significant in maintaining democracy".

Reproduce the word-pictures of the "Democratic Hall of Fame" with its six rooms.

Make a comparison between the "Social Ideals of the Churches" and the churches of your community.

Chapter V—Religion and the National Heart

Methods—Develop this theme by questions, such as:

1. What part do propaganda and prejudice have in American life? In the life of our community?

2. What message of assurance has the church for the man who feels his livelihood is slipping from him?

3. What three suggestions does the author offer the churches in dealing with the emotional life of the American people?

4. Do politicians encourage democracy?

5. The enlistment of our citizens in what kind of unified emotional commitment would be most helpful now? (For original thought)

Chapter VI—Democratizing the Gains of a Commonwealth

Methods—Introduce the chapter with a poster on which are pasted people representing a great variety of vocations. It would be very effective if various races were represented. The catchy chapter heading would be good caption for the poster. The facts furnished by an insurance company (page 116) should be displayed also.

Since wealth is a subject most Americans are keenly interested in it will be easy to get class members to participate in a lively discussion of the inequalities of its distribution. More timid members can be asked to read quotations from text as they are needed in the discussion.

(Concluded on Page 27)

Stewardship Suggestions

Southwide Stewardship Chairman, W.M.U. Promoter for a Debtless Denomination:
Mrs. Carter Wright, Alabama

THREE RICH WOMEN

MA Y I tell you of three very rich women whom I met as I journeyed over the southland? The first was entrusted by God with much of what this world terms "wealth" and she is one of the few who has proven worthy of such a trust. She has invested hundreds of thousands of dollars in Kingdom causes. Once I had the privilege of visiting her in her home. Just before leaving, I said: "Dear friend, I can visualize what a gloriously happy time you will have when you get to Heaven. So many whom you have helped to save will be at the Gate to welcome you and through the years many others will be coming. Some will say: 'Thanks to you we were saved in that beautiful church you built in Brazil'. Others will say: 'And we learned about Jesus in the church you built in Palestine'. And still others, 'And we, in the orphanage you built in Cuba'; and others"

She interrupted me, saying: "Do you think it will be like that?"

Indeed it will. Jesus said so. This dear friend is rich—"rich toward God".

In another state I met Mrs. F—. She told me this story: When she and her husband were young, they opened a small store. They promised God if He would prosper them they would "surely give a tenth to Him". This they did—until they were making considerable money. Then the "tenth" seemed too much, so they began robbing God of some of it! To use Mrs. F's own words: "*Then God was good enough to us to let us go flat broke*". Humbled and penitent we told God, if He would trust us once more, we would never be unfaithful again". God gave them another chance. They have a large store now. They give far beyond the tithe. Mrs. F said: "It is a joy to give, to invest in eternal treasures; for instance, I had laid aside \$250 for a trip to the World's Fair. A day or two before time to go, I decided that it would give me lots greater joy to invest that money in God's Kingdom. So I stayed at home and sent a young preacher to the Seminary". Mrs. F is rich—"rich toward God".

The third rich woman of whom I speak is a widow, living in a three-room cottage. She earns a living by selling chickens and eggs, sewing and doing odd jobs. She takes time to give much service to her church; she tithes every dollar she earns, gives "over and above" offerings; is a full member of the Hundred Thousand Club. Indeed she is rich—"rich toward God".

Nothing else matters. Are you rich—"rich toward God"? It depends on how you are investing your time and money.

Jesus' "matchless miniature of a fool" is one "that layeth up treasure for himself and is not rich toward God". See Luke 12:20, 21.—Mrs. Carter Wright

Community Missions

Miss Mary Christian, Southwide Chairman of Community Missions

REV. AYORINDE APPRAISES INTERRACIAL INSTITUTES

REV. James Tanimola Ayorinde from Nigeria in West Africa, with his wife Mrs. Mabola Ayorinde, attended the interracial institutes promoted by Woman's Missionary Union during the summer of 1942. Rev. Ayorinde was so impressed by the importance of the work thus begun by W.M.U. as a result of its Golden Jubilee that he wrote his appreciation and evaluation of the institutes and asked that it be published so that the women might know what he as an African Christian thinks about this interracial venture, which is to be continued this coming summer.

Because interracial justice, universal education, evangelization of all people are phases of community missions work we quote here part of Rev. Ayorinde's article in the hope that more women and young people may become more interested in doing more for the realization of these aims in community missions. The following are excerpts from Rev. Ayorinde's article.

"There are those who know and believe that something should be done about certain problems and situations, but only a few have the stamina and moral courage necessary for the solution of such problems. Many people go to church and pray and read the Bible, but just a few people here and there go and do things in obedience to Christ's commands.

"To be sure, race prejudice is not confined to America alone. It is found all over the world. Even among Africans there is prejudice between people of one tribe and another. In Nigeria there is prejudice among the Yorubas, the Ibos and Hausas. Here in America, there is prejudice not only between black and white but also between northerners and southerners of both races. Though this is true, the fact that prejudice is a universal evil does not make it right, neither does it make it Christian. If this evil cannot be absolutely eradicated, then understanding between groups, races, tribes, denominations and classes of people must be encouraged.

"In promoting racial understanding and good-will, the W.M.U. does not lag behind. Race problems must be faced realistically by Christians. If they do not, who will be expected to face them?

"In the summer of 1939, definite plans were made by leaders among the Baptist women of both races in the south that interracial missionary institutes be held during the summer months. The first two of the series were held in the summer of 1940 and 1941. A considerable amount of good was done.

"The third in the series of these institutes was held during the summer of 1942, as follows in: Columbia, South Carolina; St. Augustine, Florida; East St. Louis, Illinois; Kansas City, Missouri; Little Rock, Arkansas; Augusta, Georgia; Selma, Alabama; and at three regional centers in Mississippi. The amount of good done as a result of these institutes cannot be adequately measured in words. One thing is certain, however, that is: wholesome seed of good-will and understanding were sown. The Lord of the harvest Himself will see to it that these seed germinate and work for good.

"Yes, Christian people, old and young, men and women, black and white all over the world can do something toward the improvement and Christianization of race relations. It can be done! It must be done! It will be done!

"Service and friendliness can be achieved through education. It is a process as long as life. These institutes as sponsored by the W.M.U. are educational as well as Christian in nature. By means of financial and moral support for these institutes and the like, the W.M.U. is rendering a service of eternal value to the Christian world. Surely, the more we get together, the more we understand each other, the finer we shall be."

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville, Ky.

KENTUCKY MEMORIALS

As one steps inside the main door of the Training School, attention is caught instantly by the Green Room opposite the entrance. Kentucky delighted to honor Mrs. F. W. Armstrong as they set this home-like and beautiful living room in the very heart of the building.

To the right of this room is the Gold Room built and furnished by Kentucky W.M.U. in memory of the charter members of the Board of Managers, those valiant women who had the faith to begin what this generation of women and young people have so magnificently continued. Of them some one wrote fittingly in the early years:

"These women came to the work with an intelligent, large-hearted grasp of its need and possibilities: they proved indefatigable in presenting the cause of the School to their various churches; they were resourceful in method and untiring in individual effort, thereby furnishing financial support and administrative care. And, as it was in the beginning, with struggle for maintenance in formative years when policies of administration were carefully considered, tested and rejected or painstakingly matured, the work has gone on through perplexing problems and signal triumphs with these women of the Board of Managers bearing steadily upon their hearts a growing responsibility but ever with clear vision marking out new paths toward a success which has won the admiration of every southern Baptist."

The general office has been chosen to honor Miss Jennie Graham Bright, beloved Kentucky daughter, who, following her graduation from the Training School, served Kentucky W.M.U. for twelve years as young people's secretary and executive secretary. The Registrar's Office and Supply Room continue the memorial in the former building to Mr. B. E. Garvey by Mrs. Garvey. The office used by the speech teacher honors Miss Littlejohn, the principal.

As Kentucky women tried to plan a fitting way to honor their beloved Miss Emma Leachman, guest room number 214 was chosen. Here the W.M.U. leaders, our women missionaries and other visitors in the School find hospitality and comfort as they sojourn with us. Since her retirement, Miss Leachman has lived in Louisville and so these guests, many of whom are former students or good friends of recent years, find added joy in a visit with her in her cheerful room at 1420 South Fourth Street.

Joy Beaman McGee, whose untimely death occurred in 1938, is beautifully memorialized in the furnishings of the Rose Room by Dr. and Mrs. Weatherspoon.

When the resident members of the Board of Trustees tried to think of some way to perpetuate the memory of Mrs. T. H. Wayne, former chairman of the local Board, they chose to furnish bedroom number 11, used by the house director. Another member of the local Board, Mrs. W. J. Orvien, is honored by her missionary society at Elizabethtown in the furnishings of room number 13, used by the teacher of speech. Mrs. Thomas Osborne, active in early missionary history in Kentucky, is lovingly memorialized by her daughter, Mrs. John L. Woodbury, and other members of the family in the furnishings of the librarian's room, number 14. The furnishings for the office secretary's room, number 15, were provided by our fine contractor, Mr. F. W. Owens and his wife. The Ninth and O Baptist Church in Louisville and Mr. and Mrs. C. C. Borders of Elizabethtown furnished the religious chairman's and social chairman's rooms.

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 1943.

TOPIC: The Individual Witness—1 Peter 5:1,2

"Disciples were called Christians".

1st Day—Acts 11:1-18; Mark 2:13-17
2nd Day—Acts 11:19-30; John 1:43-51
3rd Day—Acts 12:1-17; John 4:5-10, 27-29
4th Day—Acts 12:18-25; Isa. 6:1-8
5th Day—Acts 13:1-12; Mark 9:2-8
6th Day—Acts 13:13-28; 11 Pet. 1:16-18
7th Day—Acts 13:38-52; 11 Cor. 12:1-6

"Follow Me".

8th Day—Matt. 4:13-25; Rev. 1:9-18
9th Day—Matt. 16:24-27; Psa. 44:1-7
10th Day—Matt. 19:16-30; Haggai 2:6-9
11th Day—John 10:1-18; Psa. 24:7-10
12th Day—John 12:26; Matt. 26:36-46
13th Day—Eph. 5:1-17; John 18:4-11
14th Day—1 Pet. 3:8-16; Luke 22:31-38

"He That Winneth Souls"

15th Day—Prov. 11:30; 1 Cor. 10:1-13
16th Day—Dan. 12:3; Matt. 25:1-13
17th Day—Psa. 51:1-13; Eph. 5:5-15
18th Day—Psa. 51:14-19; Isa. 62:6-12
19th Day—Matt. 18:1-7; John 20:1-10
20th Day—Luke 19:10; John 20:11-18
21st Day—Jas. 5:19, 20; Acts 2:22-28

"Community Missions"

22nd Day—Matt. 10:1-8; 1 Cor. 15:12-19
23rd Day—Mark 5:1-20; Phil. 3:7-14
24th Day—Mark 5:21-34; Rom. 6:1-11
25th Day—Mark 5:35-43; Psa. 16:1-11
26th Day—Mark 6:1-13; John 21:15-24
27th Day—Mark 6:14-30; Psa. 80:1-3
28th Day—Mark 6:31-56; 10:13-16
29th Day—Mark 8:1-21; Luke 9:12-17
30th Day—Mark 8:22-38; Matt. 18:1-6

"Pray Ye"

In adoration for the Father, Son and Holy Spirit

Intercede for freedom from jealousy, pride, racial prejudice, callousness to world-wide strife and suffering and sin.

Pray for (1) missionaries in home and foreign lands; (2) soul-winning zeal; (3) concerted effort for a debtless denomination.

Intercede that every circle and society will glean and glean again in behalf of the Annie Armstrong Offering for Home Missions.

Pray for all phases of W.M.U. work such as mission study, community missions, stewardship, missionary education of young people.

Plead for peace according to the principles of the Prince of Peace.



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

April, 1943

Mrs. W. C. Henderson, Arizona

STUDY to show thyself a workman that needeth not to be ashamed. Study your experience; study your methods. Know what you are about and why you are about it. Be as definite and direct as a railroad track. Lay your lines and run on them, learning to apply the religion of Christ to the needs of the world.

—Fannie E. S. Heck by Mrs. W. C. James

1—THURSDAY

Annual meeting of Woman's Missionary Union of Illinois, Johnston City, April 1-3
I will mediate also of all Thy work and talk of Thy doings.—Psa. 77:17

ley, educational-evangelistic work, Shanghai, xxiRev. and Mrs. W. W. Lawton Jr., evangelistic work, Kaffeng, China
Like as a father pitieth his children, so the Lord pitieth them that fear Him.—Psa. 103:13

2—FRIDAY

Woman's Missionary Union of Nigeria and Cuba
Grace be with all them that love our Lord Jesus Christ with sincerity.—Eph. 6:24

9—FRIDAY

Rev. and Mrs. M. A. Calliero, Sagus la Grande, Rev. and Mrs. J. L. Greso, Arroyo Apolo, Cuba, evangelistic work; also Abigail Calliero, Margaret Fund student
Thou shalt love thy neighbor as thyself.—Gal. 5:14

3—SATURDAY

Dr. and Mrs. J. E. Plainfield, evangelistic work among Italians, Rev. and Mrs. J. B. Silva, evangelistic work among Cubans, Tampa, Florida
Execute true judgment and show mercy and compassion every man to his brother.—Zech. 7:9

10—SATURDAY

Dr. and Mrs. W. H. Carson, educational-evangelistic work, Fort Harcourt, Dr. and Mrs. R. U. Northrip, medical-evangelistic work, Ogbomoso, Nigeria
There is no restraint to the Lord to save by many or by few.—1 Sam. 14:6

4—SUNDAY

Mrs. E. A. Nelson, Mrs. S. L. Ginsburg, Mrs. L. M. Reno, emeritus missionaries from Brazil
Grace to you, and peace from God our Father and the Lord Jesus Christ.—Rom. 1:7

11—SUNDAY

Dr. and Mrs. E. Gill, Europe, Mrs. E. N. Walzer, Japan, emeritus missionaries
We have thought of Thy loving kindness, O God.—Psa. 48:9

5—MONDAY

Dr. and Mrs. J. L. Moya, evangelistic work among Mexicans, San Antonio, Prof. F. E. Buldalo, educational-evangelistic work, Waco, Texas; also Mary and Martha Buldalo, Margaret Fund students
The Spirit searcheth all things, yea, the deep things of God.—1 Cor. 2:10

12—MONDAY

Mr. and Mrs. R. S. Johnson, educational-evangelistic work, Acadia Academy, Church Point, Misses Gladys Keith and Amelia Rappold, evangelistic work, New Orleans, La.
Be diligent that ye may be found of Him in peace, without spot and blameless.—11 Pet. 3:14

6—TUESDAY

Annual meetings of Woman's Missionary Union of Mississippi, Jackson, Arkansas, Little Rock, April 6-8
That ye may abound in hope through the power of the Holy Ghost.—Rom. 15:13

13—TUESDAY

Annual meeting of Woman's Missionary Union of South Carolina, Columbia, April 11-15
Remember that thou earnestly His work, which men behold.—Job 35:24

7—WEDNESDAY

Annual meetings of Woman's Missionary Union of Kentucky, Louisville, April 7-8, Missions, Moberly, April 7-9
That your faith should not stand in the wisdom of men but in the power of God.—1 Cor. 2:5

14—WEDNESDAY

xxiRev. and Mrs. G. A. Bowdler, Cipolletti, Rev. and Mrs. E. S. Swenson, Bahia Blanca, Argentina, evangelistic work; also George Jr., William G. and Betty Bowdler, Margaret Fund students
The Lord hath set apart him that is Godly for Himself.—Psa. 4:3

8—THURSDAY

Misses Elizabeth Hale, "Little May Hand-

Calendar of Prayer for April

15—THURSDAY

Dr. C. E. Maddy, executive secretary of the Foreign Mission Board, all secretaries and state board members working with him

Strengthen, O God, that which Thou hast wrought for us.—Psa. 68:18

16—FRIDAY

Rev. J. J. Chappelle, Langston, Oklahoma, Rev. J. O. Lee, Richmond, Virginia, Rev. W. L. Buffington, Columbia, South Carolina, educational-evangelistic work among their own Negro race

Among whom are ye also the called of Jesus Christ.—Rom. 1:6

17—SATURDAY

Dr. and xstMrs. J. T. Williams, publication-evangelistic work, Rev. and xstMrs. J. H. Ware, educational-evangelistic work, Shanghai, China; also Dorothy Williams, Margaret Ford student

None of them that trust in Him shall be ashamed.—Psa. 34:22

18—SUNDAY

That community missions may be promoted vigorously through Woman's Missionary Union organizations to the glory of Christ God . . . doeth great things and unsearchable, marvelous things without number.—Job 5:8, 9

19—MONDAY

Rev. and *Mrs. E. H. Crouch, xstRev. B. Foreman, educational-evangelistic work, Corrente, Brazil; also Margaret Crouch, Margaret Ford student

Where two or three are gathered together in My name, there am I in the midst of them.—Matt. 18:20

20—TUESDAY

xstRev. and Mrs. R. E. Owens, xstMiss Kate Ellen Gruver, educational-evangelistic work, Jerusalem, Palestine

Surely His salvation is nigh them that fear Him, that glory may dwell in our land.—Psa. 85:9

21—WEDNESDAY

Rev. and Mrs. G. B. Mixim, Brownsville, Rev. and Mrs. D. Delgado, Eagle Pass, Texas, evangelistic work among Mexicans

Say to them that are of fearful heart, Be strong, fear not.—Isa. 35:4

22—THURSDAY

Dr. and Mrs. J. E. Davis, publication-evangelistic work, El Paso, Rev. C. L. and Dr. Hattie G. Neal, medical-evangelistic work, San Antonio, Texas, foreign mission work among Mexicans

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

23—FRIDAY

Dr. and Mrs. A. T. Bequer, Cienfuegos,

1Miss Christine Garrett, Consolacion del Sur, Cuba; also Aida and Leonor Bequer, Margaret Ford students

24—SATURDAY

xstDr. and xstMrs. W. M. Garrett, xstMiss Cecile Lancaster, Tokyo, xstMiss Naomi Schell, Tobata, Japan, educational-evangelistic work

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.—Psa. 34:17

25—SUNDAY

That the Holy Spirit may guide the work of Woman's Missionary Union, S.B.C. Help us, O Lord our God, for we wait on Thee.—II Chron. 14:11

26—MONDAY

Rev. and Mrs. E. L. Kelley, Alice, Rev. and Mrs. C. Vassar, Yorktown, Texas, evangelistic work among Mexicans

Joy shall be in Heaven over one sinner that repenteth.—Luke 15:7

27—TUESDAY

Rev. and Mrs. V. L. Sears, Igde, xstMiss Susan Anderson, Abeokuta, xstMiss Ethel Harmon, Oyo, Nigeria, educational-evangelistic work

O Lord God, Thou hast begun to show Thy servant Thy greatness and Thy mighty hand.—Deut. 3:24

28—WEDNESDAY

Rev. and xstMrs. C. A. Brantley, Rev. O. P. Cooper, evangelistic work, New Orleans, La.

Give me now wisdom and knowledge that I may go out and come in before this people.—II Chron. 1:10

29—THURSDAY

Rev. and Mrs. J. Meis, 1Miss Maye Bell Taylor, educational-evangelistic work, Recife, Brazil; also Margaret Meis, Margaret Ford student

Let a man so account of us, as of the ministers of Christ.—I Cor. 4:1

30—FRIDAY

xstMrs. J. W. Moore, xstMiss Pearl Johnson and 1Pearl Todd, educational-evangelistic work, Chetoo, China; also Miriam and Ruth Moore, Margaret Ford students

My defense is of God which saveth the upright in heart.—Psa. 7:10

1Attended W. M. U. Training School
*Attended Southwestern Training School
2Attended Baptist Bible Institute
1Former Margaret Ford Student
2On Furlough

Bible Study

Ellis Broadus Robertson, Kentucky

ABRAHAM

Heb. 11:8-12; Gen. 15:1, 5, 6; 18:17-19

WHEN Abram lived in Ur (2000 B.C.) it was an old and important city, low down on the Euphrates, near the junction with the Tigris. Brick buildings of his time have been discovered in the last twenty years, and deeper down a palace, a tower, a temple to the Moon Goddess and several royal tombs, centuries older than that of Tut-Ankh-Ahmen in Egypt. Here were copper utensils and mirrors; and jewelry of gold, also a vanity case, dagger and harp of 12 strings. Nor were valuable inscriptions lacking. So Abraham was neither an ignoramus nor yet a myth.

When he with his father, Terah, and Lot, his nephew, started towards Canaan, they tarried in Haran near the upper Euphrates till the death of Terah. Then, definitely called of God to proceed to Canaan, he and Sarah, his wife, and Lot went all the way to Shechem and the oak of Moreh. The promise of a land for him and his descendants Abraham believed; and through the long years of waiting for a son his faith somehow held out. Once he questioned (Gen. 15:3), and God made the multitude of the stars a token of His promise, as He had made the rainbow to Noah. Again he doubted thirteen years later, having taken Ishmael (born when he was 86) for the promised son and heir, and laughed at the idea of a son for Sarah. But he got up and obeyed the command to circumcise his household. This act strengthened his faith.

James (2:23) says Abraham was called the friend of God, referring to both King Jehoshaphat's prayer (II Chron. 20:7) and Isaiah's message (41:8). Israel is called "the seed of Abraham, my friend", suggesting both Abraham's faith in the promise and its fulfillment.

Faith yields an understanding of God and His ways; this led to a deepening friendship. The covenant of circumcision was followed by the visit under the oaks at Mamre and the emphatic renewal of the promise fulfilled the next year; and this by the expression of God's confidence in Abraham (Gen. 18:17-19) as one who would hand down the knowledge of God and train his household to keep His ways—"to the end that Jehovah may bring upon Abraham that which He hath spoken to him". Surely this is suggestive! The timing of God's fulfillments may depend on our response. Then follows the announcement of judgment on Sodom and Gomorrah and the wonderful intercession of Abraham. A friendship indeed—God knew Abraham's vigorous faith, and Abraham knew God's goodness and mercy.

The birth of Isaac came the next year, and joy deepened Abraham's faith. Not so with Sarah, who now despised Hagar, as Hagar had once despised her. But Sarah being what she was, Abraham reluctantly sent Ishmael and his mother away, trusting God's promise to make of him too a great people. Finally he was tested supremely in the offering of Isaac upon Mount Moriah. He could not understand, unless God meant to raise the boy even from the dead (Heb. 11:19), which seemed not a much greater miracle than his birth. The Voice that stayed the knife, the ram caught in the thicket behind him and the renewed covenant of blessing, these rewarded his obedience. Read Gal. 3:7-10.

Society + Methods

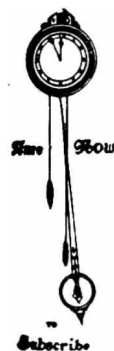
A WAR-TIME MUST

A LONG with everything else war has affected our terminology. We have certain essential things that we speak of as war-time "musts" and so in our spiritual life we should realize also that there are certain "musts". Regardless of tire shortage, gasoline and food rationing we *must* carry on. We are faced with some very real problems. We cannot travel as easily as we once did. However we are still managing to get to the places we want to go most. What of our associational, district and state W.M.U. meetings? How can we keep our attendance what it should be in these stressful days? May some practical suggestions be offered?

1. *Share your cars.* These meetings come only occasionally and if you will save your gasoline and take your car full on this trip maybe someone else will be able to take her car and you the next meeting. Let it be known that you intend to go and will be glad to fill your car.
2. *Invite your pastor to go and take his car* but be sure to pay for the gasoline available on his ration card. Also pay enough to cover the wear and tear on his tires.
3. *Choose centrally located places* for these meetings, on good roads, and, if possible, accessible by bus and train. This may make it necessary to have your meeting in the same town or church several times in succession. By taking a cold lunch with you it will not become a burden to the hostess church.
4. *Make your meetings worthwhile.* Not only is transportation difficult but time is valuable. Busy women do not have days to waste on poorly prepared, draggy, uninteresting meetings. On the other hand they are eager to attend a meeting where business is transacted in an orderly fashion, where conferences are held that will enable them to do better work in their own society, where there is time for an exchange of ideas concerning the work in which they are most interested and where there is at least one really inspirational talk.
5. *Provide nursery.* This will enable many of the young women to attend who are unable to secure help in the home to care for the children while away.
6. *In very large associations or districts there could be zone meetings.* Divide the territory into two or three zones where meetings could be held regularly and, on occasions, a full meeting of the association or district. Such an arrangement would be comparable to circles in a large society.

Charles A. Wells gives us the story of the elderly woman who trekked through the snow and ice one Sunday morning to attend Sunday-school and church. Upon arriving she was asked why she did not stay at home and keep warm and comfortable. Her reply was that our boys are out on the front line trying to protect our freedom of worship and that the least she could do was to take advantage of that freedom. We **MUST** keep alive our meetings of inspiration.—*Mrs. T. Shad Medlin, Arkansas*

Circle + Program



EXPLANATORY **N**OTE: With exceptional pleasure this magazine joins this month with the host of circles of the many Woman's Missionary Societies in advocating the use of good literature. Classed thus is surely each of the following monthly missionary magazines: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham, Ala.; *The Window of Y.W.A.*, \$1 a year from the same Birmingham address; *World Comrades*, \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 40 of 1943 W.M.U. Year Book and page 16 of this magazine.)

CIRCLE PROGRAM TOPIC

BUILDING CHARACTER through GOOD LITERATURE

BUILDING for OLD AGE (*Relief and Annuity Board*)

- Devotional Theme**—"And they that understand among the people shall instruct many"—*Daniel 11:33*. "A wise man will hear and increase in learning"—*Prov. 1:5*.
- Broadcasting the Word** (See article in April issue of *The Window of Y.W.A.*)
- Books with Vitamins for the Soul** (See article in April issue of *Southern Baptist Home Missions*.)
- Book Review** (See page 5 of this magazine.)
- Laying the Foundation for the World of Tomorrow** (See article in April issue of *Southern Baptist Home Missions*.)
- Ruth Follows Her Savior** (See article in April issue of *World Comrades*.)
- Literature for African Peoples** (See article in April issue of *The Commission*.)
- Missionary-Printer** (See article in April issue of *The Commission*.)
- Relief and Annuity Board** (Write to state W.M.U. office for free literature on this subject; perhaps pastor has such, especially pages 371-384 of 1942 S.B.C. minutes.)
- Current Events** (See page 31 of this magazine.)

Business Women's Circles

Prepared by Miss Nannie Eldon, S. C.
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

Poster Suggestion: Print in large letters:

"YE SHALL BE MY WITNESSES"

At Home (outline map of your state)

In Your Country (outline map of U. S. A.)

Throughout the World (outline map of the world)

Date Time Place

Invitations: Use correspondence cards or postal cards and write:

"If every B.W.C. member

Witnessed like me,

What kind of a world

Would this world be?"

Come and see!

Date Time Place

Room-arrangement: Have a living-room setting, with lamps, comfortable chairs, flowers etc.

Suggestions for an Effective Program: This program is to be presented informally—a group of business women are meeting in the home of a friend where they are sewing or knitting for the Red Cross and talking about their opportunities of witnessing for Christ through their Business Women's Circle. One of the group is a young woman who has never been a member of a circle and has never heard the many calls of service. As she listens to the others talk about their work and how much they enjoy it, she becomes interested and asks if they could give her any suggestions as to how she, too, might witness for Christ.

Presentation of the Program: Introduction:

First Speaker: "Haven't you enjoyed your work with the Negroes this month? I am so glad they are a part of community missions".

Second Speaker: "Yes, I am too, for we need to know more about them so that we may understand them and be able to help them to know that our Savior is their Savior too".

Third Speaker: "I want to tell you about the Greek family that we are interested in. You know the circle asked three of us to do something for them for Christmas and I have never enjoyed anything as much as my visits with them; they are so appreciative and are so hungry for the Gospel that it has helped me to realize anew the joy of telling others that 'Jesus is the Way, the Truth and the Life'".

Visitor: "All of this is so new to me and I am much interested. I wonder if you could give me some suggestions as to how I might witness for Christ. Of course I am very busy but, since hearing you talk, I too want to have a part in this great work".

Leader: "I think it would be nice if we would give our program for her that she might see just what a Business Women's Circle is and how through it we may witness for Christ at home, in our church, in our community and throughout the whole wide world". (For program material see pages 18-27.)

After the last story—"She Witnessed in All the World"—is given, have the visitor give the "Meditation—My Individual Witness". This will be her personal testimony.

Then the leader will say: "Let us all sing together—I Love to Tell the Story—and may this hymn be our testimony of thanks for God's love to us and our joy in sending the message of life and love and liberty into all the world".

The meeting will be closed with prayer that each one may be a faithful individual witness

Program Plans

Prepared by Mrs. Clyde Francisco, Va.
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

Invitation: A court-summons filed against the person invited, asking her to appear at the set time, date and place for the meeting.

Poster: A court-notice giving name of court (your own church), plaintiff (W.M.S.), defendant (Mrs. Individual Christian), date, time and place and signed by the woman playing the role of clerk of court

Room arrangement: A court-room. Place judge's desk in front, a witness chair at the judge's left, a small table and chair on his right for the clerk of court, a chair for the accused in front of the clerk. Other chairs should be arranged for the audience, the attorneys with their witnesses sitting in two groups on the front row. The judge wears a black choir-robe.

Presentation: This program should be a vital experience for every woman present. In planning it this way, our aim will be to cause each woman to feel that she is actually being "weighed in the balance and found wanting!"

Striking the desk with his gavel, the judge calls the court to order. He speaks to the topic, "The Individual Christian", but substitutes the following remarks for the last sentence: "We are gathered today for the trial of 'Mrs. Individual Christian'. She represents every woman in this court. It has been charged that, either by lack of faith or through open neglect, she has failed in the responsibility our Lord placed upon her. . . . The attorney for the prosecution will present his evidence".

The prosecuting attorney speaks: "I shall attempt to prove through direct witness that Mrs. Individual Christian has not been witnessing according to the command of our Lord Jesus Christ". The clerk calls for the five witnesses in turn, and they are sworn in by the attorney. Each takes one of the five topics following the introduction and accuses Mrs. Individual Christian of the sinful omission of the opportunities mentioned in these topics. (All pronouns in this section should refer to the accused, not to the witness who is speaking. In place of phrases like "let us", "we should" or "we may" etc. the witness says "she must", "she should have but didn't" or "she can".)

These having given their testimony, the judge calls for the defense attorney. He states that his evidence will consist of experienced witnesses for Christ who will tell what Mrs. Individual Christian has been doing: "Wang", "Lyra Salles", "The Invalid Girl" (in *Some Faithful Christian Witnesses*) are called in turn by the clerk and sworn in. Each tells his own story. An R.A. may represent Wang.

There is a moment of silence. The judge turns to the accused. "Mrs. Individual Christian, you know as I do that you have committed great sins of omission. Yet you have shown promise. I hereby give you a second chance, a period of probation lasting as long as you may live. "But", he concludes, "when your probation is ended you will answer, not to me, but to the all-wise Judge, your Father in Heaven. . . . Now have you something to say?"

Mrs. Individual Christian then steps forward and gives the meditation, "My Individual Witness", as suggested in the program. (For all program material see pages 18-27.)

Program Material

Mrs. C. D. Creasman, Tennessee

THEME for YEAR: The Christian Witness in Today's World—

Isa. 43:10, 11

TOPIC for MONTH: The Individual Witness—1 Peter 5:1, 2

Hymn for Year—All Hail the Power of Jesus' Name

Watchword for Year—"That all the kingdoms of the earth may know that Thou art the Lord, even Thou only"

Bible Study—Abraham—Heb. 11:8-10; Gen. 15:1, 5, 6; 18:17-19 (Page 13)

Prayer that we may learn from Abraham lessons in obedience and faith

Hymn—Faith of Our Fathers

The Individual Christian

—My Personal Witness

My Home an Influence

—My Church a Force

Hymn—O Where Are Kings and Empires Now?

My Community Christian

Prayer that each of us may, by our individual witness, increase the Christian influence in our homes, our churches and our communities

My Witness in All the World

Some Faithful Christian Witnesses

He Witnessed in His Home

Her Witness Changed a Community

She Witnessed in All the World

Meditation—My Individual Witness

Hymn—I Love to Tell the Story

Prayer that each of us may be faithful, individual witnesses

The INDIVIDUAL CHRISTIAN

IN Christianity the individual is of supreme importance. According to the Christian plan we are saved by an individual, Jesus Christ; we are saved as individuals; and each of us is to be an individual witness of the saving power of Jesus to other individuals. The consecration of individual Christians to the task of witnessing for Christ is the most powerful influence in the world and the one thing most needed in the changing world of today. One Christian wholly consecrated to God, wholly committed to his mission as a Christian witness, can do more to solve the world's problems than thousands of non-Christian soldiers; and if every Christian were a faithful witness there would be no need for soldiers, for the nations of the world could then "beat their swords into plowshares and their spears into pruning hooks and learn war no more".

If every individual Christian is so important, it behooves each of us to examine our own lives that we may see if we are doing our part as faithful Christian witnesses to solve the problems of the world and that we may ascertain what we can do to make our witness true and forceful in this day of turmoil and change. So with each of us thinking not of the other woman but of herself, let us most care-

fully and prayerfully enter on the discussion of this month's topic, "The Individual Witness".

MY PERSONAL WITNESS

Through My Words—When Jesus said, "Ye shall be My witnesses", He meant that each Christian, by the word of his own testimony, should give the Gospel message to as many people as he could reach. The fundamental idea in witnessing is that one should tell to another what he has seen, heard and experienced. The individual, having experienced salvation, must tell others about it. He whose heart is full of Christ cannot help talking about Him to others.

Every individual Christian is in daily contact with a part of a lost world. Each of us has three or four and doubtless many more relatives and friends who are not saved. If these were sick, we would minister to them; if they were hungry, we would share our food with them; if they needed money, we would lend it to them; but we live with them day after day and never say a word to them about their souls. Then, besides these who are very close to us, there are many others within reach of our personal testimony. They may be employed in the same office or store; they may come to our houses daily to cook our meals, to bring our groceries; they may be merely neighbors whom we contact often in the daily routine of our lives; but all of them are within reach of a personal word, all of them present opportunities for personal soul-winning.

Speaking of the value of the individual witness Dr. H. Clay Trumbull says: "Winning one soul at a time usually results in the winning of a multitude of souls in the process of time. But addressing a multitude of souls and urging them all to trust and serve Christ may not be the means of winning even one soul to Christ, now or at any time". The pulpit has its place in soul-winning but can never do the work of the individual soul-winner. "It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons, ready to listen to everything, on condition of forgetting all".

Our hearts are sick over the thought that several millions have given their lives on the battle-fields of the present war. We need to realize that every year thirty-three million or more people die without Christ. Certainly some of these are your individual responsibility—some are mine. By the words of our testimony we can win many of these to Christ and to life eternal.

Through My Life—The best Christian witness is not always in words. The life may speak louder than words. Unless the words of our Christian testimony are supported by a life of Christian deeds our witness will be powerless. All too often "Christianity is the flag under which we sail but not the rudder which guides our course". Just living a faithful Christian life is witnessing for Jesus. Dr. Grenfell, the devoted Labrador missionary, said: "Live so as to commend the Master". Each of us needs to ask the questions: "How does my life commend the Master? How does my life look to those who are not Christians? Does my life witness for Christ?"

A young woman who was governess in a Christian family was not a follower of Christ when she came to them and her friends were surprised when she became a Christian and joined the church. "What led you to take this step?" they asked. "Have your employers been urging you to do this?" "No", she replied, "they have not spoken to me about it at all but you could not live in the same house with them and not want to be a Christian. It has been the quiet influence of their lives which has made me want to be like them".

When Stanley went out to Africa to search for Livingstone he was not a

Christian. But, as he lived with the missionary for many days, seeing his sympathy and patience with the Africans and observing his never failing faith and good cheer, he took Livingstone's Savior as his own. In explaining his conversion he said: "When I saw Livingstone's untiring efforts, spending himself for Christ and human need, I became a Christian at his side though he never spoke to me about it".

Each of us as individuals should strive to be so Christian in our daily living that all those around us would want to have our Christ in their lives.

"O Jesus, come and dwell in me,
Walk in my steps today,
Live in my life, love in my love
And speak in all I say.
Think in my thoughts, let all my acts
Thy very action be.
So shall it be no longer I
But Christ that lives in me!"

MY HOME an INFLUENCE

Edgar Guest sings:

"A house is built of bricks and stones, of sills and posts and piers
But a home is built of loving deeds that stand a thousand years.
A house, though but a humble cot, within its walls may hold
A home of priceless beauty, rich in love's eternal gold".

Another writer says: "The homes of the country make it what it is. The center of power for building up a country in virtue, religion and prosperity lies in the home. It's the place nearest Paradise on earth, a hint of the Eden of the past and a prophecy of Paradise regained".

No home can be what it ought to be unless it is a Christian home. A real Christian home is not only beautiful in itself but may be a powerful witness for Christ. There is nothing more important in the spread of the Kingdom of Christ than the building of Christian homes.

The Christian home should witness for Christ within its own circle. Christians should never delegate to outsiders the joyous privilege of winning to Christ the lost ones in the home. Sometimes one person in a family becomes a Christian and then, by the witness of a consistent Christian life and by personal work, becomes the evangel to win other members of the family to Christ. Certainly Christian parents should rejoice in the privilege of winning their own children to Christ. A strange contradiction to the essential nature of Christianity is found in parents who claim to be Christians but who seem to have no interest in leading their own children to a personal knowledge of Jesus as Savior. These are failing to make their homes a witness for Christ.

The Christian home should be a witness also to those outside the family circle. The influence of a home reaches far beyond its own doors. The neighbors soon know what kind of Christianity is demonstrated within its walls. Visitors feel its atmosphere and through its influence are drawn either nearer to or farther from Christ. Members of the household go out from the home to witness either for Christ or against Him according to the Christian influence in the home on their own lives. Homes make up a community and every home has its influence either for or against the Christianity of the community as a whole.

A Christian home, to have the right influence both within and without its walls, must be really Christian. One trouble with our nation today is that so few of our

homes are Christian. We know all too well that in the last two decades there has been a breakdown in the moral ideals of home life. Even many Christian people have lost their high regard for the sacredness of the marriage tie. Dr. Alldredge tells us that since 1930 there has been about one broken home for every six new homes established, counting the divorces and annulments which have taken place. This means that at least three million children and young people "have been set adrift in the world to face the perils which always come upon homeless young people".

Some one has said: "A Christian home is founded on love for God and love for one another with Christ at the center of all its life. With such a foundation the home should contribute vitally toward all phases of abundant life for all within its walls, whether husband, wife, parents, children, relatives, friends or servants. It should be physically healthful, mentally stimulating, aesthetically beautiful, socially satisfying, economically sound, morally wholesome and spiritually inspiring. Such a home would bring abundant life to the whole community".

How we do need such Christian homes! How we do need homes where the blessing is said at the table, where there is a family altar, where Christian literature is read, where the family income is tithed, where all members of the family are regular in attendance at church services, where the things of Christ and His Kingdom are subjects of daily conversation, where the language and habits of the family measure up to the highest Christian ideals, where love for Christ, for His work and for each other is the prevailing influence. Such a home is a powerful influence for Christianity in the home circle, in the community, in the nation and to the ends of the earth.

MY CHURCH a FORCE

A church is the organization constituted by Jesus Himself for the purpose of giving the Gospel to the world. Individual witnesses come together in churches that their united witness may be stronger than their separate witness could possibly be.

No church today is all that it should be. Each one is composed of frail human beings some of them probably not Christians at all and many of those who are Christians falling far short of the Christian ideal of living and serving. But, with all their faults the churches are the greatest force for righteousness that the world knows. A church calls people to worship and provides a place and program of worship, thus largely satisfying the soul's craving for communion with God. A church brings people together in Christian fellowship and so adds much joy to Christian living. A church provides a program for the witnessing of individuals and teaches, trains and prepares them for effective witnessing.

Every movement for good in any community can be traced to the influence of the churches. Without the churches we would have no schools, no hospitals, no orphanages, no homes for the aged, no righteous laws, no liberty, no democracy. "The church has been the mother of saints, of art, of literature, of colleges, of hospitals, of the best that this world has. The church has been the door to the hidden riches of faith and hope; it has been the inspiration of noble living and vicarious giving; it has laid the foundation of democracy, of higher education and of healing helpfulness to earth's poor and suffering. It has ever urged humanity to resist the baser influences, to be dissatisfied with what we are as it challenges us on to higher thinking and more unselfish living" (Dr. W. J. McCullough).

Of course the strength of the witness of a church depends upon the faithfulness of the witness of individuals. The force of any church is measured by the influence of its members. Some one has said that the churches of today are made up of

"little harmless people with everybody wanting to have a good time". We believe that such a characterization of church members is not deserved. Certainly we do not agree that any church members are "harmless people", for every church member who is not a faithful witness exerts a harmful influence and weakens the power of the church. Each one of us should face the question, "What kind of a church would my church be if every member were just like me?" Each one should try to be the kind of a church member that all should be that the church may be a Christian force in the community and throughout the world.

While we are thinking of our church as a witnessing force, we must remember that its influence is eternal and with all its shortcomings it will never be destroyed. Much is said and written today about the failures of the churches and there are those who prophesy their ultimate destruction. But that cannot be because Jesus said of the church (*Matt. 16:18*), "The gates of hell shall not prevail against it". Churches will go on and on until Jesus comes to claim them as His bride and bring to a glorious consummation their witness in the world.

"My church, my church, my dear old church,
My fathers' and my own,
On prophets and apostles built,
And Christ the cornerstone.

"All else beside, by storm and tide,
May yet be overthrown,
But not my church, my dear old church,
My fathers' and my own".

MY COMMUNITY CHRISTIAN

I want my own community to be Christian. Jesus included the community in His witnessing program for He said, "Beginning at Jerusalem". Every one of us has a "Jerusalem" included in his plan of witnessing and our Jerusalem is just as important in this plan as is Judea or Samaria or the uttermost parts of the earth.

There is a need for Christian witnessing in every Jerusalem. There is doubtless no community without its places of vice, its influences for evil, its group of lost people needing to be saved. We should study our communities to learn of their needs of the Gospel, realizing that every need offers an opportunity for Christian witness. Then we should be most zealous in meeting these needs by witnessing for Christ in our own communities. Our homes must be witnessing influences. Our church must be a witnessing force for the Christianizing of our community. And our homes and churches become powerful in their witness only as individual Christians make them powerful. So it all comes back to you and me and our individual witness.

We have added to our W.M.U. vocabulary this year a new term—**Community Missions**. While the wording is new, the service it defines is not new. Long have we had **Personal Service** in our plan of work. Now we are calling it **Community Missions**, thereby appealing to our women and young people to realize their opportunity to do missionary work right where they live. **Personal Service is Community Missions**—an individual or group of individuals serving in the name of Christ those with whom they come in contact in a personal way, that their own communities may become more and more Christian.

The new term, **Community Missions**, emphasizes the importance of being witnesses in our own communities. And it brings to our attention the glorious

thought that each individual may do the same witnessing in the community that our missionaries do on their fields of labor. The individual witness is the same wherever it is found faithfully given. Missions is the same whether it be in the community or in some far away place.

So, let us enter into our **Community Missions** work with a determination to be found faithful in our individual witnessing in our own communities. Every community in the Southern Baptist Convention will become more Christian as members of Woman's Missionary Union become more faithful community missionaries.

To witness for Jesus to those who are near,
To speak His salvation to those who can hear,
To make my life Christian, unselfish, sincere—
That's **Community Missions**.

To witness for Jesus at home as I should,
To make my life daily a power for good,
A real Christian witness in my neighborhood—
That's **Community Missions**.

To do loving service for others each day,
Some words that are helpful for Jesus to say,
That nearby lost people may find the true way—
That's **Community Missions**.

MY WITNESS in ALL the WORLD

My individual witness must not stop in my home, in my church, in my community. It must extend through all the world. My voice must be heard to the uttermost parts of the earth. The touch of my hand must reach to far-away places. The influence of my Christian life must be felt throughout the universe. Jesus said, "Ye shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth". We believe that this whole witnessing program is for the individual witness. God has provided ways by which any Christian may extend his witnessing throughout the whole world.

Through Gifts—We may witness in many places at the same time through our gifts. Wonderful is the thought that with mere money we can go into all the world as Gospel witnesses. By our southern Baptist plan for the financial support of our work, any southern Baptist who gives regularly through the Cooperative Program is witnessing in Jerusalem, in Judea and Samaria and to the uttermost parts of the earth. A gift, no matter how small, shares in all southern Baptist ministrations to the sick and to aged ministers, becomes a part of the witness of every southern Baptist missionary on state, home and foreign fields and, through the support it gives to orphan children and to students in Baptist schools, will share in the witnessing of thousands for many years to come. Thus the witnessing power of each gift is multiplied over and over and its influence reaches out beyond the limits of space and time. So, if we would be faithful in our individual witness we must look on our money as a most valuable means of witnessing. It cannot take the place of our personal witness to those around us but it can give us a part in the personal witness of those who represent us in many places. With our tithes and offerings regularly brought to the treasury of the Lord, we can be found faithful as Christian stewards and as world-wide witnesses.

Through Prayer—The Christian witness through prayer not only gives power to his personal witness but extends the influence of his witness to places to which he

could never go in person. It has been said, "Satan trembles when he sees the humblest Christian on his knees". Well may Satan tremble when Christians pray, for prayer is the force that makes Christian witnessing powerful to reach the lost with the Gospel and to destroy the rule of evil in the hearts of men. A Christian woman prays in her missionary meeting, in a cottage prayer meeting, at the family altar, in her own secret place of prayer—and spiritual forces are set in motion which change conditions and situations and hearts and lives in far-away places. So does an individual Christian from her closet of prayer become a witness for Christ in regions even beyond her knowledge and extends the influence of her life to touch other lives in uncounted numbers. All of this and more than we can comprehend are accomplished through the prayers of individual Christian witnesses. **Therefore, let us pray—increasingly and unceasingly!**

SOME FAITHFUL CHRISTIAN WITNESSES

He Witnessed in His Home

A young Chinese named Wang heard the Gospel through the witnessing of a missionary and became a follower of Jesus. After he had been baptized he said to the missionary: "I must go home. I must tell my people about Jesus and His love". "Isn't your home far away?" asked the missionary. "Yes", answered Wang, "several hundred miles away but I must go and share with my family the joy I have found in Jesus". "Do you think your family will receive the news gladly?" asked the missionary. "Are they not all idol worshippers?" "It makes no difference how I am received", answered Wang, "I must go and try to win them from their idol worship to the worship of the true God".

So Wang said goodbye to his missionary friends and made the long journey to the village where his idol-worshipping family lived. Some months passed by and then one day the missionary's heart was gladdened by the return of his convert. A look at Wang's beaming face was enough to see that he was very happy; and the reason was quickly told. "With the help of God", said Wang joyfully, "I have brought my whole family—eleven persons—to believe in the Lord Jesus". The young Chinese learned the joy of faithful witnessing in the home.

Her Witness Changed a Community

There is a community in Brazil, about a day's journey from Rio, which has been transformed by the witness of one woman. Our missionary, Miss Ruth Randall who tells this story, says that thirty years or more ago this was a most unattractive settlement. Settlers had come in unaccompanied by families and had taken up with low, black women without marriage ties; drunkenness, brawling and half breed children were the result. It was called a "very Sodom". But today it is a little Baptist community. As Miss Randall says: "The butcher, the baker, the candlestick maker—or rather the grocerman, the potter, the miller, the school teacher, the station agent, the town officials etc.—are all Baptists". Miss Randall explains this transformation with the following story:

Some years ago a little blue-eyed woman of Swiss descent by the name of Lyra Salles heard the Gospel in another part of the state. She had been married before she was sixteen years of age. She was a devout Catholic, very religious, very exact in fulfilment of all church duties but not satisfied; she therefore willingly investigated any new religion. When she was about thirty-five years old her stalwart sixteen year old son died suddenly. She was bereft indeed and found no comfort in her religion. She first turned to spiritualism but after three sessions became disgusted. So despondent had she been that once she even contemplated suicide. Seated one day on the river bank washing clothes, she almost yielded to an over-

powering impulse to throw herself into the swift current. Only the thought of her small children restrained her from this rash act.

A few months later a traveling Baptist evangelist came to her town. Always interested in any new religion she asked if women were admitted to the services and, on being assured that she would be welcome, went to the home where the services were held. She thought the sermon very beautiful and the hymns most attractive. She returned the next night expecting an exact repetition of the program of the night before, for the Catholic Mass to which she was accustomed was always the same. She was enchanted to hear other lovely hymns and another impressive message. The new religion suited her exactly. She accepted it, felt comforted about the loss of her boy and has been a happy Christian ever since.

Not long after her conversion the family moved to the village which was called a Sodom because of its iniquity. This woman was so faithful in her witnessing that gradually some souls were saved—her husband and her children and a neighbor or two. A little church was organized in her house and later a church house built. The village became entirely transformed and today has a Baptist church of nearly three hundred members and is used as headquarters for Miss Blanche Simpson, our W.M.U. field worker in that section of Brazil.

Not only is the village itself transformed but it has become a transforming influence through that whole section of the country. As families have moved from the village here and there, other Gospel centers have been started and now that part of the state is strongly Baptist. Miss Randall, after a recent visit to the village, wrote: "I saw this system of spreading the Gospel still going on as groups from the village church went out every moonlight night to some home in the country where they had been invited—quite often not the home of a believer but of a friend of the Gospel. These places were from one to three miles out and the mode of travel was walking. No one in the village owns a car, not even a truck. For really long trips they go on muleback or by ox-cart but they will not take the work animals to go any distance where they can possibly walk". Miss Randall concludes: "Perhaps Brazil will finally be evangelized by this method—seeds of the Kingdom sown all over this great land and in our big cities too, as the evangelized country people move to town carrying their faithful witness with them".

The woman who first told the story of Jesus in the village called Sodom is now almost eighty years old. How happy must be the old age of this woman whose faithful witness has transformed a home and a community and is helping in the program of winning all of Brazil to Christ.

She Witnessed in All the World

A young girl wanted to be a foreign missionary. She said to God, "I'll go where you want me to go", and dreamed of witnessing for Him on some difficult foreign field. Then came a serious illness, leaving her a hopeless invalid for the rest of her life. At first she rebelled, saying: "I offered myself for a world-wide witness and here I am confined to my bed where I can't witness for Jesus at all". Then she realized that witnessing is not a matter of location—that a Christian can witness anywhere.

As years passed by, the bed of this woman became a center of shining Christian witness. Those of her household felt the influence of her patience in suffering and of the beautiful consecration of her life and were led to give themselves to the service of the Lord. Her church felt the influence of her life. Many plans for the effectiveness of church service were worked out by that bedside, for leaders learned that from the invalid they could get ideas often far better than their own. The influence of this woman's witness was felt all through the community, for many came to her bedside—the sad to be comforted, the weak to be made strong, the

joyous to learn of deeper joy, the lost to find salvation, the discouraged to find hope and courage.

Moreover, the woman confined to her bed went into all the world with her Christian witnessing. Far more than a tithe of the little money which came into her hand found its way into the treasury of the Lord and somehow she always had something for every missionary offering. And, while others were so busy in active service that they sometimes forgot to pray, she spent many hours talking to God—by prayer strengthening the hands of those who were witnessing in places where she could not go. The day came when the invalid was able to say, "My illness has closed many doors of witnessing for me but God has opened other doors so wonderful that I can even thank Him for my sick bed which has become for me a place of shining Christian witness".

MEDITATION—MY INDIVIDUAL WITNESS

(This may be a chalk-talk, the speaker drawing the circles representing the home, church, community and world, each a little larger and around the others as she talks. Or a poster may be made and used in the talk. If the poster is used, in the center should be a picture of a woman representing the individual, a circle drawn around the picture to represent the home, another circle to represent the church, another the community and another the world. "I Love to Tell the Story" should be played softly on piano or violin while she speaks.)

Speaker—I see myself as an individual Christian called to be a witness for Christ. I am in a home (*draws or points to the home circle*). The Christian influence of my home depends on the witness of my words and my life in the home. I am also in a church (*draws church circle*). The Christian force of my church depends on my faithfulness as a Christian witness. I am in a community (*draws community circle*). I can help make my community Christian by being a faithful witness to all those who need my help and whom I may reach with the Gospel message. I am in the world (*draws world circle*). Jesus commanded me to witness for Him to the utmost parts of the earth. I rejoice because with my prayers and my gifts, as well as with the word of my testimony and the influence of my life, I can be a witness in my home, in my church, in my community and through all the world (*points to circles as she mentions them*). God help me to be faithful in my individual witness!

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the value of the personal testimony of the individual Christian.
2. Give some illustrations of the power of the witness of the consistent Christian life.
3. Discuss the influence of a Christian home within the family circle.
4. Discuss the influence of a Christian home in the community.
5. How may we make our homes a Christian influence?
6. Tell something of the power of a church in a community and in the world.
7. Discuss the importance of the witness of the individual in the church.
8. How can we help to make our communities Christian?
9. In our W.M.U. plan of work what is meant by community missions?
10. Tell how our witness may reach to all the world through our gifts.

11. Tell how we may witness to all the world through our prayers.
12. Give illustrations of some faithful witnesses.

REFERENCE MATERIAL

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

The Window of Y.W.A.	—World Comrades
The Commission	—State Baptist Papers
Southern Baptist Home Missions	
Helping Others to Become Christian.....	Roland Q. Leavell
The Lower Levels of Prayer.....	George S. Steward
Stewardship Applied in Missions.....	Dr. J. B. Lawrence
Living Abundantly.....	Frank E. Burkhalter

For STUDYING the BOOK (Concluded from Page 6)

Chapter VII—The Backwash of World Empire on Democracy

Method—Ask a woman who knows history (or will review it) to present this entire chapter. She should be thoroughly familiar with the history of the League of Nations as well as current world events.

Thought-question: "What is the only hope for America today?" (See page 15 in If Two Agree, Carver.)

Chapter VIII—A Free Church in a Free Society

Methods—Report on assignments.

1. "Evaluate Dr. Holt's information (pages 138-156) for southern Baptists".

2. "What can the church do?" Use Matthew 18:18 and refer to Dr. Carver's interpretation of that verse on page 20 of If Two Agree.

Chapter IX—A New Crusade

Methods—Let the study be climaxed by the teacher's reading much of this chapter to the class. It is up to her to see that this is not an anticlimax.

Close sessions with expressions of changed attitudes or knowledge gained through the study of this book.

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

Because of modern mailing devices it is becoming increasingly difficult to dispose of stamps sent in payment for this magazine and other material ordered from 1111 Comer Bldg., Birmingham, Ala. Please consult page 3 of this magazine as to how best to remit: it is stated there that money-orders are preferred for ROYAL SERVICE remittances or for any order amounting to as much as 50c.

Our Young People

Miss Juliette Mather, W.M.U. Young People's Secretary
The PROMISE of SPRING

THERE is always reassuring promise in the return of spring; new life, new hope are there. And youth is springtime, seed-sowing for the world. What is your society sowing in the young hearts of your homes and congregations? Undesirable weeds of hatred, race prejudice, greed grow rank in a few months of neglect and take years to clear out and plant again with Christian love and brotherhood. But the open ground in a child's soul need not require replanting; your fostering care can sow good seed at once by enthusiastic missionary leadership in the graded missionary education organizations. The new world for which our hearts yearn will come only as Christian young people are ready to be channels of God's grace to all mankind and to shape the things of the future according to His plan.

It should be clear to your Sunbeam leader that her meetings have a definite relationship to the peace of the world thirty years from now, and this should quicken her zeal in thorough preparation for each meeting. The Girls' Auxiliary counselor should realize that the molding of nations is in her power as she guides the girls in their programs, in mission study and in their Forward Steps. Young women are facing immediate decisions about where to invest their energy now; Young Woman's Auxiliary ties them in to the biggest business on earth—no uniform, no glamor but humble service for the lost everywhere. Ann Hasseltine Y.W.A.'s. should be looking forward to summer activities in missionary education, while Grace McBride Y.W.A.'s. need to keep the challenge of sin-sick humanity clearly before them in their days as student nurses.

Older members of a Royal Ambassador Chapter in Tennessee were striving to finish the requirements for high-ranking ambassadors before being inducted into the armed service of our country. How necessary Royal Ambassador Chapters are now to produce the men whose strength is truth and righteousness and whose weapons are soft answers, neighborliness, justice, brotherhood!

The alert young people's director is checking accomplishments with her counselors as the first quarter ends; she is talking of second quarter plans, seeing that reports are sent in promptly; she is sure reports of their young people's activities are made at regular business meetings, sometimes inviting the young people to give their own report or asking some mission study teacher who has worked with them recently. Anyone, who knows the splendid meetings the W.M.U. young people's organizations have, knows that the members are busy with school and home duties but that they waste a lot of time aimlessly loafing, which our young people's organizations can conserve for Christ.

Study the organization manuals and see if you have all the available materials to use with your members. Sunbeams like the "Brought-one dolls" when they bring new members. Sunbeams should have the mission banks for saving their tithes. Girls' Auxiliaries, Young Woman's Auxiliaries and Royal Ambassador Chapters find many uses for the attractive emblem seals, price 15c a dozen. (Royal Ambassadors need the new Ranking System Record cards which are distributed free on request from your state W.M.U. headquarters. Grace McBride Y.W.A.'s. can each have a copy of the life of Grace McBride as told in their organizational folder if the counselor requests these from state W.M.U. headquarters. A very complete list of mission study books is available free from your State Baptist Bookstore or from your state W.M.U. headquarters. Many of these fascinating mission study books should be owned and studied by your membership. As counselor, have you the Guide for Royal Ambassador Counselors or for Girls' Auxiliary Counselors? Have you taken the Correspondence Course for W.M.U. leaders? Have you studied the book, *The Way of Missionary Education*? Do all you can now in preparation for today and tomorrow.

-18-

From Our Missionaries

BERTHA

YOU would not think that the arrival of the eleventh baby would mean much in a home where the "already ten" were undernourished, undergrown. But the eleventh baby was Bertha, and something seemed to tell the mother and father hearts that Bertha was no ordinary child.

And did I say that Bertha came into a home? Could it be called a home... those two rooms and a corner that served for a kitchen and dining room, no windows, dirt floor over which ten babies with not a thread on their little bodies had crawled and played for many years? But yes, it was a home, for love lived there, love that did not know what was best, love that had no means with which to change things, but it was love just the same. Why, at sixty years of age that love, mingled with the love of the Christ, simply beams from the small, wrinkled face of the mother far too bent from overwork.

But children will grow, and so did these eleven. The father began to bring from what seemed to be a far-away town news of strange happenings in the great wide world which to that family was a thing unknown. And one day when he returned with a little black book that "some man persuaded me to buy for three dimes" the family simply opened their eyes, and the little black book opened their hearts.

The oldest boy, in some miraculous way, had learned to read, and he devoured that book. The nights were spent reading it to a real congregation: a family of twelve, although Bertha was too small to do more than sleep, her little body naked, exposed to cold and disease.

Then came the moment when the big brother, too bent also but this time from overwork and lung trouble which was fast claiming him as its victim, announced that he was going to town to see what the little black book was all about. He found a Methodist Church. The following Sunday it was a motley group of little children that started to town; Bertha in her "birth-day clothes" still, a ribbon on her head and shoes on her feet, was there too! Surely no North Pole explorers ever went on a more exciting and important expedition.

The mother would hear none of the "strange doctrine", she would always cling to her saints who she believed had done so much for her. The father listened scoffingly and insisted that, if there is a God, he was already on His side.

"God works in a mysterious way His wonders to perform" and this time tuberculosis was the cause of Bertha's family moving to town to live. What strides the boys and girls made! Seven of them were soon members of the Methodist Church—active, consecrated, grasping every opportunity to work for their Lord. The oldest son, probably realizing that his days were numbered, was wonderfully gifted in telling others of the plan of salvation. But the dreaded disease carried him soon to his eternal rest, leaving a great vacancy even in little Bertha's heart.

Another move was necessary, and the family came to Consolación del Sur seeking a means of earning bread. No Methodist Church in Consolación meant attendance at the Baptist Church. But the "pleasures of the city" held sway and these fine young people became prey to all its attractions.

Three years after this move, I came to take charge of the church in Con-

-19-

solación. Soon the six Methodists in Bertha's family were convinced and became Baptists. The father, disgusted with it all, made home rather a dismal place as he complained of the tithes that went into the Lord's treasury. The mother found her best excuse in that she could not possibly do all her work and get out too. Love won, however, and she and the father gave themselves to the Savior, adding their pennies in tithes and offerings also.

Bertha was eleven years old—a shining Sunbeam, almost capable of taking things over; a Sunday-school pupil who was a joy to her teachers, her memory work and the understanding of that memory work being a great gift. A little girl was she in her home who talked family worship till she got it established. In school she took first place in everything. On patriotic days, it was Bertha who was asked to "recite" in the park. Her modesty and cleanliness would easily have denied that she was the eleventh baby born way out in the Cuban country. What a talent for songs! She learned them more easily than the missionary, taught them to the other children with more ability.

At fourteen Bertha would no longer take "no" for an answer; so she followed her Lord in baptism. Truly she has been for two years an "example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity".

Help was secured from a friend for music lessons for this little missionary; but friends have misfortunes too and

after four months, the lessons were stopped. I never hear Bertha practicing all that she learned in that short time and trying to play hymns on the piano in the church just across from my study window that I do not long to be able to have her continue her study of music.

Imagine my joy the other day when a group of boys and girls got off the bus in front of my house and called "Bertha got a hundred". They had been to the capital city for examination to try for entrance in the Normal School. Bertha had come out with flying colors. Only nineteen places vacant, 137 examined, Bertha received fifth place! I could scarcely wait to see her to give her a hug and a "God bless you".

Now the problem is the 40 cents bus fare every day to attend the normal. Her sisters work in tobacco houses ten and eleven hours a day for about thirty cents; they will help. The boys have a small laundry and will be at their task long before day to be able to help. I shall cut corners here and there and help, and Bertha will enter the Normal School this coming week . . . it is October now. My prayers will be that, after four years there, the Lord will greatly use her in her country. In honor of her fine success and because we needed her, Bertha was named supply teacher for the Beginners Department in our Sunday-school last Sunday.

I feel sure that you too, will pray for Bertha.—Miss Christine Garnett, Missionary at Consolación del Sur, Cuba

TWO BOOKS in W.M.S. CERTIFICATE COURSE II

One is "GUIDE for COMMUNITY MISSIONS" as featured on page 1 of this magazine and on pages 13-14 of its March issue. Try to study this timely book very soon and then let it be a real guide for community missions by your society and your circle. Its price is only 25c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala., or from State Baptist Bookstore.

Another recommended book is the one by Dr. W. O. Carver as used in preparation for the 1942 December Week of Prayer—

"If TWO AGREE"—also to be purchased from State Baptist Bookstore at only 25c. Insert it, please, on page 51 of the 1943 W.M.U. Year Book as another recommended book on prayer. Its title and content and author commend it because everybody is "standing in the need of prayer".

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

All protestant churches in Scotland have recently cooperated in what they call "Week of Witness to the World Mission of the Church". The movement makes no distinction between home and foreign mission work but the aim of the week's special effort is to proclaim in many and diverse methods what the church stands for and the contribution it can make to the life of the world.

From London comes the report that at a luncheon-service at St. Martin's-in-the-Fields Sir Stafford Cripps said: "The church in the new world will have to serve exhausted peoples, scarred morally and mentally. The church must give them guidance. The fruits of our victory must prove the justice of our cause. Empty phrases in praise of democracy would taste bitter".

Rev. Herbert W. Hanson in February Missions quotes Dr. Adolph Keller of Switzerland as saying that "after this war much of Europe will likely be a foreign mission field. Something like what the Christian mission has done in the orient will have to be done for the devastated areas and dislocated peoples of Czechoslovakia, vast sections of Russia and other parts of Europe. Christian life will have to be rekindled. New hope will have to be given".

In an address in Richmond early in the year Dr. W. O. Lewis, general secretary of the Baptist World Alliance, said that in many European countries protestant leadership had been practically wiped out, the leaders having been either killed or carried away prisoners. Some of the latter have lost their minds because of sufferings they have endured. Churches

have been destroyed or closed. Dr. Lewis feels that great will be the demands made on American Christianity.

It is predicted that many of the protestant chaplains, who have gone to the Far East with our armed forces, seeing the need and likewise the opportunity will remain there as foreign missionaries. It also seems probable that a number of chaplains who may be with our armed forces when Europe is invaded may likewise see the need and the opportunity there and remain as missionaries.

From the *Scarritt College Voice* we learn that the college, a Methodist training school for Christian workers, is helping to train a number of young women volunteers who will serve under their Board of Education as the Church School Extension Corps to extend the services of Christian education to the millions of workers in hundreds of new war industry plants who are obliged to live in trailer or tourist camps, tent villages or other temporary quarters. These Christian workers will help to fill the need of spiritual leadership where the church facilities and personnel have been overwhelmed.

The Virginia Woman's Missionary Union has placed two young women, both graduates of the W.M.U. Training School, in Portsmouth and Norfolk, Virginia, to cooperate with and work under the direction of local committees of Baptist women in each of the two cities in their effort to become acquainted with and enlist in Christian development and service members of the hundreds of families who have been drawn from their home towns and churches for work in the great government and industrial activities in and around these two cities. Hosts of these families are living in great colonies, one might say, and for the most part in demountable homes in sections where the churches are few and more or less inaccessible. A number of the women who have thus gone to Portsmouth and Norfolk were leaders in their home churches and are cooperating finely with the local committees in helping to organize Sunday-schools, women's societies and other such work and are reaching out to quiet others.

Vast Victory

VICTORIOUSLY did each state Woman's Missionary Union report its achievements in behalf of the recent Lottie Moon Christmas Offering. Every state as well as the entire Union went far beyond the respective goals. The combined total—\$513,930.40—exceeds that of any previous year. Valiant, grateful hearts ascribe praise unto the Heavenly Father and to all who thus gave in devoted love for "His unspeakable gift".

1942 LOTTIE MOON CHRISTMAS OFFERING

Reported by States—Jan. 20, 1943

State	Total Receipts	State Expenses	State Designations	Per Southwide Goal
Alabama.....	\$ 22,518.38	\$ 141.00	\$	\$ 22,377.38
Arizona.....	750.00			750.00
Arkansas.....	17,309.39	250.00		17,059.39
District of Columbia.....	2,069.22		996.84*	1,072.38
Florida.....	13,091.94	117.45		12,974.49
Georgia.....	31,949.90			31,949.90
Illinois.....	5,987.96	25.00	350.00	5,612.96
Kentucky.....	25,704.84	413.13		25,291.71
Louisiana.....	16,596.39	63.31		16,533.08
Maryland.....	2,910.90			2,910.90
Mississippi.....	25,049.20			25,049.20
Missouri.....	17,864.99	180.54		17,684.45
New Mexico.....	3,462.96			3,462.96
North Carolina.....	58,605.89	155.65		58,450.24
Oklahoma.....	27,013.18			27,013.18
South Carolina.....	31,514.52	132.74		31,381.78
Tennessee.....	25,478.67	143.00		25,335.67
Texas.....	123,932.14	375.00	83,557.14	40,000.00
Virginia.....	63,000.00			63,000.00
Miscellaneous.....	1,319.93			1,319.93
TOTALS.....	\$513,930.40	\$1,996.82	\$84,902.98	\$427,029.60

*This amount was given by the District to the Woman's American Baptist Foreign Mission Society of the Northern Baptist Convention.



PARASOLS are this spring as colorful as the flowers which April showers gently water. Even so does **ROYAL SERVICE** seek in April and in every other month to have attractive and varied features, each of which has but one purpose: to increase the number of people who are revived and constantly refreshed by the Water of Life. Your renewal, your subscription will therefore be definitely helpful. Price, 50c a year from

ROYAL SERVICE 1111 Comer Bldg.
Birmingham, Ala.