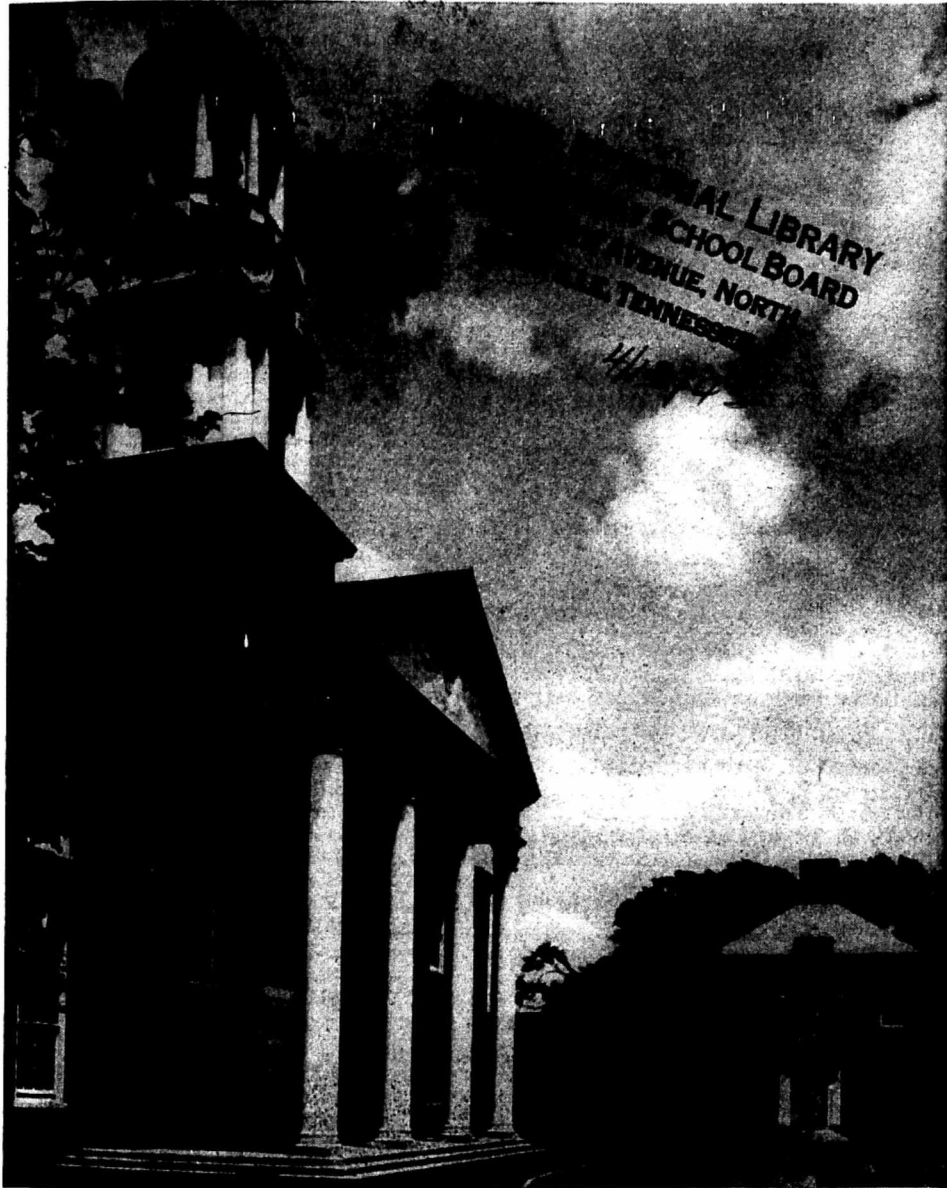


Royal Service



NORTON HALL of
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Louisville, Ky.

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NUMBER 11

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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.

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Editorial

A DEFERRED MEETING

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

IN the last issue of this magazine attention was called to the possibility that the annual meetings of the Southern Baptist Convention and Woman's Missionary Union might not be held because of the war emergency affecting transportation and hotel facilities. The meeting of the Executive Committee of the Convention held in Nashville on February 24 considered carefully all phases of the situation. It was made known that only 500 rooms would be available in Memphis hotels and these only if the government did not find it necessary to requisition them by or before the second week in May and, furthermore, that they would be available only from 8 a.m. Monday, May 10, until 6 p.m. Friday, May 14. The Office of Defense Transportation, Washington, D. C., had notified all organizations contemplating meetings of the heavy demands upon transportation and while not forbidding meetings had asked that all meetings and conventions which do not directly contribute to the winning of the war be abandoned.

Realizing that if the meeting of the Southern Baptist Convention were held it must be very limited in attendance and that, even if plans were made to hold the meeting, it might be that by May it would be impossible for delegates to reach the city or be housed therein it was finally decided to defer the meeting indefinitely. The following action was taken:

Meeting of Southern Baptist Convention Deferred

"In view of the acute conditions arising since the last session of the Southern Baptist Convention, with reference to transportation, hotel facilities, rationing of food in private homes that might otherwise be available; and,

"In view of specific information from Memphis reducing the number of hotel rooms now available to 25 per cent of the number guaranteed a year ago; and,

"In view of the courteous statement from the Office of Defense Transportation that many other major conventions have already voluntarily deferred their conventions this year; and,

"In the light of a decided majority opinion from pastors, pastors' conferences, laymen and denominational leaders advising postponement of the Convention; and,

"Believing that our people generally deeply desire to cooperate with our government in every possible way in the winning of this global war:

"It is the judgment of the Executive Committee that the Convention scheduled to meet in Memphis, Tennessee, May 12-14, 1943, be deferred. The Executive Committee, in cooperation with all other Southern Baptist Convention and state agencies will seek to carry forward the work of our Convention. We appeal to pastors and churches to put all possible emphasis upon the work of our beloved denomination—debt-paying, missionary, benevolent and educational.

"In lieu of the regularly scheduled session of the Convention the Executive

Committee respectfully and fraternally commends the all-out spirit of cooperation of our Baptist people in the winning of this war; and, in this hour of crisis, we urge continued insistence and emphasis upon those time-honored principles of religious liberty which have contributed so much to the democratic ideal and the spiritual vitality of our nation".

Since Woman's Missionary Union is auxiliary to the Southern Baptist Convention it is obvious that if conditions are such that the Convention meeting is deferred, so also must the meeting of Woman's Missionary Union be deferred. The meeting of the Executive Committee and state secretaries of W.M.U. January 25-28 discussed the possibility of such action and agreed that the policy adopted for the Convention should also govern the Union. Therefore the fifty-fifth annual meeting of Woman's Missionary Union is deferred until such time as the Southern Baptist Convention shall meet again.

At least twice during the period of the War between the States no meetings of the Southern Baptist Convention were held, but never in the life of Woman's Missionary Union has its annual meeting failed to convene. We shall miss the joy of rare fellowship and the stimulation of an inspiring program. The value of a smoothly working organization with a deeply unifying purpose will now be apparent as we carry on through our societies and the auxiliary organizations for young people, through our associations, districts, divisions and state Unions. No one of these less extensive meetings need be abandoned if we are zealous in planning for them. Each member charged with the promotion of the work—enlistment in prayer, study, tithes and offerings, missionary education of young people and community missions—will intensify her efforts to make women and young people in our churches more missionary minded. Whether it be in church, association, district, division or state each of you charged with responsibility will "work with your courage high" knowing that "Christ your reward shall speak". We shall indeed prove the value of our beloved organization by making 1943 the finest and richest of all years in enlistment, in service and in giving.

The Southern Baptist Convention Executive Committee instructed the secretary to assemble the reports of the agencies and institutions for wide distribution to the constituency. Similarly Woman's Missionary Union will provide its book of reports for wide distribution to its constituency. Careful study and judicious use of these reports will serve to bring to the women and young people much of the inspiration and help usually afforded by the annual meeting. It may be that societies or groups that are accustomed to sending delegates to the meeting will be moved to devote the amount to apply on the debt paying plans, thus hastening the day when the denomination will be debt-free. Or you may use your influence to encourage your church to apply its customary allowance for pastor's expense to the Convention similarly. Thus the disappointment of missing the usual meetings may be made a blessing in disguise.

On the day of William Carey's appointment as the first missionary of the "Modern Missionary Movement" he and four of his friends met together in the evening. Of this meeting Andrew Fuller wrote: "Our undertaking to India really appeared at its beginning somewhat like a few men deliberating about the importance of penetrating a deep mine which had never before been explored. We had no one to guide us; and, whilst we were thus deliberating, Carey as it were said: 'Well I will go down if you will hold the rope'. But before he descended he, as it seemed to me, took an oath from each of us at the mouth of the pit, to this effect that whilst we lived we should never let go the rope". Even so it is ours in these tragic days to hold the rope!

For a Debtless Denomination

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

In addition to the fact that the month's program emphasises Christian education, one chief reason for presenting the following article is that a major concern this year is the clearing of the debts on the S.B.C. seminaries that they may more freely serve.

The SOUTHERN BAPTIST THEOLOGICAL SEMINARY and MISSIONS

President Ellis A. Fuller

IN naming the geographical extent of preaching the Gospel upon the earth our Lord said "unto all the nations, beginning from Jerusalem". That is such a significant statement! Our missionary zeal and effort should express themselves where we are and from there unto the ends of the earth.

With amazing accuracy the Seminary, in its organic life and work, is doing precisely what our Lord commanded. Here on the campus the missionary message is preached, the missionary vision is enlarged and distinctly missionary effort is put forth.

The Seminary keeps in mind the churches in the cities and in the country of this land in preparing men to lead them as pastors. It seeks and prays to send men into the pastorates whose one purpose is to preach repentance and remission of sins in Christ's name "unto all the nations, beginning from Jerusalem". "The world is the field". Nothing short of planting the Gospel message in every nook and corner of this field will please the Master. Therefore, the Seminary keeps in mind every spot on earth where the Gospel is wont to be presented.

The Seminary must be the very incarnation of the missionary spirit. Since it was organized and is maintained to teach the Word of God to men who have surrendered their lives to Kingdom service, it could not be other than a missionary institution; for the Word it teaches is missionary in its essential nature.

Our Lord thought and planned in world terms. He ascended to the Father with His eyes upon the uttermost parts of the earth. "Make disciples of all nations" was His command and hope. To accomplish this end, He gave the greater portion of His strength and time in the days of His flesh to the training of men for this task.

If we take our cue from His actual practice, we shall certainly make the Southern Baptist Theological Seminary what it ought to be. We pay for the professors the Seminary needs even if we do not employ them; we pay for the buildings the Seminary needs even if we never build them; and we pay for the equipment the Seminary needs even if we never provide it. To deny the Seminary anything it needs is to cut the tap-root of our denominational tree. The blight therefrom will be seen in every church and upon every mission field where our men and women serve.

Missions is nothing apart from consecrated men and women who go prepared in every way to preach and to teach the Word of God. Since the Seminary prepares men and women to serve as missionaries on all fronts, it is to our global war on error what our military training camps are to our global war on our enemies.

How grossly we misinterpret truth by saying, "The light that shines the farthest shines the brightest at home", indicating that the cause of the brightness at home is the fact that the light shines so far. Just the reverse is true. The light shines far because it is bright at home. The surest way to make the missionary light flood the earth is to make the seminaries mighty luminaries of truth.

The HUNDRED THOUSAND CLUB, a REAL INSPIRATION

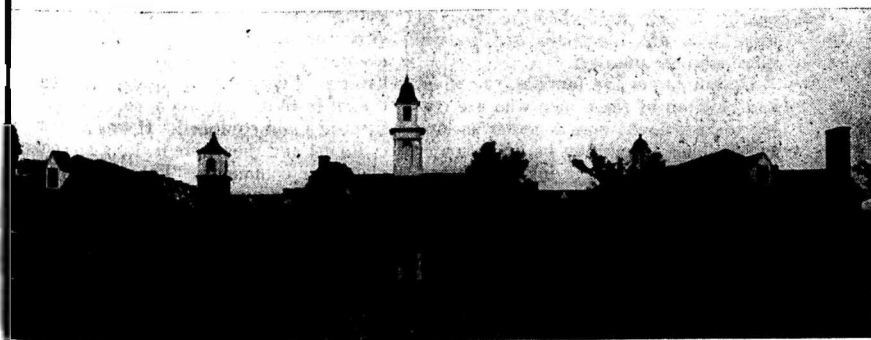
J. B. Lawrence
Executive Secretary-Treasurer
Home Mission Board

DR. FRANK TRIPP must have been inspired when he proposed the Hundred Thousand Club as the method by which to pay the debts of the denomination. No project in my time has meant more in restoring denominational morale than this.

We were at a low ebb when Dr. Tripp offered the suggestion. Our debts were destroying our mission work. Interest was absorbing our receipts. Fields of need were being abandoned. Creditors were pressing and even threatening foreclosure. Clouds of doubt and discouragement hung lowering over the horizon of denominational life. But with the launching of the Hundred Thousand Club, interest picked up. The leaders of the denomination saw the way out. Creditors had a basis on which to extend time to our agencies on their debts. New life was infused into our churches. Receipts began to increase. Money on the debts began to come in. Interest payments grew less and less and the money saved in interest went into

mission work. Hope was rekindled and a new day dawned for all of our denominational work.

The Home Mission Board was perhaps the greatest beneficiary of the Hundred Thousand Club. The year before this club was organized the Home Board paid \$135,000 in interest on its debt. Think of what this amount of money would have done for missions! On March 18 the debt of the Home Board was only \$110,000 with interest at two and one-half per cent. This means that we are paying interest today at the rate of \$2,750 per year. But if receipts on the Club hold up, we will be able to wipe out the debt by July, this year, and have no interest at all to pay! This achievement of paying over two million dollars of debt in ten years was possible largely by the Hundred Thousand Club. We today have in the field 168 missionaries paid out of the interest we have saved by paying the principal of our debt—saved chiefly through the Hundred Thousand Club.



FRONT VIEW of W.M.U. TRAINING SCHOOL

2801 Lexington Road, Louisville, Ky.

Community Missions

Miss Mary Christian, Southwide Chairman of Community Missions
CHRISTIAN FELLOWSHIP for THOSE in CAMPS

SINCE the majority of the army camps are located in the south there is opportunity for women and young people in many churches in the bounds of the Southern Baptist Convention to manifest Christian fellowship to the men in camps nearby and to their wives and children who may be with them. Also in communities where there are large defense industries the same opportunity for definite mission work exists, particularly in making contacts with the women and children who are left in the home while the men work day or night.

Perhaps the best procedure to follow in trying to help the men in service would be to confer with the post chaplain or, in the absence of a chaplain, the director of Red Cross or the commanding officer. Then in accordance with camp regulations do all possible to help provide wholesome recreation, to get the men to attend the regular church services while they are stationed nearby, to help strengthen the ideals of those who are Christians and to win those who are unsaved.

Do not forget the families, the wives and children of these men who are trying to keep loved ones together as long as possible. They may be living under very crowded and trying conditions, often in trailer camps or tourist cottages, and need a friendly interest manifested, a helping hand offered, a kind word spoken as they try to adjust to difficult circumstances.

In the defense areas where hundreds of uprooted families have come in over night, the women of the missionary society should be on the alert to learn the people and to help them. House to

house visiting will bring about many interesting and delightful contacts and will give opportunity to invite the newcomers to church services, to find out any definite needs and to help them feel at home in the community.

In a town in Arkansas the city hostess under the direction of the Chamber of Commerce learns quickly of every new family coming in the community and visits them immediately. She secures their names and addresses and has them published in the local paper. Then the women of the missionary society in their community mission work take these names and call on the new people. It works fine in enlisting the families in church activities as soon as they come into the community. Where there is no city hostess, couldn't the Community Missions Chairman take this responsibility in the bounds of her community?

One friend went to see her cousin who was stationed in a southern camp. His young wife was with him. They invited the friend out to their home that evening and she saw that they were living in a very remote, undesirable section of town in a one room shack, poorly furnished and equipped. It was all they could get and they were making no complaints or comments. The young wife, not knowing any one in the city, was alone during the days in those dismal surroundings. The friend, delighted over their high standards and fine spirit of courage and loyalty in spite of conditions, wanted them to know the pastor and the women of the missionary society so she sent their names to the pastor and W.M.S. president for visitation.

The children suffer from this general uprooting today perhaps most of all, moved from town to town, school to school, house to house. One little fellow on the train when asked where he was going replied, "Home". "Where is home?" the man asked. "I don't know", the child answered. "It is just home!" His mother laughed, not realizing the sense of security that the child needed

and was gradually losing, and said: "We are moving again. We have moved so much recently that I don't wonder he is mixed up!" Let's not forget to provide day-nurseries for the children whose parents are working. Let us get these children into Sunbeam Band and Sunday-school and help give them that assurance and security that come from knowing Christ and friends in Christ.

LOUISVILLE SOLDIERS' PROJECT

"HOME, Sweet Home!" exclaimed a soldier one Saturday afternoon as he entered the lounge of the "Baptist Center for Service Men" at 127 East Broadway in Louisville, Kentucky. That expression describes the atmosphere that the W.M.U. of the Long Run Association desires to create in this project.

Because of the proximity of Fort Knox, Bowman Field, Nichols General Hospital and other military reservations, many thousands of service men are attracted to this city every week-end. The women of the W.M.U. of Long Run Association, determining to meet the problem of providing clean and wholesome entertainment for your boys away from home, planned this project at the Broadway Baptist Church in down-town Louisville.

The center includes a dormitory for one hundred boys, a lounge covering over 4,000 square feet, with ping pong tables, piano, radio, victrolas, games and writing facilities, a dining alcove and kitchen.

The sixty-eight Woman's Missionary Societies of the association take their turn each week-end in making beds and serving Sunday breakfasts. On Saturday nights and Sunday afternoons informal parties are held in the lounge,

with the young women of the churches acting as hostesses, under the supervision of a paid directress.

The only cost to the boys is the charge of thirty-five cents each for those using the sleeping quarters, which fee barely covers the incidental expenses of the dormitory. The breakfasts—which consist of cereal, fruit juice, doughnuts and coffee—are served free.

The cost of equipping and maintaining the center is paid through free-will offerings of the W.M.U. of Long Run Association. In the first six months, contributions amounted to approximately \$3500.

Bibles and religious tracts are placed at several points in the lounge. A Southern Baptist Theological Seminary student acts as host in the dormitory each Saturday night and other students lead a brief devotional and hymn singing in the lounge on Sunday morning. The workers' spiritual concern for the soldiers is manifested by a Christ-like attitude of love and service. Through this project there have been some conversions and it is hoped that through its influence our boys away from home will know that Baptist churches really care.

Should your boy be stationed near Louisville, be sure to tell him of the "Baptist Center for Service Men".—
Mrs. Wallace W. Sanders, Chairman

Book Reviews

Miss Willie Jean Stewart, Tennessee

HOME MISSIONS in the NEW WORLD: J. B. Lawrence, Baptist Home Mission Board, Atlanta, 1943; Pages 128; Price 40c

DOCTOR LAWRENCE, executive secretary of the Home Mission Board, is a clear thinker and wields a ready pen. In consequence, this is not only a very timely book but one which should go far towards helping many of us to understand something of the complex and confusing times in which we live and the conditions out of which they have come. It may point the way, too, that we must take into the unknown but challenging future.

In his first two chapters, Doctor Lawrence presents a brief but effective picture of the world we face and of the background for our task. In his third chapter, "Mobilizing for a New World Order", he makes the clearest, most convincing presentation of the distinctive message and mission of Baptists that this reviewer has seen. One wishes that it might have wide circulation not

only among Baptists but among those of other denominations who have not always understood and appreciated the position of Baptists with reference to maintaining their own distinctive work.

Building on this solid foundation, the author goes on to discuss in the two remaining chapters home missions in general and its place in the Kingdom enterprise. He also gives a brief survey of the pressing opportunities confronting southern Baptists as they seek to redeem the future for Christ.

The very fine teaching helps included in the book have been prepared by Mrs. Una Roberts Lawrence and are so complete that the editor has felt it unnecessary to add further suggestions for the circles and other classes in their study of the book. For Mrs. Lawrence's teaching suggestions see pages 124-128 of the book.

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

GENUINE GRATITUDE

SCARCELY had the abridged edition of ROYAL SERVICE gone forth early in March than word came from the War Production Board that the appeal of this magazine and of *The Window of Y.W.A.* and of *World Comrades* had been granted at least in part. Thus it is possible for this issue to return to the accustomed number of pages. Earnestly is it hoped that this policy can be pursued from month to month. For its consideration the War Production Board is sincerely thanked.

Stewardship Suggestions

Southwide Stewardship Chairman, Mrs. Carter Wright, Ala.

DANGEROUS DOLLARS in OUR POCKETS

A recent issue of one of the most widely read secular periodicals carried a timely article under the arresting title, "Dangerous Dollars in Our Pockets". The writer warned the American people concerning the use of their "excess income"—some *fifteen billions more* than there would be "things" to buy. There are two choices the people can make: *spend* this excess by paying more for things than they are worth (inflation); or *save* their money and aid their country by investing in government bonds.

Dollars have always been exceedingly dangerous. That's why the Bible has more teachings and warnings concerning them, or what they represent, than about anything else. Jesus Himself, with appalling solemnity, taught that money is a peril. But neither Bible nor preacher can make us believe this. Oh, yes, we can see that the love of dollars cost the Rich Young Ruler his soul, but—"this could not happen to us", for we are not rich! "Just here lies the deadliness of the money peril", says Dr. Egbert Smith, "*we never think of it in connection with ourselves*". It is not a question of how many or how few dollars we have, but the use we make of them. Jesus declared, "He who is dishonest with a trifle is also dishonest with a large trust"—Luke 16:10b (Moffatt).

Dollars in our pockets are dangerous:

(1) Because we are handling that which does not belong to us. Each dollar is a *trust* from God. Use it aright, it is a blessing; misuse it, and it becomes a curse.

(2) Dollars give us a false sense of security. Though we have inscribed on our dollars, "In God We Trust", usually the more dollars we have, the less we realize our dependence upon God. This, I fear, is true of our nation today. Are we not trusting in those billions, or rather the munitions of war they will furnish, more than in Jehovah, the God of all battles? If we would invert the inscription on our dollar, making it read, "In Trust for God", we would have the absolute, solemn truth.

(3) Dollars are dangerous because so *powerful*. They bring comforts, luxuries, prestige, power. The Bible says, "Money answereth all things". No wonder it is man's greatest temptation and God's supreme rival. Jesus Himself drew the issue: "Ye cannot serve God and mammon" (riches). If we love the "things" money can buy for us more than we love God, all unconsciously we have become idolaters, although in "good standing" in our church.

(4) By far the most dangerous dollars in our possession are those that belong to God in a special sense—that *semita* dollar, the "holy tithe". What a foolish, ruinous choice we make when gilded earth-dust "things" become so inflated in value (in our short-sighted vision) that we buy them with these *sacred* dollars and, in the end, lose them, when we could save and multiply them a thousand fold by investing them in the bonds of God's eternal Kingdom.

Training School

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

LOUISIANA MEMORIALS



On Faculty Hall in the new building there is a beautiful, homelike living room set apart for the use of the faculty and staff members. The Louisiana Woman's Missionary Union covered the cost of building and in part furnished it in honor of their beloved secretary, Miss Hannah Reynolds. On the southern exposure it looks out over the front campus and across into beautiful Cherokee Park. Its east windows reveal the artistic inner court and east wing of the building.

It was a happy thought for the Louisiana women and young people to select this particular room to honor their secretary. Miss Reynolds, the niece of Mrs. Maud Reynolds McLure who was the first principal of the Training School, succeeded Miss Wilma Bucy as teacher of Missionary Education in 1927. After one year she was forced to give up the work because of illness in her family. Later, when conditions permitted, she accepted the work as W.M.U. secretary in Louisiana where she has made a notable contribution.

Two practice rooms on the Music Hall have been chosen to perpetuate the memorial in the downtown building to three of Louisiana's choice pioneer workers: Mrs. Charles Ammen, Mrs. J. L. Love and Miss Georgia Barnett. These two rooms are beautifully lo-

cated on the northwest corner of the hall—No. 3 commanding a view of the north campus; No. 4 looking out on the arcade which gives great artistic beauty to the west side of the building.

MISSISSIPPI MEMORIALS

MISSISSIPPI is justly proud of the fact that she gave to the Training School Mrs. George B. Eager who was, perhaps, the leading spirit in the founding of the school. Many factors contributed to her preparation for this task: a fine family heritage, the best education that the schools of her day could afford, experience as a pastor's wife in Virginia, Tennessee and Alabama. Blessed with a dynamic personality and a gift for making friends and inspiring them to action, she had to be a leader in any circle in which she moved. It did not take her long to find her place in Louisville's religious and social life, when her husband became a professor at the Seminary. It was not by accident, therefore, that she was on hand to take the leadership in this great new task. As its tribute to her fruitful life the Woman's Missionary Union of Mississippi took the beautiful classroom back of the chapel. It is an inspiring room and a useful one. Its windows command magnificent views. It is decorated in the same exquisite colors as the chapel and can be used as an enlargement to the chapel when extra seating space is needed. It is a fitting memorial to a lovely lady.

The Mississippi women have a gift for appreciation. Two of their choice daughters have taken back into the state work the benefits of the training they received in this school. Their service is recognized in two attractive bedrooms, numbers 319 and 321, provided by the generous gifts of Mississippi W.M.U. to honor Miss Frances Taylor, executive secretary, and Miss Edwina Robinson, its young people's secretary.

Society Methods

The PRIORITY of MISSIONS

WE are at war. Even here in America we are keenly conscious of war and its regulations. Priorities and rations, words so lately come into daily use, now determine and restrict activities. Certain it is that the rationing of gas, tires and foods will affect the meetings of W.M.U. organizations, local and statewide.

As this is being written some states are under strict rationing as to essential driving. Significant it is that, while pleasure driving is banned, attendance on religious services is given priority. As today we face conditions unlike any we have faced heretofore we too must decide what shall have priority, what shall come first. Much effort must rightfully be spent in Red Cross and other defense work. Do not let these replace mission activities but rather give to them time heretofore devoted to leisure and to social life.

Never was there a time when the value of missions has received so widespread and public recognition. Never has there been a time when it was so urgent to stress missions and to keep all mission organizations active and ready for the great forward movement which will surely follow this war.

With this in view we must face the situation honestly and prayerfully. Some readjustments must be made. Something must be sacrificed. Let it not be our organizations. Keep missions marching on.

No plan suggested will fit all situations but may be adjusted to individual needs. Fewer meetings may be held or meetings may be consolidated.

In small towns circles can meet as usual with the business and inspirational meetings combined. In larger towns and cities circles may go back to the old plan of neighborhood circles "for the duration". This plan has many advantages in days of limited transportation but tends to create circles of unequal strength and leadership. Since the church is usually centrally located and accessible by bus or trolley it provides the logical meeting place for all general meetings.

Church Day or Missionary Day is also widely advocated. In the morning circles meet separately in various class rooms, coming together for fellowship at the lunch hour. Lunch is provided by circle hostesses or brought by individual members. Following lunch business is transacted and the missionary program is presented. Young people's W.M.U. organizations close the day's program.

In rural districts, where preaching services are not held each Sunday, free Sundays can be utilized by all W.M.U. organizations meeting after the session of the Sunday-school. A program similar to that suggested above may well be used.

For associational, county or other group meetings much care should be used in making plans. Central locations easily reached by bus or train should be chosen as meeting places. Box lunches will solve the question of food rationing, equalize expense and enable hostess church to share the meetings. Use local speakers where possible. Much can be accomplished through correspondence.

Perhaps you have never made a sacrifice for Jesus Christ. Do so now. It will be a strengthening experience. The work has been pleasant riding in a car. It may prove more exhilarating walking. You will learn many things on a crowded bus. Remember it was Mary Webb, a cripple confined to a wheel-chair, who first organized women for missions in America. Let us match her courage and consecration to keep missions marching on.—Mrs. J. Clyde Turner, N. C.

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: Christian Witness through Learning—Jno. 17:3

"Study"—II Tim. 2:15

1st Day—Prov. 23:12, 23-25; Acts 20:28-35
2nd Day—Psa. 34:11; 81:10-16
3rd Day—II Tim. 3:14-17; Acts 2:37-41
4th Day—Deut. 28:9-15; Acts 3:1-10
5th Day—Dan. 1:3-7, 17-21; Acts 4:13-21
6th Day—Gal. 3:24-29; Acts 5:12-16
7th Day—II Tim. 2:15; Acts 8:14-17

"Teach me"—Psa. 25:4

15th Day—Psa. 25:1-22; Luke 10:30-37
16th Day—Psa. 32:5-11; 67:1-7
17th Day—Job 34:31, 32; Prov. 20:1
18th Day—Luke 11:1-4; Prov. 23:29-35
19th Day—I Kings 8:22-40; Matt. 24:45-51
20th Day—I Kings 8:41-61; Isa. 5:18-23
21st Day—Psa. 27:1-14; Isa. 28:1-8

"Thou shalt teach them"—Ex. 18:20

22nd Day—Ex. 18:1-12; Luke 1:13-17
23rd Day—Ex. 18:13-27; Psa. 107:17-22
24th Day—Ex. 4:10-17; I Pet. 2:11-25
25th Day—Ezek. 44:23; I Pet. 1:3-9
26th Day—Matt. 5:17-19; I Pet. 1:13-23
27th Day—I Tim. 3:1-16; II Cor. 2:1-4
28th Day—Acts 5:11-26; James 1:1-12
29th Day—Acts 5:27-42; Gal. 6:1-11
30th Day—Acts 28:16-31; 8:1-8
31st Day—Matt. 28:16-20; I Pet. 3:13-17

"Learn"—Matt. 11:29

8th Day—Deut. 4:1-10; Acts 9:32-41
9th Day—Deut. 5:1-15; Acts 10:44-48
10th Day—Psa. 119:1-8; Acts 8:4-13
11th Day—Isa. 1:17, 18; Acts 8:14-25
12th Day—Luke 4:14-24; John 10:17-18
13th Day—John 7:14-17; Acts 8:26-38
14th Day—Matt. 11:28-30; Rom. 10:11-18

"Pray Ye"

In thanksgiving for the goodness of God
In eager yearning for the salvation of lost souls
In petition for the indifferent and unenlisted
In sympathy for the sick and sorrowing
In intercession for war-torn countries
For missionaries and Christians in every land
Pray that southern Baptists will overcome the handicap of not meeting this May in annual session; pray for the S.B.C. Executive Committee as it meets in Nashville on May 12.
"Pray without ceasing" for a debtless denomination.



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Calendar of Prayer

May, 1943

Mrs. W. C. Henderson, Arizona

IS it not strange that anyone should feel—should ever have felt—that God's thought was not the best for us? Still we have heard it taught continuously that we must submit ourselves to the will of God to live out our full nature. He is not warping and twisting us from the natural but calling us to fulfil our highest possibilities. God's great purpose in the world is the joy of man whom He has made in His image.—*Fannie E. S. Heck* by Mrs. W. C. James

1—SATURDAY

Rev. and *Mrs. E. Atencio, Seminary Hill, Rev. and Mrs. D. Espurco, Brownwood, Texas, evangelistic work among Mexicans
I commend you to God and to the word of His grace.—Acts 20:32

2—SUNDAY

Dr. and Mrs. J. McF. Gaston, Mrs. C. C. Marriott, emeritus missionaries from Chloa Grace be unto you and peace from Him which is and which was and which is to come!—Rev. 1:4

3—MONDAY

Rev. and Mrs. R. L. Bannum, *Miss Hattie Stallings, educational-evangelistic work, Kweilin, China
Let not your heart be troubled, neither let it be afraid.—Jno. 14:27

4—TUESDAY

Dr. M. R. and Maria R. Vivanco, educational-evangelistic work, Havana, Rev. and Mrs. J. Naranjo, evangelistic work, Aguacate, Cuba
They that be wise shall shine as the brightness of the firmament.—Dan. 12:3

5—WEDNESDAY

Rev. and *Mrs. W. E. Allen, Rio de Janeiro, Rev. and Mrs. W. H. Berry, Bello Horizonte, Brazil, educational-evangelistic work; also Edward Berry, Margaret Fund student
Be of good courage and He shall strengthen your heart, all ye that hope in the Lord.—Psa. 31:24

6—THURSDAY

xxDr. and Mrs. J. C. Pool, educational-evangelistic work, xxDr. and *Mrs. H. G. Walker, medical-evangelistic work, Ogbomoso, Nigeria
Our help is in the name of the Lord, who made Heaven and earth.—Psa. 124:8

7—FRIDAY

Dr. W. I. Hatcher (white), educational-evangelistic work among Negroes, Dr. C. H. Brown, educational-evangelistic work among his own Negro race, Columbia, South Carolina
Blessed are they that hear the Word of God and keep it.—Luke 11:28

8—SATURDAY

Dr. and *Mrs. W. C. Taylor, Rev. and *Mrs. E. F. Hallock, evangelistic work, Rio de Janeiro, Brazil
This is the work of God, that ye believe on Him whom He hath sent.—Jno. 6:29

9—SUNDAY

Girl's Auxiliary Focus Week, May 9-14; also that the ministry in Baptist hospitals may glorify Christ
Prepare your hearts unto the Lord and serve Him only.—I Sam. 7:3

10—MONDAY

World-wide work of Woman's Missionary Union of Southern Baptist Convention
That the Lord thy God may bless thee in all the work of thine hand which thou doest.—Deut. 14:29

11—TUESDAY

xxDr. and *Mrs. B. L. Nichols, xxMiss *Ola Lea and *Josephine Ward, educational-evangelistic work, Kailieng, China
The Lord lift up His countenance upon thee and give thee peace.—Num. 6:26

12—WEDNESDAY

Rev. and Mrs. A. Santana, Bejuco, Rev. and Mrs. F. Santana, Cotoiro, Cuba, evangelistic work; also Israel Santana, Margaret Fund student
Pray without ceasing.—I Thess. 5:17

13—THURSDAY

Dr. T. L. Holcomb, executive secretary of the Sunday School Board, all secretaries working with him; also all phases of work promoted by the Sunday School Board
Bless the Lord, all His works, in all places of His dominion!—Psa. 103:22

14—FRIDAY

xxRev. and *Mrs. V. L. David, evangelistic work, Cordoba, xxRev. and Mrs. L. C. Quarles, educational-evangelistic work, Buenos Aires, Argentina
O Lord, my God, Thou art very great; Thou art clothed with honor and majesty.—Psa. 104:1

Calendar of Prayer for May

15—SATURDAY

Rev. and Mrs. R. Garcia, Victoria, Rev. C. Paredes, Austin, evangelistic work, Mrs. Arab Swindle, Pharr, Texas educational-evangelistic work among Mexicans
This is the promise that He hath promised us . . . even eternal life—I Jno 2:25

16—SUNDAY

Mrs. L. W. Pierre, China, *Mrs. E. G. Wilcox, Brazil, Miss Grace Clifford, Home Missions Board, emeritus missionaries; also Lorene Wilcox, Margaret Fund student
The anointing which ye have received of Him abideth in you—I Jno 2:27

17—MONDAY

Rev. and Mrs. C. H. Westbrook, Misses Marie Marlowe and Lorene Tifford, educational-evangelistic work, Shanghai, China
Thou hast been a shelter for me and a strong tower from the enemy.—Psa 61:3

18—TUESDAY

Rev. and Mrs. A. W. Hancock, McAlester
Rev. and Mrs. A. Worthington, Pawnee, Oklahoma, evangelistic work among Indians
Make me to go in the path of Thy commandments: for therein do I delight.—Psa 119:35

19—WEDNESDAY

Baptist believers in Hungary
Cast thy burden upon the Lord and He shall sustain thee.—Psa 55:27

20—THURSDAY

Rev. and Mrs. L. L. Johnson, Rev. and Mrs. M. G. White, educational-evangelistic work, Bahia, Brazil; also W. Carey and Jed Johnson, Nell White, Margaret Fund students
Ye are witnesses against yourselves that ye have chosen you the Lord, to serve Him.—Josh. 24:27

21—FRIDAY

Rev. and Mrs. L. C. Smith, evangelistic work among French, Pineville Mrs. L. O. Catey, evangelistic work, New Orleans, La
The hand of our God is upon all them for good that seek Him.—Ezra 8:27

22—SATURDAY

Rev. and Mrs. A. R. Gallimore, educational-evangelistic work, Miss Ruth Ford, medical-evangelistic work, Canton, China, also Richard Gallimore, Margaret Fund student
The Lord watch between me and thee when we are absent one from the other.—Gen 31:49

23—SUNDAY

Dr. and Mrs. E. M. Bostick, Dr. John Lake, emeritus missionaries from China
Behold! I give unto him the covenant of peace.—Num. 25:12

24—MONDAY

Rev. and Mrs. J. Mederos, Caraballo, Rev. R. Ocas, Santo Domingo, Cuba, evangelistic work
The Lord will go before thee—Isa 52:12

25—TUESDAY

Rev. and Mrs. H. C. McConnell, educational-evangelistic work, Rev. and Mrs. J. W. McGavock, evangelistic work, Santiago, Chile; also Margaret McGavock, Margaret Fund student
Cast thy bread upon the waters: for thou shalt find it after many days.—Eccl. 11:1

26—WEDNESDAY

Rev. and Mrs. M. Jimenez, Sweetwater
Rev. and Mrs. G. C. Valadez, Cameron, Texas, evangelistic work among Mexicans
He that winneth souls is wise.—Prov 11:30

27—THURSDAY

Misses Ruth Walden and Josephine Scagg, Benio City, Misses Tillie Kate Baldwin and May Perry, Abokuta, Nigeria, educational-evangelistic work
My Spirit remaineth among you: fear ye not.—Hag. 2:5

28—FRIDAY

Rev. and Mrs. E. Becerra, Sancti Spiritus, Rev. and Mrs. M. A. Gonzales, Santa Clara, Cuba, evangelistic work, also Esther Becerra and Esther and Raquel Cardenas, Margaret Fund students
So teach us to number our days that we may apply our hearts unto wisdom.—Psa 90:12

29—SATURDAY

Rev. and Mrs. W. B. Glass, Hwangshu
*Miss Lois Glass, Lanchowfu, China, educational-evangelistic work
The eternal God is thy refuge, and underneath are the everlasting arms.—Deut. 33:27

30—SUNDAY

Mrs. F. J. Fowler, Argentina, Mrs. E. L. Morgan, China, Mrs. J. H. Rowe, Japan, emeritus missionaries, also Franklin Fowler, Constance Morgan and Mary Elizabeth Rowe, Margaret Fund students
The Lord giveth wisdom: out of His mouth cometh knowledge and understanding.—Prov. 2:6

31—MONDAY

Rev. and Mrs. M. Aguillard, Port Arthur, Texas, Miss Vena Aguillard, Crowley, La., evangelistic work among French
Be strong in the grace that is in Christ Jesus.—II Tim. 2:1

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

Bible Study

Ella Broadus Robertson, Kentucky

TOPIC: JOB—Job 1:1-3, 13-22; 42:10

JO read the Book of Job through at a sitting is a thrilling experience. The story comes alive, and so does the dialogue. God allows Satan to test Job's faith by overwhelming afflictions. As he sits desolate, bereft of fortune and family, tormented with boils over his whole body and, as his three friends sit near in silence for a week, they inwardly criticize him. They think Job must not be as good a man as his prosperity had made people suppose.

When he speaks, he curses the day he was born, though he had resisted his wife's suggestion that he "curse God and die". Now his friends begin to argue, hinting that his troubles imply guilt of some sort. Job maintains his innocence, reproaching them for their unkindness and asking to be shown where he had done wrong. This angers them, and they accuse him of hypocrisy and selfishness—though he has been the most generous of men. Bildad suggests that Job's children may have displeased God, though he has brought them up in an atmosphere of prayer, and says, if Job were pure and upright, God would bless him all over again—which is exactly what happens in the end of the book. Zophar says, Job doubtless deserves even more trouble than he has got. Eliphaz says, he deceives himself.

To all this Job replies with natural resentment: his famous patience (James 5:11) is only towards God. He says his days are "spent without hope". But he claims to know at least as much of God as they do. He cries out in his distress that he cannot understand God's dealings. He sees wicked men prosper as well as the righteous; but in the end they suffer more (compare Asaph, Psalm 73). He has the "comfort of a good conscience". He will not give up faith in God and knows that God has not forsaken him. "Though He slay me, yet will I wait for Him!" He appeals to God to show him: "Wherefore hidest Thou Thy face?" He wonders, "If a man die shall he live again?" Once he rises very high: "I know that my Redeemer (or Vindicator) liveth and that at last He shall stand up upon the earth; and . . . out of my flesh shall I see God" (19:25-7). Again: "Oh, that I knew where I might find Him! . . . But He knoweth the way that I take; when He hath tried me, I shall come forth as gold". He compares the happy past, "when the friendship of God was about my tent", with the broken present.

Then a fourth friend speaks, Elihu, a younger man, who has waited with difficulty for his turn. He condemns the three others and leads Job's thoughts away from himself to God, His power, His goodness and mercy: "Behold, God is great, and we know Him not"; but "Who is a teacher like unto Him?" Immediately God speaks, accepting this challenge, proclaiming His creation of Heaven and earth (three constellations are named); and His rule over beasts and birds and men. Job now is vividly conscious of God and is humble. He prays for his friends and is accepted. Then his blessings begin again, and he has after all a long and happy life. What a witness was Job!

Circle Program



EXPLANATORY NOTE: The following program is submitted for use by the circles. Its explanatory material will be found in 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 19 of this magazine.)

CIRCLE PROGRAM TOPIC:

BUILDING MEN'S BODIES—HOSPITALS

Devotional Theme—"And thine health shall spring forth speedily"—*Isa. 58:8*. "Heal the sick, cleanse the lepers, raise the dead, cast out devils Freely ye have received, freely give"—*Matt. 10:8*.

The Gospel in the Silent World (See article in May issue of *Southern Baptist Home Missions*.)

A Young Medic Interviews a Missionary Nurse (See May issue of *The Commission*.)

Heroic Virtue (See May issue of *The Commission*.)

We Are Japanese-Americans (See May issue of *The Window of Y.W.A.*)

Dear Folks (See May issue of *World Comrades*.)

Current Events (See page 35 of this magazine.)

President's Message (See page 4 of this magazine.)

Business Women's Circles

Prepared by Mrs. Stockwell B. Sears, Mo.
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

Poster Suggestion—From school catalogues and denominational literature cut pictures of your state Baptist colleges, the southern Baptist seminaries and the W.M.U. Training School. Arrange these pictures attractively at the top and bottom of a sheet of poster paper and paste in place. In the middle space print these words:

Tune-in on the Round-Table Discussion of Education

Station B. W. C.

Date.....

Time.....

Broadcast from (Place)

Personal Invitations—From red construction paper cut the simple outline of a little red schoolhouse, leaving one side on a fold of the paper so it will be double and will open like a book. Sketch the door, windows, name and a rough brick effect with white ink; on the inside print the topic, "Christian Witness through Learning", which is the theme of the Round-Table Discussion to be "broadcast" by Station B. W. C. and then give time, place and date. These invitations should be distributed to all members and prospects.

Room Arrangement—A large table with chairs on three sides of it should be placed in the front of the room. If a dummy microphone is available or could be made, it would add greatly to the effectiveness of the program. The chairs for the "studio audience" might be arranged in a semi-circle. Catalogues and literature from Baptist schools, books on education and Vacation Bible School literature may be arranged on a small table to one side for browsing before and after the meeting.

The Program—Present the program as a broadcast of a round-table discussion such as we hear frequently over our radios. Program material will be found on pages 21-29 of this magazine. The parts should be given out early and originality should be encouraged. The program chairman should act as leader in the discussion and should inform her audience as to the nature of the topic for discussion. The "broadcast" may be opened by asking the "studio audience" to join in singing "More Like the Master". The six quotations about education which are given at the beginning of the first part, "The Power of Education", may be distributed to all those taking part in the discussion. This would provide the chairman with a good "lead" question such as, "What are the importance and power of this thing called education which is the theme of our discussion tonight?" These quotations will be followed by the remainder of the first part, "The Power of Education". The program chairman may insert a few words of continuity which will serve as an introduction of the second part, "The Witness of Christian Schools". This same procedure may be used before each discussion. Information about your own state Baptist colleges may be added to the third part, "The Witness of Our Baptist Schools", to make it more personal and vital. It would be well to pause after this discussion to pray for God's blessings on all Christian schools. "Education for the Neglected" and "Vacation Bible Schools" may be discussed in the same manner. The Meditation, "That All May Know", and the hymn, "More about Jesus", provide a fitting conclusion as Station B. W. C. goes off the air.

Program Plans

Prepared by Mrs. Dae Kelley Barnett, N. C.
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

Announcement Poster: In the center of white poster paper paste or draw the picture of a woman holding a Bible. Arrange around her in a semi-circle pictures of a college, the seminaries, W.M.U. Training School, Weekday and Vacation Bible School groups, pictures representative of Baptist schools for the foreigners, Indians, Negroes, mountain people and migrants. These may be found in college, seminary and W.M.U. Training School catalogues, the W.M.U. magazines, Sunday-school quarterlies, *Baptist Student*, *The Commission*, *Southern Baptist Home Missions* and other religious publications. From the figure in the center draw straight lines to each picture. Under the figure print in bold letters "Go ye and make disciples . . . teaching them . . ." Add time, place, date of W.M.S. meeting.

Invitations: From black paper make small book to represent the covers of the Bible. On the front print in gold or white: "That all . . . may know . . ." Inside print: "Learn how to witness at W.M.S."; give time, place, date. Give or mail to each member and the prospects. Use the church bulletin to announce the meeting or, if such is not available, ask the pastor to announce it.

Room Arrangement: In keeping with the theme for the year use the American and Christian flags in the room. On the bulletin board or a suitable place arrange pictures as those suggested for use on the announcement poster. Place on a table, at the front of the room, the open Bible with lighted candles on either side. Above this on an easel or the wall have the picture of "Christ Teaching from a Boat" by Hoffmann. If this is not available use one that is, such as "The Good Shepherd" by Plockhurst. To add to the atmosphere of learning have those participating in the program dress in caps and gowns. Use flowers to add to the attractiveness of the room.

Program: Follow the program as suggested on pages 21-29. Assign the discussions, if possible, to those who have had experience in teaching in Weekday or Vacation Bible Schools and in working among the neglected. Since many of the members of the Y.W.A. are students in high schools, colleges, business schools or perhaps are former students of the W.M.U. Training School they may be asked to attend the meeting as guests. In the topic, "Education for the Neglected", use not only the statistics given concerning the facilities offered for the education of the Negro in the south but add also the amount spent per capita for Negro education in your state and county. Compare the salaries of the Negro teachers and the school buildings for Negroes with those salaries paid white teachers and the buildings for white children. These statistics may be secured from your State Department of Education and County Board of Education. While the Meditation, "That All May Know", is given use the music as suggested and darken the room in order that the Bible and picture of Christ may be the central point of interest. The candles may be allowed to burn and a light thrown on the picture to emphasize the message of the meditation. The meeting is to be closed with prayer for our Christian schools and that we may use every opportunity to increase our power as Christian witnesses.

Program Material

Mrs. C. D. Cressman, Tennessee

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

—Isa. 43:10, 11

TOPIC for MONTH: Christian Witness through Learning—John 17:3

Hymn for Year

Watchword for Year

Bible Study—Job—Job 1:1-3; 13-22; 42:10 (Page 17)

Prayer that lessons learned from the life of Job may bless our lives

Hymn—More Like the Master

The Power of Education

—The Witness of Christian Schools

The Witness of Our Baptist Schools

Prayer for God's blessings on all Christian schools

Hymn—I Love to Tell the Story

Education for the Neglected

—Vacation Bible Schools

Meditation—That All May Know

Hymn—More about Jesus

Prayer that we may be loyal to our Baptist schools and use every opportunity to increase the power of Christian witness through learning

The POWER of EDUCATION

WHEN Edmund Burke was asked what he conceived to be the chief defense of nations his answer was one word, "Education".

Thomas Jefferson said: "If a people expect to be ignorant and free, they expect what never was and never can be".

Daniel Webster said: "Education, to accomplish the ends of good government, must be universally diffused".

Robert E. Lee said: "The thorough education of all classes of people is the most efficacious means, in my opinion, of promoting the prosperity of the south. The material interests of its citizens, as well as their moral and intellectual culture, depend upon its accomplishment".

An early educator in Texas said: "The cultivated mind is the guardian genius of democracy; it is the only dic-

tator that free men acknowledge and the only security that free men desire".

Dr. George W. Truett says: "Knowledge is power, always and everywhere. The sure foundations of state have always been laid, not in ignorance, but in knowledge".

In these days when our interests are focused on ideals of national security, liberty and democracy these words from wise men are significant as they make education of supreme importance in the affairs of the state. This brings to our attention the fact that only the right kind of education can make the right kind of a nation. A great philosopher of Germany once said, "Whatever you would put into the state you must first put into the schools". Following this advice Germany put into her universities rationalism, materialism and militarism, substituting higher criticism for faith in the Bible of Luther and Nazi philosophies for the teachings of the

New Testament. We see the result in the totalitarian, despotic, militaristic, cruel, pagan Germany of today.

Education is powerful and it can become a power for evil as well as a power for good. It is a dangerous thing to overcome ignorance without overcoming evil, to overcome weakness without overcoming hatred, to educate the mind without educating the soul. So what we need today is Christian education. As someone has said: "Religion is the key with which education unlocks doors in its own mansions. It is the transforming element which shows all of life its proper function and nature. The aim of man is not simply to know things but to know God. It is not simply to possess truth but to know and serve truth. It is not simply to know how a better world could be obtained but to labor and sacrifice until it is attained".

Dr. M. E. Dodd defines Christian education as "the spirit of Christ at work in the realm of intellectual need" and gives as the high ideal of the Christian college "to train the brain to think clearly, to train the body to act well and to train the heart to love God and sympathize with and serve humanity". President Pat M. Neff says: "The difference between Christian education and secular education is not in form but in spirit; not in technique but in traditions; not in curriculum but in character; not in property but in personality; not in caste but in culture; not in mechanics but in dynamics; not in information but in inspiration; not in minds trained but in destinies determined".

Christianity has been called the "mother of modern education". Woodrow Wilson once said: "Scholarship has never, so far as I can recall, been associated with any religion except the religion of Jesus Christ". Christian education existed in our country long before public education was ever thought of. "Of the first 119 colleges, built in America east of the Mississippi River, 104 were established by the different religious denominations to meet religious

needs". Harvard, Yale, Princeton, Brown, Vassar and many other leading educational institutions of today were established for definitely defined religious purposes.

In the last half century there has been a tendency to separate education from Christianity. The great state universities and normal schools, as well as the independently endowed institutions, have more and more overshadowed the smaller denominational colleges. Many denominational schools have closed and many others have found it difficult to compete with publicly endowed institutions.

Not only is there very little, if any, Christian instruction in the great state universities and other schools not supported by the denominations but there is much that is actively non-Christian in their courses of instruction. Some of the very philosophies which ruined Germany may be found in the schools of our land. Some years ago the president of one of our greatest universities said in a public address, "So far as religious instruction is concerned the tax supported school is on the side of that part of our population which is pagan and believes in no religion". Another state university president has said: "I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor and master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truths which it represents, the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country".

Yes, education is power. Therefore we must have education. We must have public education—the very best that our states and communities can provide. Then we must have Christian education to provide schools for those who wish to combine secular education with Christian training; to provide Christian teachers of high character for many positions in our public school system; to provide Christian leaders not

only for the denominations but also for places of responsibility in the affairs of our nation; to leaven the whole lump of education with Christian influences that will save the life of our nation.

The WITNESS of CHRISTIAN SCHOOLS

JESUS included teaching in His Great Commission. Along with making disciples and baptizing them, the Christian witness was to teach. In the earthly ministry of Jesus preaching and teaching went hand in hand. He was more frequently called "Teacher" than anything else. So we have the authority of both the command and the example of Jesus for including Christian schools in our program of witnessing.

The Christian college witnesses in the life of the nation. A large per cent of the makers of American history has been educated in denominational colleges. "From the scholastic halls of church constructed colleges came the leaders of thought and champions of liberty who made this republic possible". We are told that seven of the eight college graduates who have served as chief justices of the United States Supreme Court have been from Christian colleges. Of the twenty-one American presidents who were college graduates eighteen came from Christian schools. "All but eight of the fifty-five men who signed the Declaration of Independence and most of those who wrote our Constitution had breathed the atmosphere of church supported institutions of learning". The nation still needs the type of men and women produced by Christian schools to witness for Christ in the affairs of state, that our nation may be safeguarded from the pagan philosophies and the materialistic ideas which have been the ruin of other nations.

The Christian college witnesses for Christ in the churches of our land. Practically all the pulpits of all denominations are filled with men educated in Christian colleges and seminaries. Men

and women who are graduates of denominational schools are today the Sunday-school teachers, presidents of missionary societies and in other places of leadership are making our churches a great influence for righteousness in our communities. Quoting from President Pat Neff: "There has always been a constant flow of life blood from the church to the college and from the college back to the churches. They have been linked together in a wholesome interdependence. They are partners promoting a great program. Sever the connection and both suffer".

The Christian college witnesses in all the missionary work of our denomination. Practically all of our denominational leaders and missionaries received their education in church supported schools. Luther Rice very wisely called the Christian colleges "the seed corn of the Kingdom". Dr. Truett says, "Our Christian schools are the seed beds from which comes our vast army of missionaries". Adoniram Judson showed great insight into the future of foreign mission work when, being asked what he would do with a certain amount of money if he had it, he replied: "I would give it to a Christian college in America, where in building Christian character and in training young men and women for service you are raising the seed corn of the earth". It is significant that three of the greatest soul-winners of modern times—Spurgeon, Moody and Finney—each founded a school for the training of Christian leaders.

So we see that Christian education lies at the very foundation of all Kingdom work. What all our denominations need, what our nation needs, what the world needs, is more men and women prepared for their life's work in schools where the spirit of Christ reigns supreme.

The WITNESS of OUR BAPTIST SCHOOLS

ALL that has been said of the witnessing power of Christian schools we can claim for our southern Baptist schools. We

have in southern Baptist territory four theological schools, twenty-six senior colleges, twenty-four junior colleges and twelve academies. The value of these schools as a witnessing power for our denomination can scarcely be realized. We have only to survey our denominational leadership in the churches and on the mission fields to see that a vast majority of those who are leading southern Baptists in their program of world witnessing were educated in Baptist schools.

Of course it is through our seminaries and training schools that the witnessing power of Christian education reaches its highest expression. To these schools from the colleges go those who feel called to special service in Christian witnessing and from them go out well trained, consecrated men and women to witness for Christ in our pulpits and places of denominational leadership and as missionaries on every mission field. Practically all of our educated pastors are products of our seminaries and it is difficult to find a missionary who was not trained in one of our seminaries or training schools.

As members of Woman's Missionary Union we rejoice especially in the witnessing influence of the one school which we have established and built and which belongs particularly to us—our W. M. W. Training School in Louisville, Ky. We know that the sun never sets on the witnessing work of the graduates of this school. As pastors' wives, denominational leaders, church secretaries, Good Will Center workers and missionaries in many lands these are carrying the witness of the Training School, which is the witness of Christ, into hundreds of places and to uncounted thousands of people. And, as every year a new group of graduates find places of service, the witnessing power of the Training School increases.

As we think about the witness of southern Baptist schools, we must realize that they are ours. We established them, built them, own them and support them. Their failures

are our failures, their successes are our successes and their witness is our witness. By sharing in the support of these schools we share in the work of all who go out from them to witness for Christ. Are we supporting these schools as we should? Is their witness less powerful than it should be because of our lack of interest in their welfare? What can we do to increase the power of the witness of learning through our Baptist schools?

We can support them with our money. Many of our Baptist schools are in a precarious financial situation and all of them find it difficult to compete with tax supported institutions. We can do much for our schools by paying their debts and providing money for endowment, new buildings, better equipment and current support. A part of the southwide debts which we are trying to pay in 1943 is on our three seminaries. By entering into the debt paying campaign and helping to make these schools "debt-free in '43" we will be placing them on a sure foundation for future growth and greater witnessing power.

We must support our Baptist schools with students. Baptists should send more Baptist young people to Baptist colleges. Dr. Courts Redford, for many years president of Southwest Baptist College in Missouri, recently said that out of the 5000 Baptist college students in Missouri only 600 of them were in Baptist schools. This percentage would probably obtain in other states. This is not the way to build great Baptist schools. Practically all of our Baptist colleges need more students and we should see that they have them. More Baptists in our schools would bless not only the schools but our Baptist homes, our churches, our denomination, our nation and the world.

By the support of our Baptist schools with our money and our students we can make it possible for them to go on with their splendid work of Christian education so needed in the life of our

nation today. In 1920 southern Baptists had 119 schools. In less than twenty-five years we have lost almost half of them. We cannot afford to lose any more; therefore, we must give them our support.

It is most important that our Baptist schools be kept really Christian—Christian in program, in teaching, in atmosphere, in influence. All the activities of these schools should be permeated with the spirit of Christ. Not only should courses in the Bible and religious education be included in the curriculum but all the courses should be taught by teachers who exert a Christian influence. And certainly the work of the denomination should have a place in the routine of college activities. We believe that our Baptist schools of the south are trying to live up to this ideal of a Christian college. As supporters of our Baptist schools we should use our influence to see that they do not lower these ideals.

A few years ago a student from Tennessee College, one of our Baptist schools for girls, described the Christian influence of the school in the following words in speaking to the Tennessee Baptist State Convention: "Christ is real on our campus. He lives there just as He lives on many college campuses today. You can tell it in the simple things in the lives of the girls. You can tell it at the noon hour when you see the girls come out of the dining room and turn into vacant classrooms for a few moments of prayer and meditation. You can tell it at 10:10 in the evening when the vesper bell rings and the girls close their books or put away whatever task they are on and climb quietly and reverently to the little prayer room on the third floor. You can feel that Christ is real on the campus when you see the girls in their athletic competitions, passing each other in the halls going to and from their classes and as they group at social get-togethers. Throughout all the activities of my college I have found prevalent an atmosphere of friendliness, help-

fulness, kindness and cheerfulness, the fundamental things which the Master lived and taught".

Such schools as this witness for Christ in the lives of its students. To such schools we must give the support of our money, our students and our prayers.

EDUCATION for the NEGLECTED

A NATURAL impulse of the Christian witness is to seek out impoverished and neglected peoples and see that educational advantages are provided for them. There are such people in our homeland. Even with our splendid public school system, which seeks to offer to every child free education, groups may be found beyond the sound of the school bell and out of the reach of the school bus. Among the desert hills of northwest New Mexico is a nation of forty thousand Navajo Indians, less than two per cent of whom can read and write. Among the waterways of southern Louisiana may be found groups of boat people, trappers and fishermen equally as ignorant. Missionary minded people should be on the alert to find such groups and see that educational advantages are provided for them. This great land of ours should be 100 per cent literate. Not a single child should grow up without at least an elementary education.

A few years ago some Baptists discovered a group of people in southern Louisiana absolutely without any schools. These Baptists not only called attention of the State Board of Education to this situation but since that part of the country is so largely Catholic they appealed also to the Home Mission Board to open a school for these neglected children. So, since 1938 the Home Mission Board has conducted this school at Pointe au Chien. Sixty students were enrolled last year, none of whom had been in school before 1938. The missionaries say that they can see a great change in the homes and lives of the people since the opening of the school.

Well do we know that Negroes have

been sadly neglected in the public education program of our southern states. We are told that about one-fourth of the Negro children of the south are not in school. Most of the teachers of Negro schools are below the standard required for teachers in white schools, thirty-eight per cent of them having less than eighth grade training. In most of our southern states the difference in the amounts of money spent for Negro schools and for white schools is marked. Dr. Noble Beall tells us that on an average the children of the eleven million Negroes in the south have about one-fifth as much spent for their education as the white children.

With all these handicaps the Negroes have made great progress in education. When the slaves were freed about ninety per cent of them could not read and write but now only about sixteen per cent of the Negroes are illiterate. This proves that they are worthy of the best educational facilities that can be given to them. Surely we should do all in our power to create public sentiment on behalf of Negro education in the communities in which we live. We should take a firm stand for a more equitable division of education funds between the white and Negro schools. We should seek to find ways to help the Negro schools to raise the standard of their teaching, to improve the equipment of buildings and grounds and to encourage the Negro boys and girls in school attendance, studious habits and in ambition for high school and college education.

In all our foreign mission lands we have found education to be a valuable means of Christian witnessing. Heathenism and ignorance go hand in hand. And the same thing can be said of Catholicism and ignorance. The first act of our first foreign missionaries, Mr. and Mrs. Shuck, was to establish a school for Chinese children, both boys and girls. So strong was the idea that "stupid females" could not learn anything that it was difficult to get the parents to send their girls. This was

the first Christian boarding school for girls ever established in China and may be counted among the pioneers in general education for the Chinese people. In a 1940 issue of the *Reader's Digest* we read that in the two years previous fifty million Chinese had learned to read and write. We can feel that this wonderful educational movement among the Chinese is largely the result of the work of the missionaries through the more than 100 years since the Shucks started that first boarding school for girls, as well as their pioneer school for boys.

The people of Nigeria are about 90 per cent illiterate. So we can rejoice over our educational work there, ranging all the way from kindergartens to a theological seminary. As a proof of the witnessing power of these schools read this from the pen of one of our missionaries: "Evangelism is kept in the forefront of our educational work. Scores of our pupils and students have professed conversion, accepting Jesus Christ as their personal Savior".

In Brazil our educational work has been especially effective in its witness for Christ. There our schools are largely attended and are looked upon as some of the greatest educational institutions of the land. We are told that last year a majority of the students attending our Baptist colleges in north Brazil were unbelievers, thus "offering an unrivalled opportunity of attracting utter strangers to Christ and, if not definitely winning them, at least breaking down the barriers of prejudice".

VACATION BIBLE SCHOOLS

THE greatest single institution for Christian education is the Sunday-school — that department of our churches committed to the special task of teaching the Bible. We can rejoice in the great Sunday-school work of southern Baptists, providing a place in its organization for those of every age and enrolling almost four million in its membership. We rejoice in the great enlistment efforts of

our Sunday-school forces, reaching out to bring all our possibilities within the teaching influence of our churches. We rejoice because other denominations join southern Baptists in a great teaching program, enlisting many millions in our land and in other nations of the world for Bible study on Sunday morning.

But, with all of its great work, we find ourselves wishing for something more than the Sunday-school is able to provide in the way of Bible instruction for the people of our land. The Sunday-school is limited in time, with only a short period on each Sunday morning. And, with all of its splendid work of enlistment, millions of people are not in the Sunday-school and are absolutely without Bible teaching. We long for some kind of week-day Bible teaching for the children of the United States. Various plans have been suggested and some are being used more or less successfully in different parts of the country.

One plan which meets the approval of all and which has been universally successful is the Vacation Bible School. We know that this plan is to hold in our churches during vacation time schools ranging from one to four weeks in duration, held every day (*Monday through Friday*) for from two to three hours. It is easily seen that this supplements the work of the Sunday-school with many additional hours of instruction. Moreover, to these schools come many who do not go to Sunday-schools so the Bible teaching of the churches is greatly enlarged.

There are now more than 20,000 Vacation Bible Schools held in the churches of the United States every year. In 1941 southern Baptists held 7077 of these schools in which were enrolled 518,929 boys and girls. The faculty members numbered 98,475, practically all of them being volunteers from among the adults and young people of the churches, who joyfully gave their time and service to the teaching of the children. This means that this host of consecrated Christian workers were really

missionaries to the child life for the duration of these schools.

The witnessing value of the Vacation Bible School is shown by the fact that 12,000 conversions were reported by less than 4000 of the schools and by the time that the reports were sent in nearly 5000 of these had already united with Baptist churches. Especially significant is the fact that 30,000 of the boys and girls attending the Daily Vacation Bible Schools were not enrolled in any Sunday-school. This means that many children from among the host in our land, who are receiving no religious instruction whatever, spent from fifteen to forty-five or more hours in Bible study and other character building activities interestingly given by earnest, consecrated teachers in an atmosphere of Christian joy and fellowship.

Vacation Bible Schools are held in churches of every kind—in the country and in the city, in the thriving town and in the quiet village, in large church buildings offering the best of rooms and equipment and in one-room church buildings and some out even in the open under the trees. It is interesting to note that forty-seven out of every one hundred of those reported in 1941 were held in the open country and in villages of less than 500 population.

This denominational activity takes on still further missionary significance when we learn that 407 Vacation Bible Schools were mission schools and 191 of these were held for Negroes. We cannot think of a better work in community missions than that the women of the missionary societies should cooperate with the Sunday-schools of their churches in seeking out neglected groups of children and holding Vacation Bible Schools for them. Almost any church in the south is near enough to some Negro Baptist church to make possible a cooperative effort in the conducting of a Negro Vacation Bible School. In some communities there are foreigners or others without church connection who could be enlisted in a school held at the right place at the right time.

Vacation Bible Schools have been a most effective activity for witnessing on mission fields. In the mountains, among the Indians, among the Mexicans, in Good Will Centers, in foreign settlements, children and older people as well have been enlisted in Bible study through the Vacation Bible Schools. In foreign lands, too, the Vacation Bible Schools are effective witnessing agencies. In Brazil we are told that it has proved a great blessing to the churches.

There is a charm about a Vacation Bible School. In any community all that is needed is the announcement of a school and the children come swarming to it. Sometimes in small communities workers, not realizing that there were so many children within reach of the church, have been surprised at the number of children who found their way to the Vacation Bible School. What a wonderful witnessing opportunity is offered by this form of Christian service! Why would any church fail to have a school any summer! Why would we not be eager to hold such schools among the Negroes, among the foreigners, among any group where there are children eager to be told Bible stories and to be taught Bible truths! Let us make the most of this opportunity for Christian witnessing. (For the facts and figures given above, we are indebted to Dr. Homer L. Grice, Superintendent of Vacation Bible School Department of the Baptist Sunday School Board.)

QUESTIONS for REVIEW and DISCUSSION

1. Give quotations from wise men showing the power of education.
2. Discuss the influence of the wrong kind of education on Germany.
3. What authority have we for including education in our missionary program?
4. Discuss the witnessing value of Christian schools.
5. How do our Baptist schools witness for Christ?
6. What can we do to strengthen the witness of our Baptist schools?
7. Discuss the importance of keeping our Baptist schools really Christian.
8. Discuss the need of better education for Negroes.
9. Tell of our educational work on home and foreign fields.

MEDITATION—THAT ALL MAY KNOW

("More about Jesus" is played softly while the following is given:)

JESUS, in His great prayer offered in the upper room on the night before His crucifixion, said: "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ".

Our watchword this year is a prayer "that all the Kingdoms of the earth may know that Thou art the Lord, even Thou only". People must *know* before they can believe and be saved. Christians must *know* if they would be effective witnesses for Christ.

May we, in this quiet moment, have a new realization of the witnessing value of learning. May we pledge our support to every agency working for better educational opportunities in our land; to our Baptist colleges, seminaries and training schools; to all of our mission schools in home and foreign lands and to the educational work in our own church, always with this prayer in our hearts:

"That all the Kingdoms of the earth may know that Thou art the Lord, even Thou only" and "that they should know Thee, the only true God and Him whom Thou didst send, even Jesus Christ".

10. Discuss the need of more Bible teaching among the people of the United States.
11. Tell something of the Vacation Bible School work.
12. Discuss the missionary value of Vacation Bible Schools.

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	
Last Report of the Southern Baptist Education Commission	
Christian Education (from "Faith of Our Fathers")	Pat M. Neff
Christian Education	Dr. Geo. W. Truett
Missions Our Mission	Dr. M. E. Dodd

STATISTICS RESULTANT for W.M.U. in 1942

COMPARED with similar records for 1941 the following figures show a loss in every respect except as to the number of "100% stewardship churches" and as to the number of W.M.U. organizations for young people that observed each of the seasons of prayer. Certainly some of the losses were due to the shifting of people from one locality to another and because of the diverting of many women into time-consuming war industries. However, the daily papers carried in March a map which shows that ten of the states of the Southern Baptist Convention have increased in population. In giving unmeasured thanks for every individual and organization whose prayers, study and stewardship served this past year in the promotion of the work of Woman's Missionary Union let each of us covenant with God and with one another to advance along all lines of our work this year. The large totals as herewith reported, even though they lack the glory of gain, are wondrously fine.

Organizations—40,472 (New: 3130)	Mission Study Classes—46,772
W.M.S.—12,845 (New: 532)	W.M.S.—28,778
Young People — 27,627 (New: 2598)	Young People—17,994
A-1 Organizations—6173	Total Organizations Observing
W.M.S.—1506	State Season of Prayer—20,425
Young People—4667	Home Season of Prayer—23,107
A-1 Full Graded W.M.U.'s.—268	Foreign Season of Prayer—22,999
100% Stewardship Churches—670	Membership—748,465
Tithers—150,128	W.M.S.—404,144
W.M.S.—110,547	Young People—344,321
Young People—39,581	

Our Young People

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

GIRLS' AUXILIARY FOCUS WEEK



MAY 9-14, 1943, may look on the calendar like the second week in May, but it really spells Girls' Auxiliary Focus Week in Woman's Missionary Union interest. Girls need the encouraging impulses which will come from being, for the week, the center of W.M.U. focus. See what girls have done in other Girls' Auxiliaries, what is being done around the world, see what finer work might be expected of your auxiliary, and it follows naturally that any Girls' Auxiliary will do better work as a result of that helpful looking.

The missionary knowledge of girls is more important than ever now. How will they be ready to build the brave new world of which war-weary hearts dream unless they know world conditions and needs? How will they achieve and preserve in America the Four Freedoms for which their older brothers fight in global warfare? To the tenseness of anxious strain in every American home, Girls' Auxiliary members can bring the courageous relief of smiling cheerfulness. To the help of mothers who cannot employ assistance, girls can bring the service of willing hands and feet. To the vacancies in the church life when Sunday-school teachers, choir members, pianists move away, girls can bring prepared minds and talents. All of these far-reaching opportunities can be presented to girls through the Star Ideals of Girls' Auxiliary, through the regular G.A. activities. Focus Week brings consideration of all that Girls' Auxiliary should mean in the church and in the home and out to the ends of the world.

World Comrades is crowded with accounts of what organizations did last year, with write-ups of Coronation Services, with direct suggestions about Focus Week this year. Put all these ideas together and make your own best plans for this important week.

The young people's director should plan with all the counselors for this week so that the Royal Ambassador and Sunbeam and Young Woman's Auxiliary organizations may make some recognition of the Girls' Auxiliary fitting the occasion. In general W.M.S. or in circle meetings arrange for girls to speak of the value of Girls' Auxiliary or to explain about their work to the women. Preparations are due very soon for summer camps and through Focus Week the W.M.S. can see the value of these camps and be ready to help to send some girls to their state gathering. More than ever now girls need the assurance and strength of purpose that is developed in attendance upon such camps and houseparties. Against the world's darkness, they need to have graven the words of their watchword: "Arise, shine, for thy light is come!" You can do much in Girls' Auxiliary Focus Week for the girls who will make tomorrow.

College Y.W.A.

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

A DIFFERENT KIND of SUMMER DAYS

SUMMER vacation will be quite different this year from the customary months of relaxation. College schedules are accelerated and hospital classes are moved along with rapidity so that many young women will have limited if any vacation period from school. Many Young Woman's Auxiliary members are at work; taking vacation may be impossible for them. But those young women, who do take vacation and are at home from college for awhile or those who rest from their routine work for a few days or two weeks, should feel the interest of Woman's Missionary Union in making the most of those privileged days. Where could physical exhilaration come more quickly to fagged nerves and tired bodies than in the mountains of North Carolina? Where could lagging appetites be whetted and satisfied more than in the Blue Ridge section where pure air is a tonic and hiking and games are better than medicine? Where could souls that are pressed on every hand by the arduous strain of global warfare find stability and reassurance more effectually than with devoted, able leaders who know by experience that God's program does not change? No matter what the temporary outlook, the world marches toward the ultimate triumph of Christ Jesus. Our young women need the days of Y.W.A. Camp in the mountains at Ridgcrest, June 17 through 24, set apart for this annual gathering of the choicest southern Baptist young women. Missionary speakers, denominational leaders, well-known lecturers meet with these young women and, in the eight days of living together, hearts are encouraged and faith is rekindled and developed.

The theme for Y.W.A. Camp for 1943 strengthens one's life by its sturdy words, "Building on Undergirding Loyalties". "Though destruction walks around us" we look to the business of reconstruction, rebuilding. Though minds are shaken with confusion and ideals seem to fall shattered in rubble, the forces of Christianity are undergirded by power that does not even tremble. To these sure ways of God we can cling with tenacity and loyalty. "Building on Undergirding Loyalties!" Can you foresee what these days at Y.W.A. Camp will mean to young women today? Tomorrow? If you have eyes that look ahead, you will help send one or more of your choicest young women to share in the proven blessings of Y.W.A. Camp.

Since many associations have the habit of sending their superintendents to the southwide W.M.U. meeting in May and since that meeting will not be held, why not this year use that money and send your associational young people's leader to Ridgcrest during Y.W.A. Camp? A special daily conference is being arranged for such faithful workers to make their coming directly valuable in addition to the expansion of spirit which comes to all at Y.W.A. Camp.

Write at once to your state W.M.U. young people's leader to make reservation. You may thus learn also about her travel plans.

Remember Ridgcrest, June 17 through 24.

From Our Missionaries

From MERCHANT to COLPORTER

THE first time I heard of Plinio Andrade was when he sent that bouquet of flowers for the program of World Day of Prayer at Sua Baptist Church over a dozen years ago. After he became a Christian I remembered an incident in his store. It was during one of the "revolutions". Before the revolutionaries marched into the city of Victoria, we took what boarding school students we hadn't previously sent to their homes and went out to Sua beach where we camped in a little house. We needed some boxes and I remember how generously Sr. Plinio furnished them to us and also how he received the Gospel tracts we offered him.

After he became a Christian and didn't sell tobacco and alcoholic drinks, his business fell off so he decided to sell it. For a number of years he had a fairly good job in the city, kept up his home and was an increasingly useful member in the Sua Baptist Church.

For years he had the sorrow of his wife's rejecting the Gospel. However he always took his two little girls to Sunday-school and maintained family worship.

It was a sad day when he lost his job in the city. Not being able to find another with sufficient pay he sold his furniture and moved to Rio de Janeiro where his brother-in-law made a good offer. By that time his wife was becoming more sympathetic to the Gospel but seemingly more because she realized it was the best religion in which to raise the children than for her own salvation.

Before they went to Rio de Janeiro she was touched by the farewell program given by the church. The next day the whole family took the noonday meal in my home. After the meal, while

the little girls played, I had a heart-to-heart talk with the parents. For some reason the Lord put it on my heart to bring them both face-to-face with the possibility of the Lord's calling Brother Plinio for definite Christian work.

The job in Rio was not a success in that Sr. Plinio couldn't fulfil the obligations of his job without violating his Christian principles. He is the one who can tell the story; but a main point is that on a trip back to Victoria he talked with the missionary, Dr. Terry, who offered him colportage work. This had been considered before but none of us saw the possibility of his supporting his family in that way. But he was now at the point where he clearly saw the Lord's hand giving him the work and he started out on faith. He is the one who should enter here with the thrilling stories of his travels, selling Bibles, New Testaments, Gospels, books and giving out tracts, preaching and telling the story of salvation "to every creature".

What about his family? When I left Brazil for my furlough they were staying with his mother. He hadn't yet been able to reestablish their home in his own little house but his wife was attending First Baptist Church regularly. One day as we walked along the street I discussed her baptism. The two girls thought they might be baptized before their mother. One of the pieces of good news during these furlough months has been that Dona Daura did follow her Lord in baptism.

"From merchant to colporter"! Did he go backward or forward? He doesn't have his business any more, he doesn't have his nice furniture, he doesn't even have an adequate salary. Perhaps during eternity the souls to which he gave the Word of God can answer that question: "Did he go backward or forward?"

—Miss Edith West, Brazil

NEEDS of ARIZONA INDIANS

APRIL 19th, 1942, was a great day for the First Pima Baptist Church of Sacaton, Arizona, because God had answered their prayers in behalf of the Papago Indians. They had prayed long and earnestly. For the past three years the Papagos have been remembered by the Pimas in each prayer offered and, on the above date, two leading Papago Indians of Sells, Arizona, were baptized, and twenty-eight of their friends and relatives came in a truck the 110 miles to witness it. There were many tears of joy when the hand of church fellowship was being given. In July five more came for baptism.

On August 7th, the first Papago Baptist Church was organized at Sells. A truck load from Sacaton and Casa Blanca churches attended the organization, along with many white people from Casa Grande, Phoenix, Glendale and Tucson. Dr. H. A. Zimmerman, our state secretary, was moderator. It was a service long to be remembered by all who attended. Tears of joy and gratitude to God were evident. The church was organized with seven charter members. At the close of the service it was announced that a Baptist church in Buffalo, South Carolina, was giving \$500 for a chapel building for the new church, which called for more rejoicing.

We need a good missionary couple for this field, as it is so far from us that we cannot give it the attention it needs. It is also true that many other Baptist churches could be established on this Reservation, which has a population of 5,500. Many of the villages are still heathen, but the people will listen to the Gospel and will respond to its appeal.

There is one village which is located near the Mexican border which will not permit white people or Indians to enter if they speak the English language. There is a shrine located half way between two villages on the Reservation, where people gather every fourth year with gifts of food and other things to

sacrifice in memory of four orphan children who many years ago were offered up as a sacrifice to stop the flow of a spring which their medicine men said would drown all the people if it continued to flow. They took two boys and two girls who did not have parents to protect them, dressed them up for the occasion, put them in the spring and piled rocks in on top of them. The Indians in these two villages say they can hear these children laughing and playing just before a rain. The people in these two villages have what they call wine feasts, at which they pray for rain or sing what they call a rain song. The wine is made of cactus fruit and makes them very drunk; of course it does not bring rain. If these people could hear the Gospel, all this would change.

For over a year we have been working with Maricopa Indians, who are located on Salt River six miles north of Mesa, Arizona. They are greatly interested in the Gospel; we have some conversions among them and rejoice in their interest in having a church. Maricopa Indians are much more heathen than the Pimas. They still have their medicine men and cremate their dead in a very crude manner. They burn the house in which the deceased lived and cut all trees he planted. After becoming Christian, all these old customs are given up. We need help for these Indians and a missionary to work among them.

We have a Mission on what is called Salt River Reservation among the Pima Indians, 45 miles from Sacaton. We have had some professions of faith and great interest manifested. We need help for this community and a missionary.

There are 53,000 Indians in Arizona with only four S.B.C. missionaries. All these people are anxious to hear the Gospel, and many of them are sending out calls to the missionaries to come and give them the Gospel. We are in constant need of money for evangelistic work among the Indians of all tribes. We are also in need of two pianos, one for Casa Blanca church and one for the new Papago church. — Mrs. C. F. Frazier, Arizona

UNPRECEDENTED FINANCIAL GAINS in 1942

NEVER before has Woman's Missionary Union given as it did in 1942. The financial record as set forth on page 36 shows the marvelous total of \$3,791,755.07, which was a gain for the year of \$505,503.34. It is also exceptionally gratifying that the gain was made by almost every interest represented in the report. In thanking all W.M.U. members, there is also felt the deep gratitude toward "the Giver of every good and perfect gift!"

APPRECIATION for ALL RACES

A consideration of the following statements quoted from a recent report on the work of the Rockefeller Foundation should cause every Christian to pause and ask—"Is my devotion to the cause of Christ, which has the highest welfare of mankind at heart, such that I am available to serve the race of men, regardless of nation or color, regardless of inhibition or prejudice? . . . Whether we wish it or not, an indelible pattern of unity has been woven into the society of mankind. There is not an area of activity in which this cannot be illustrated. . . . An American soldier wounded on the battlefield of the Far East owes his life to the Japanese scientist who isolated the bacillus of tetanus. A Russian soldier saved by a blood transfusion is indebted to an Austrian. A Dutch marine in the East Indies is protected from malaria because of the experiments of an Italian. A British aviator escapes death from a surgical infection because of a Frenchman, and a German elaborated a new technique. . . . Our children from birth to death are surrounded by an invisible host—the spirits of men who never thought in terms of flags or boundary lines and who never served a lesser loyalty than the welfare of mankind. The best that every individual group has produced anywhere in the world has always been available to serve the race of men, regardless of race or color". The healing of the nations awaits our obedience to the commands of the Great Physician.—*Mrs. W. C. James, Va.*

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.



SCENES of W.M.U. TRAINING SCHOOL
WEST COURT REAR CHAPEL

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

Baptist Temple and Temple University, Philadelphia, are this year celebrating the 100th anniversary of the birth of Russell Hugh Conwell, former pastor of the Baptist Temple and founder of Temple University. Of him the *Christian Herald* says: "Russell Hugh Conwell was the father of higher education for poor boys and girls in America. He established the principle of night school for workers and he sent those in training for professions to those night schools. There are thousands living among us today who remember his famous lecture, 'Acres of Diamonds,' with the proceeds from which and from other extra pulpit activities he raised eleven million dollars to help boys and girls through school, built a church, three hospitals and Temple University. With practically nothing in material wealth left behind, Dr. Conwell (the penniless millionaire) lives on down the years in the lives of the countless thousands he sent to school".

Who in all America is not familiar with the name Hershey and who does not know the taste of Hershey's chocolate? And yet we wonder how many know that there are hundreds, yea thousands, of men in America today who owe their success and happiness to Milton S. Hershey, the "Chocolate King". Janet Jackson in the *Christian Herald* tells of how when a small boy Mr. Hershey said to his mother, a devoted Christian: "I betcha, Mother, when I make a million, trillion, billion dollars, I'll take care of some poor little boys". When the Hershey millions began to pile up he did just that. Today more than a thousand boys are being fed, clothed and educated in a home they love as the Hershey Industrial School endowed by Mr. Hershey for orphan boys. The requirements for entrance are: "Boys from 6 to 11—sound physically, morally, mentally and lacking any relatives able to support them". When the boy graduates at eighteen he is a craftsman. The school is non-sectarian, but moral and religious training is stressed. Bible reading and Christian teaching are also insisted upon. Those who have gone out hold responsible positions and many are famous public figures.

Thirty-eight years ago Mary McLeod Bethune, a Negro woman, with the love of God in her heart and with a great desire to see the young girls of her race have the opportunities of a Christian education and with but little else than a conquering faith, established at Daytona Beach, Florida, a school for girls which is now known as Bethune-Cookman College and is one of the first in the south for the education of Negroes. Mrs. Bethune has recently resigned from the presidency and James A. Colston of Ballard School in Macon, Georgia, will succeed her.

From China comes the information that some 15,000 university students have been enrolled this year in Christian colleges. There are thousands of applications where only hundreds can be admitted. This comes, we are told, out of the conviction of the Chinese government that "we need trained men more than cannon-fodder".

Says J. Campbell White: "Half of America's youth are involuntary agnostics. They do not know the truth about God because they have never been taught. The church people alone could pay the cost of religious instruction and have enough left out of what they are now compelled to spend for crime to multiply the entire work of the church fourfold".

The New Hampshire legislature has a bill before it to permit children in public schools to be excused from school one hour each week for religious instruction.—It is reported that in New York city 100,000 children have been receiving instruction in what is known as "released time schools".—A report from the North Carolina Council of Churches shows that elective courses in Bible are now being offered in seventy communities in the state and reach more than 19,500 students each week.—A survey last year revealed that ninety-two public school systems in thirty-four states gave Bible courses with credits and 140 others conducted them without credits.

RECORD of CONTRIBUTIONS

January 1 to December 31, 1942

WOMAN'S MISSIONARY UNION, AUXILIARY to S.B.C., COMPILED by W.M.U. TREASURER

STATES	Reported by State Treasurers as Having Been Contributed by W.M.U. Members						Received by W.M.U. Treasurer			Total
	Southwide Debt Paying Campaign	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	W.M.U. Training School		Special Gifts	
							State App't Training School	Scholarship Fund		
Alabama.....	\$ 15,879.39	\$ 43,052.85	\$ 20,904.94	\$ 3,533.25	\$ 36,225.69	\$ 64,663.82	\$ 1,200.00	\$ 400.00	\$ 564.41	\$ 186,424.35
Arizona.....	462.47	687.86	491.00	46.11	113.09	2,464.86	37.35	25.50	12.00	4,340.24
Arkansas.....	9,650.34	23,245.52	10,578.98	920.06	8,875.02	48,553.44	715.92	333.00	164.78	103,037.06
Dist. of Col.....	915.30	3,295.36†	691.45†		352.50†	2,012.21	135.00	250.00	2.00	7,653.82
Florida.....	16,126.47	32,324.67	14,341.23	2,690.92	12,307.21	50,645.62	500.00	200.00	1,574.33	130,710.45
Georgia.....	40,001.46	45,406.80	19,972.26	66.13	767.70	191,123.17	3,063.89	1,500.00	1,179.00	303,080.41
Illinois.....	4,523.68	15,125.82	7,358.64	2,130.72	5,221.66	31,043.49	344.28		39.90	65,788.19
Kentucky.....	15,679.61	57,527.85	36,313.58	6,657.22	33,565.38	79,121.68	2,016.30	999.38	693.13	232,574.13
Louisiana.....	8,300.09	26,320.13	14,962.37	1,376.11	7,442.50	61,047.73	300.00		255.30	120,004.23
Maryland.....	5,340.21	8,821.32	4,433.76	661.18	1,322.35	31,695.04	175.00		46.00	52,494.86
Mississippi.....	7,623.19	42,124.22	22,082.91	2,063.17	16,857.30	81,301.34	1,400.00	800.00	152.00	174,404.13
Missouri.....	19,850.93	34,324.87	17,115.35	2,120.72	16,306.61	58,061.38	1,560.00	1,350.00	242.34	150,932.20
New Mexico.....	2,518.16	5,808.88	2,276.33	187.60	1,481.44	13,136.54	70.00		111.94	25,590.89
North Carolina.....	25,013.58	101,393.47	41,470.36	8,467.01	13,600.41	194,279.83	1,700.00	1,470.00	502.00	387,896.66
Oklahoma.....	21,096.00	32,576.47	16,777.62	1,326.91	9,900.86	46,955.01	1,200.00	100.00	608.00	150,540.87
South Carolina.....	15,907.27	76,915.83	33,165.86	7,950.96	34,378.09	84,019.06	1,200.00	50.00*	262.93	253,750.00
Tennessee.....	13,882.07	69,669.60	37,050.22	8,169.46	49,765.82	77,421.29	1,500.00	700.00	733.77	258,892.23
Texas.....	37,715.44	200,995.50	59,797.82	20,480.88	108,724.94	296,033.77	1,200.00	400.00	701.28	726,049.63
Virginia.....	29,998.27	140,082.90	58,653.30	13,560.88	66,242.81	145,363.29	1,000.00	195.00	19.34	455,124.79
Miscellaneous.....	62.00	1,484.78	290.00						629.15	2,465.93
Total Contributions	\$290,545.93	\$981,184.70	\$418,727.98	\$82,418.29	\$423,451.38	\$1,558,942.57*	\$19,317.74	\$8,672.88	\$8,493.60	\$3,791,755.07

*This amount includes \$222,863.77 paid toward state debts of the following states: Ala. \$14,727.31; Fla. \$6,083.16; Ky. \$15,434.82; La. \$8,300.00; Miss. \$37,642.62; New Mex. \$791.00; N. C. \$96,594.62; Tenn. \$13,433.88; Va. \$29,856.27.

†The District of Columbia also contributed a duplicate amount through the Northern Baptist Convention.