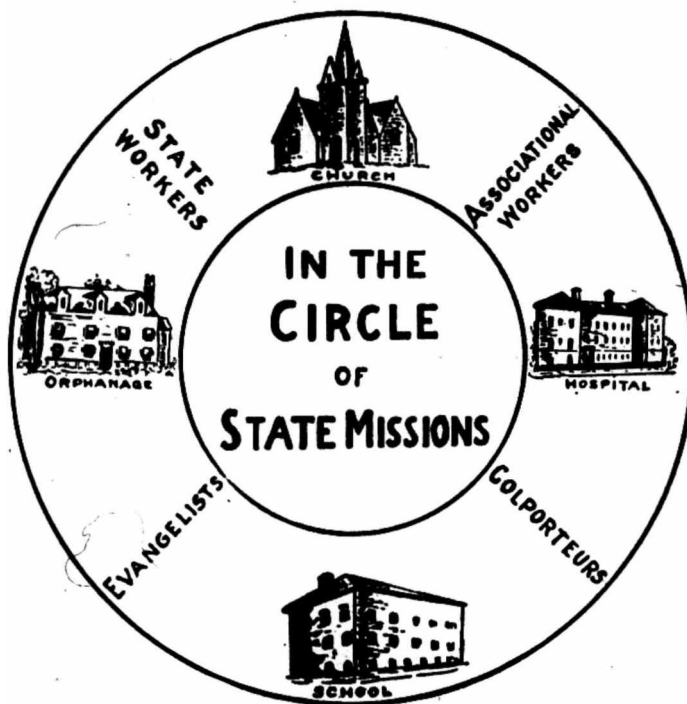


Royal Service

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Jesus said: "Ye shall be My witnesses
. . . . in Judea" (our states)!—Acts 1:8
Marching Orders for the Witnesses!!

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Royal Service

PUBLISHED MONTHLY by WOMAN'S MISSIONARY UNION

AUXILIARY to SOUTHERN BAPTIST CONVENTION

1111 Comer Bldg., Birmingham 3, Ala.

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

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

SUBSCRIPTION-RATES: 50 CENTS PER YEAR, SINGLE COPY 8 CENTS

Please remit by money-order. Do not send stamps unless unavoidable.

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Please renew as soon as the clock strikes. See directions at top of this page.

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Editorial

An APPRECIATION

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

WITH the announcement by the Southern Baptist Theological Seminary of the retirement of two of its distinguished and highly influential professors there comes to Woman's Missionary Union members a note of sadness, mingled with profound gratitude for the incomparable contribution these two have made to the life of the Union. This was rendered more especially through their services to Woman's Missionary Union Training School, as teachers of its students and to the administrators as members of its Advisory Board.

To Dr. John R. Sampey, wonderful teacher through long years and as president of the Seminary, the Union is indebted for his wisdom and vision and for his unflinching sympathy and readiness to offer counsel in whatever problems or plans were presented to him. The administration of the Training School has always depended upon the counsel of the president of the Seminary, and in Dr. Sampey we have had an understanding and wise counselor. To him more than any other we are indebted for the admonition to keep a large vision in planning for the erection of the new building for the School. When conservatism and care for economy would have led to smaller plans it was he who commended the far look into the future and the expanding life of the School in service to the denomination and the Kingdom. In teaching he found one of his chief joys. He testifies to rare delight in finding in travels to mission fields young women who were former members of his classes, serving most efficiently and happily. Similarly in home fields, in W.M.U. leadership and all phases of denominational life there are women who have been strengthened and helped for their life-tasks because of his teaching. His is an abiding influence.

The very mention of the name of Dr. W. O. Carver is attended by depths of emotion as the severing of this tie is contemplated, since through it he has made so large a contribution to the missionary life of the denomination. His ready sympathy, his understanding and his wise helpfulness—in every situation, in problems simple or grave, in plans for expansion and enlargement—have linked him inseparably with such contributions as Woman's Missionary Union has made to the cause of missions. It was he who presented the report of the Union to the Southern Baptist Convention when upon its twenty-fifth anniversary it was first recognized as a part of the Convention. He is the only teacher who has taught in his classes each of the approximately twenty-two hundred young women who have attended the Training School; how far this influence has extended can be measured only by the consecrated lives of this host and the touch of their minds and hearts on other lives. He patiently gave much time to consideration of plans for the new building.

In informing the School's Board of Trustees of his retirement from the faculty of the Seminary he wrote characteristically. The following paragraphs we would share with you who love and honor this great teacher-preacher:

(Concluded on Page 34)

For a Debtless Denomination

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

Could any one think of "quitting"
Or even slowing down in service or gifts
Until ALL southwide Baptist debts are paid?
Not we!—we members of Woman's Missionary Union!
There are our two great Theological Seminaries and Baptist Bible Institute:

Of all southern Baptist institutions and agencies
None excel them in value to our denominational life.

Most of our preachers have been educated in these great schools.
Equally fine have they been as training centers for our missionaries.

In carrying out the Great Commission, "healing" has a place.
New Orleans, that teeming city, with its large foreign population,

For so long under the sway of sin and superstition,
Offered unusual opportunities for the ministry of a Baptist hospital.
Right well has that hospital served God and humanity.
There are other Convention obligations amounting to \$259,818.36. (June 1st)
You and I will not quit till the last dollar is paid.

There is just pride in our hearts because
Honor, Baptist honor, is being sustained one hundred per cent.
Redeemed in full, will be every financial obligation.
Every former doubtful creditor is now
Enthusiastic in the praise of Baptist credit and honesty.

And there are other reasons why we will be faithful to the end.
Nearing the goal are we. Those who have helped bear the load these years
Deserve to be in the crowd when the victory song is raised.

Then, over and above all other reasons,
It would disappoint our Lord if we fail Him now.
Long ago should these debts have been paid. (Shame upon us!)
Love divine has stood between us and justice.

Victory is never reached over a royal road. It implies conquest.
If this victory is speedily won, we must:
CONCENTRATE; CONSECRATE; COOPERATE; CONSUMMATE.
Therefore, beloved, let us sound out the word,
On all occasions and to all people:
"Remember, Woman's Missionary Union is in to the finish!"
Yours for a Debtless Denomination!

Margaret Fund

Applications for scholarships should be sent to the treasurer, Mrs. W. J. Cox, 235 Patterson, Memphis 11, Tenn.

WINNER of ELIZABETH LOWNDES SCHOLARSHIP AWARD



Albert Brown Craighead is the seventh recipient of the Elizabeth Lowndes Scholarship award which is granted annually to the senior who has made the highest scholastic rating for the three previous years and who is outstanding in character and leadership. Albert was born in Bucharest, Rumania, August 12, 1922, and is the son of Rev. and Mrs. W. E. Craighead, southern Baptist missionaries in Rumania. In 1920 they went out to Russia but were unable to enter that country; so for twenty years they worked among some three million Russians in Rumania.

In September 1940 Albert entered Carson Newman College, Jefferson City, Tennessee, where he will graduate in November, 1943. For three years he has carried a heavy course in Bible, Greek, Latin, English and allied courses while specializing in music. In spite of his enviable academic record, he has found time for service in several religious fields and many extra curricular college activities. He has served as president of the Missionary Volunteer Band, president of Philomathean

Literary Society, vice-president of the junior class and recently won the coveted Greek medal for his excellence in that language. His work in the ministerial field included street preaching, cottage prayer meetings and Bible teaching in the Negro school. Albert was always happy to appear on W.M.U. programs and has filled pulpits in Knoxville and many other east Tennessee towns. He spent his summers in state W.M.U. young people's camps in Mississippi, Illinois and Arkansas.

For a year Albert was a student in the old and famous Herriot School in Edinburg, Scotland, because war conditions in nearby prostrate Poland caused Mr. Craighead to take his family to Scotland for safety, he returning to his work in Rumania. While in school there, Edinburg was bombed intermittently and the classes had to be carried on in air raid shelters. The students constantly carried gas masks, but the school work went on. Thus, Albert's induction into the U. S. Naval Reserve immediately upon his graduation in November is not his first experience in war.

As a child in Rumania, his mother read to him God's promise to make Abra-

(Concluded on Page 34)

Community Missions

Miss Mary Christian, Southwide Chairman of Community Missions

FOSTERING a NEGRO SUNSHINE BAND

"H OW I do wish that I could have been a missionary and served my Master on some foreign field or even on the home mission field!"

Have you ever had such a longing in your heart? We think, "How wonderful it must be to tell people of other lands or other nationalities of our Savior and His love", forgetting that there are some in our own community who need to know Him as a personal Savior. All around us are men and women, boys and girls, who are as surely lost as those in other lands who have never even heard the name of Jesus. We call work among people in our own midst "community missions", and in such ministering we find a great missionary opportunity.

May I tell you of my experience in working with the Negro children of my town? Over a year ago, while I was serving as Sunbeam leader in my own W.M.U., there came to me a desire to organize a Sunbeam Band for the colored children. I felt that this desire was a divine leading and that God was promising His help.

Realizing that the cooperation of the colored pastor would help to make the organization a greater success, I discussed it with him and he willingly pledged his support. We arranged a day of meeting, which he announced in the morning church service. At this first meeting there were forty people present, about half being men and women who came "to see what it was all about". We welcome visitors but have on our roll only the children between the ages of 5 and 12 years. Sunshine Band members, according to their

manual, should be from 5 to 9 years of age, but we have included this older group because there are no other missionary organizations for young people in their church.

The manual and other literature was obtained from the national young people's director, Mrs. Lethia Craig, 20 Boulevard, N.E., Atlanta, Ga. She has been most cooperative. The price of the Sunshine Band Manual is 20c, and in it we find the Sunshine song, the watchword and other helpful material.

We have our meetings the third Sunday afternoon in each month in their church, the average attendance being 21. Occasionally, on some other afternoon, we have a social on the church grounds.

When the band was organized, we hoped to get a leader from among their women, since one of the aims of their Convention is to develop leadership. We have not yet succeeded in getting this leader, but they have conscientious and intelligent W.M.S. officers, who show good possibilities of future leadership.

Through our programs we not only try to create within the hearts of the children a missionary spirit and a love for God and the church, but we also try to win them to Christ and help them build stronger characters. I have saved all *World Comrades* for the last four years, so I choose a subject and, with material selected from these magazines and other available sources, prepare a program that I feel will meet the needs of the children. One of their W.M.S. officers takes the program and makes assignments to various members, because they enjoy having a part on a program.

(Concluded on Page 28)

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 6, Ky.

NEW MEXICO MEMORIALS

DOORWAYS to the Training School are interesting and inviting and there are many of them. Two of the five opening on the front court have specific relationship to the Fannie E. S. Heck Memorial Chapel, and it is these two that have been chosen as the New Mexico memorials. The main chapel entrance opens on the corridor leading to the chapel. Not only do visitors use this doorway as they come to public functions but students use it a great deal as they go out to Seminary classes. It is near the Training School classrooms and saves a moment of time for those who must rush from one class to another. The other doorway is the south entrance to the chapel located near the front of the chapel and used more as an exit than an entrance. This doorway has the distinction of having the cornerstone on its right. At the left is a pink dogwood, its green foliage standing out sharply against the red brick of the building and the white framed doorway.

NORTH CAROLINA MEMORIAL

On the northeast corner of the ground-floor of the new building is the library. The unit includes a reading room, periodical room, stack room and work room. The windows from the reading room command impressive views of the north campus and the Seminary campus. Nearer at hand one can enjoy the lower level of the Armstrong Terrace and the artistic planting of pine trees and a variety of shrubbery immediately around the building. Here, however, the major interest should center on the inside where so much important work is done by the students. The equipment is adequate at present with room for enlargement as the need arises.

The W.M.U. of North Carolina built and equipped this part of the building in honor of Mrs. Wesley N. Jones, a pioneer in organized woman's work in the Southern Baptist Convention. She was the first corresponding secretary of the North Carolina W.M.U., elected in 1886 at the organization of the Central Committee. From 1916 to 1936 she served as the president of the W.M.U. of the state and the vice-president of the southern W.M.U. She was signally honored at the Golden Jubilee in Richmond in 1938 when she was presented with a W.M.U. pin set with a diamond in recognition of her active participation in the work of the Union for fifty-two years. Mrs. Jones is a woman of broad education and wide reading. A friend says of her: "Her father gave careful training to her naturally fine mind. He impressed her with the importance of clear thinking and quick, sure decisions. These traits have been wonderful assets in her years of leadership and have made all associated with her marvel at her immediate grasp of a subject, her accurate insight and wise judgment. Her range of reading has covered all subjects: fiction, poetry, history, biography, travel, philosophy and science. Her chief reading and deepest study have been the Bible. . . . She has hidden it in her heart". It is fitting, therefore, that the library was chosen to honor one of the greatest students among southern Baptist women. Her life and example should lead students at the Training School to despise mediocre work.

Book Reviews

Miss Willie Jean Stewart, Tennessee

RM of the CARIBBEAN: Carol McAfee Morgan; Friendship Press, New York, 1942; Pages 182; Boards \$1, Paper 60c

THERE are poetry and romance in the very names of the eleven small nations which form the rim of the Caribbean. Yet, as is always true, there is more of deprivation and want than of romance in each of these lands. There is spiritual as well as economic need, and there are few educational advantages for the masses.

As in these lands, so in this book! Mrs. Morgan has spent many years as missionary in Puerto Rico and in the Dominican Republic. She visited each of the other nine countries in preparation for this study. In her book she shares with us some revealing experiences which came to her in each country; she pictures each situation as she found it. Her story is interesting and moving. She leaves one with a definite feeling of friendliness and appreciation toward all these Latin American peoples.

A CHRISTIAN IMPERATIVE: Roswell P. Barnes, New York, Friendship Press; Pages 196; Price 60c and \$1

THIS book does not come under the head of light reading, nor does it commend itself for use in a one-day session of a large popular class. Its appeal is to persons of thoughtful mind and wide interests, who will devote to it real study and several sessions of informed discussion. To such individuals and groups it should prove a stimulating and rewarding study.

"For us as Christians", writes the author, "international problems are not a matter of optional interest, to be taken or left as we choose. They do not lie on the margin of the church's responsibility but at its center. The problem of world order is for Christians an imperative".

tion toward all these Latin American peoples.

Although southern Baptists have work only in Cuba and Panama of these Caribbean countries, various other denominations have made beginnings in each of the other lands. Most of this work is small—a mere token of what it might be if all the denominations could go into it more adequately. Nevertheless, this evangelical witness is the brightest spot in each picture and an earnest of the abundant harvest ready for reaping when it becomes possible to send more workers into these fields.

The book was planned with young people in mind. However, we believe that our women's societies will thoroughly enjoy it and will profit from its study. (See on page 10 suggestions for teaching this book.)

In developing this thesis, he looks at the world chaos, which Christians must face, and tries to see what is wrong and what is needed to correct it and to relate the Christian and the Christian churches to these corrective processes. In the Christian missionary enterprise and in its world-wide fellowship in midst of estrangement, Doctor Barnes finds an illustration of the world interest and solidarity, of the sense of social responsibility and of the exchange of values and insights which alone hold promise of a better world order. He is strongly convinced that world-wide selfishness and apathy cannot be overcome by mere human effort but will yield only to

Christ. He calls on the churches to help the world not only by Christian preaching but by Christian deed, that its problems may be solved in a truly Christian way. (See teaching suggestions on pages 11-12 of this magazine.)

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

For Studying the Book

RIM of the CARIBBEAN by Carol McAfee Morgan

MRS. W. A. BELL, mission study chairman of Mississippi W.M.U., offers the following suggestions:

Supplementary Material—Magazines and newspapers have news almost daily concerning this strategic area.

Large map of Caribbean area. Books listed by author. "Discussion and Program Suggestions for Seniors on Latin America", Maud Upton, a guide prepared especially for use with "Rim of the Caribbean". "Cuba—Leader's Resource Book", Una Roberts Lawrence. "The Victory That Overcometh" (1942 Report of the Foreign Mission Board). Flags of countries studied.

Devotional Periods—Plan for appropriate Scripture, songs and objects for prayer for each session.

SESSION I—Chapters I, II, III

Introduce with a map-study of the Caribbean area. Conduct a history class, using the questions that follow. Discuss several factors that have aided the spirit of friendliness and understanding that is growing today in many communities of the Americas.

When and by whom were the West Indies discovered?

Tell something of Santo Domingo, now Ciudad Trujillo.

Why were slaves imported from Africa?

Why can't the English-speaking race condemn severely the Spanish-speaking race for this importation?

Tell of the beginnings of colonies in Central America which now form the six independent republics.

Who were the Spanish aristocrats who flocked to the new world and founded the stock and social order that yet predominate in most of Latin America?

Tell of the classes of people that developed in the social order.

What part did the Roman Catholic church play in Latin America?

Who has contributed in a great way to the spread of religious liberty and advance in Christian influence throughout the Caribbean area in the past forty years?

What difficulties faced the missionaries in Central America?

What of the future?

What distressing conditions of the people do we find in districts still unreached by Christian missionaries?

What do you think of the words of the eminent Puerto Rican judge: "The greatest thing North America ever sent us is her religion"?

Bring out reasons for the important role the West Indies hold in today's history.

Describe the people of these islands, their habits and living conditions.

What effect is the defense program of the United States having on these islands?

Why has there been a greater advance of evangelical missions in the West Indies than in Central America?

Who exemplified in the West Indies the spirit of Christ long before there was a "Good Neighbor Policy"?

Why is the third chapter so named?

Tell the story of Domingo Marrero.

Discuss the problem of feeding the people of Puerto Rico.

Discuss the development of evangelical churches in Puerto Rico.

Discuss the part the mission schools have contributed.

Discuss the ministry of healing fostered by the evangelical group.

What is the one thing that will bring the life abundant to Puerto Rico?
Why did Uncle Sam pay twenty-five million dollars to Denmark for the Virgin Islands?
Describe the people.
What forward step in religious education was accomplished in St. Thomas?

SESSION II—Chapters IV, V, VI

Radio Hour

Announcer: "Radio Station H I N, presenting 'The Evangelical Hour' of the First Evangelical Church, Ciudad Trujillo. The young people's choir will sing 'All Hail the Power'."

*Reverend Enrique Rivera will tell of the Dominican Republic and the progress of protestantism there."

"Today we have a visitor from Haiti, Missionary McConnell who will bring a message of the advance of evangelicals among the people of the 'two-language' nation of Haiti. Haiti—the very word—conjures up a picture of voodooism."

"Our next speaker will be Dr. M. N. McCall broadcasting from station C U B A, Havana, Cuba. He will tell us something of Cuba and the progress of missions there". (Include progress of southern Baptist work.)

SESSION III—Chapters VII, VIII, IX, X

Word-pictures of Panama, Costa Rico and Nicaragua

Assign these three countries to three different people. Let the teacher give the material in Chapter VII pertaining to these countries for an introduction as each speaker is announced.

SESSION IV—Chapters VII, XI, XII, XIII

Conversation

Have three women who supposedly have just returned from a trip—one from Honduras, one from El Salvador and one from Guatemala—tell of their trips, using snapshots, maps and curios which have been collected. Chapter VII has information pertaining to each of these countries.

SESSION V—Chapter XIV

Impersonation

Have large map in view. Have eleven women, each to represent one of the countries studied, present material in Chapter XIV—"Table of Populations, Areas and Illiteracy" and any outside material suitable to show that we are our brother's keeper. Present needs and pause for prayer that these needs be met. Each should wear the name of the country she impersonates. As each speaker finishes have her pin the flag of her country on the map. As a climax let the leader place a large Christian flag in the midst of the map, showing the desire of Christ to become a brother to every person in each of these Latin American countries.

For Studying the Book

by Rowell P. Barnes

A CHRISTIAN IMPERATIVE

Mrs. Eugene E. Steele, mission study chairman of Georgia W.M.U., offers the following suggestions:

This book is for study by groups that have done intensive mission study. "A Christian Imperative" is a timely book. Let the teacher ask herself: "What message does this book have for me as an individual, as a teacher? What objectives shall I have in my teaching?" The wise teacher who "reads the signs of the time" will not lose this opportunity to stir up real thinking.

The Aim: To show that as a Christian one has a definite responsibility for world order and a definite obligation to all the people of the world.

Preparation: Print chapter outlines on poster-paper and fasten together with clips or adhesive tape; this will give a book-effect. As each chapter is studied open your

large poster-book and call attention to the outline. Current events from the radio, daily press and religious journals will be most helpful. Appoint a Findings Committee that will list findings on blackboard or mimeograph a copy for each member of the class.

Begin each study period with a devotional talk. Theme: Stewardship; emphasize the different phases of stewardship.

To help create a favorable atmosphere have the class-room decorated with flags of the various nations of the world; be sure to have the Christian flag in a prominent place. Use a large well lighted cross in the center of the rostrum or teacher's platform; at the foot of the cross place a large globe of the world.

Posters: To announce the class, draw on poster-paper the two hemispheres connecting them with a cross. At the top print the great commission in abbreviated form; at bottom print: Class in "A Christian Imperative"—Teacher.....Date.....Place.....

Use felt-o-graph board and develop this poster as the book is studied. In center place a large picture of a church and place around the church pictures of a hospital, orphanage, college, seminary, foreign and home mission scenes etc.

To introduce the study use the prologue as follows: Have a number of ladies dressed to represent the different nationalities. Let them form a semicircle around the cross as an unseen reader reads the Prologue: The Spirit of the Early Christians.

Chapter I: Chaos—Christians Must Face It!

Present this chapter in the form of a circle program. Be sure to include all the big headline news from the daily press in the beginning of the discussion. In concluding the study stress "The Sinicity of Christians at Stake" (page 20). Close the discussion by having some one tell briefly why the hymn "In the Cross of Christ I Glory" was written. Have all to stand and sing this hymn.

Chapter II What Is Wrong?

Present these two chapters as one. Use the discussion method. To make the discussion profitable make a few special assignments well in advance of class. The teacher will guide the discussion so as to bring in the material from the book. As the discussion develops as to "What Is Wrong" and "What Is Needed", list on the board some of the main points. In a third column on the board list what the class can do to meet some of the needs.

Chapter IV: The Missionary Enterprise and World Order

Begin this chapter with two scenes on the rostrum: one, Agnes Brown window shopping; the other, the twelve year old Sumatra boy. Behind the curtain have reader to read, beginning with "On a Saturday" etc. (page 71 through first paragraph on page 72). Make two special assignments for the remainder of the chapter. (1) Types of mission work done on the various foreign fields by the different denominations. (2) Name the different countries and types of mission work done by southern Baptists.

Chapter V: The Ecumenical Movement and World Order

The teacher will announce that she has a special treat for the class, that she has secured as speakers several who were delegates to the various Ecumenical Conferences. The teacher then will introduce one "delegate" at a time who will tell about the conference she attended. Be sure to use enthusiastic speakers that will be able to present the material effectively in first person.

Chapter VI: The Church as Leaven in National Policy

Use the lecture method to present this chapter. After the lecture give a short True-False Test on facts emphasized in lecture.

Chapter VII: The World Problem in the Local Community

In preparation read, "Guide to Community Missions" by Lawrence and Davis. Take a census of local community. Tabulate findings. Combine the community facts and chapter facts. Present as playlet.

Chapter VIII: The Christian Way

Present this chapter as a round-table discussion. During the discussion have a pupil dressed in long black robe, with black scarf tied around head. In pupil's hand have large banner with word "Totalitarianism" written on it. Have pupil to walk around the group and seek to interfere. Make enough typewritten copies of "The Doctrine of Fascism" (pages 171-172) for each member of the class.

(Concluded on Page 28)

Calendar of Prayer

September, 1943

Mrs. W. C. Henderson, Arizona

MISSIONS and those who labor for them gain dignity from the earthly company who have lived and died for the cause. Who would not lift his head to be remembered with those nameless "others of whom the world was not worthy", as revealed in the eleventh chapter of Hebrews, the hero-roll of the Old Testament?—*Fannie E. S. Heck* by Mrs. W. C. James

1—WEDNESDAY

Dr. and Mrs. R. E. Beddie, Dr. W. L. Wallace, medical-evangelistic work, Weichow, China.
Peace, peace be unto thee, and peace be to thine helpers: for thy God helpeth thee.—I Chron. 12:18

2—THURSDAY

Rev. and Mrs. N. Garcia, Guanajay, Cuba, evangelistic work. Also Raul and Gertrudis Rodriguez, Margaret Ford students. Blessed are they that dwell in Thy house.—Psa. 84:4

3—FRIDAY

Rev. and Mrs. T. B. Stover, publication-evangelistic work, Rio de Janeiro, Brazil.
Rev. and Mrs. S. L. Watson, educational-evangelistic work, Petropolis, Brazil.
A wise man is strong; yea, a man of knowledge increaseth strength.—Prov. 24:5

4—SATURDAY

Rev. and Mrs. P. A. Carranza, evangelistic work among Mexicans, San Antonio, Texas.
Blessed is the man that trusteth in the Lord, and whose hope the Lord is.—Jer. 17:7

5—SUNDAY

That students entering colleges and universities may honor God in all their ways.
A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.—Prov. 22:1

6—MONDAY

That justice and kindness shall prevail in all labor relations.
Be kindly affectioned one to another with brotherly love.—Rom. 12:10

7—TUESDAY

Mrs. Neale Young, Ed., Mrs. Minnie Vivian Nowell, Rev. C. W. Knight, Ogbomoso, Nigeria, educational-evangelistic work.
In which hath begun a good work in you will perform it until the day of Jesus Christ.—Phil. 1:6

8—WEDNESDAY

Rev. and Mrs. C. Napoli, Mrs. A. O. Van Benckhoven Jr., evangelistic work among Italians, Kansas City, Mo.
The Spirit itself maketh intercession for us with groanings which cannot be uttered.—Rom. 8:26

9—THURSDAY

Baptist believers in Italy.
God hath not cast away His people which He foreknew.—Rom. 11:2

10—FRIDAY

Rev. and Mrs. T. B. Hawkins, Romcio, ex-Rev. and Mrs. Z. P. Freeman, Tucuman, Argentina, evangelistic work; also Louise Freeman, Margaret Ford student.
Ye shall observe to do therefore, as the Lord your God hath commanded you.—Deut. 5:37

11—SATURDAY

Rev. C. D. Hubert, Rev. L. O. Lewis, Rev. J. D. Tyms, educational-evangelistic work among their own Negro race, Atlanta, Ga.
Speak thou the things that become sound doctrine.—Titus 2:1

12—SUNDAY

Dr. and Mrs. A. Y. Napier, China, Dr. R. E. Pettigrew, Brazil, emeritus missionaries.
God giveth to a man, that is good in His sight, wisdom and knowledge and joy.—Ecc. 2:26

13—MONDAY

Mrs. Martha Funks, evangelistic work, Misere (Florence) and Jane Lick, educational-evangelistic work, Hwangshien, China.
Behold, O God, our shield, and look upon the face of Thine anointed.—Psa. 34:9

Calendar of Prayer for September

14—TUESDAY

Rev. and Mrs. H. E. Fowler, Dallas, Tex., Rev. and Mrs. T. Stanfill, Little Rock, Ark., evangelistic work in special city missions.
Let your heart, therefore, be perfect with the Lord.—1 Kings 8:61

15—WEDNESDAY

Rev. and Mrs. W. H. Bryant, Temuco, Dr. and Mrs. L. D. Wood, Santiago, Chile, evangelistic work.
I rejoice at Thy Word as one that findeth great spoil.—Psa. 119:162

16—THURSDAY

Rev. and Mrs. E. Finn, Cardeas, Rev. A. Pinelo, Candelaria, Cuba, evangelistic work.
Happy is that people whose God is the Lord.—Psa. 144:15

17—FRIDAY

Rev. and Mrs. J. E. Lingerfelt, Miss Alberta Steward, educational-evangelistic work, Jaguapara, Brazil.
The Lord is the true God, He is the living God and an everlasting King.—Jer. 10:10

18—SATURDAY

Rev. and Mrs. R. Beard, Muskogee, Rev. and Mrs. A. B. Brown, Davis, Okla., evangelistic work among Indians.
Ye, that make mention of the Lord, keep not silence.—Isa. 62:6

19—SUNDAY

Faithful preparation for the State Mission Season of Prayer.
It is time to seek the Lord, till He come and rain righteousness upon you.—Hosea 10:12

20—MONDAY

Rev. and Mrs. M. W. Rankin, Shichow, Rev. and Mrs. R. Ray, Wuchow, China, evangelistic work; also Whitfield Rankin and Dan Ray, Margaret Fund students.
I have looked unto My people because their cry is come unto Me.—1 Sam. 9:16

21—TUESDAY

Rev. and Mrs. S. Linares, Rosebud, Rev. J. Reyna, Nixon, Tex., evangelistic work among Mexicans.
Your Father knoweth what things ye have need of before ye ask Him.—Matt. 6:8

22—WEDNESDAY

Rev. and Mrs. H. W. Schweinsburg, evangelistic work, Miss Helen Meredith, educational-evangelistic work, Barranquilla, Colombia.
To whom He was not spoken of, they shall see.—Rom. 15:21

23—THURSDAY

Rev. and Mrs. W. B. McNeely, Gopania, Rev. and Mrs. W. B. Sherwood, Campo Grande, Brazil, evangelistic work.
As ye have therefore received Christ Jesus the Lord, so walk ye in Him.—Col. 3:4

24—FRIDAY

Dr. J. W. Barco, Rev. J. A. Brinkley, Rev. R. F. McKinney, educational-evangelistic work among their own Negro race, Richmond, Va.
Coolness in prayer and watch is the same with thanksgiving.—Col. 4:2

25—SATURDAY

Rev. and Mrs. I. V. Larson, evangelistic work, Tientsin, Miss Dr. Jeannette Beall, medical-evangelistic work, Laichow-Fu, China; also Ivan Victor Larson Jr., Margaret Fund student.
Beloved, if our heart condemn us not, then we have confidence toward God.—1 Jno. 3:21

26—SUNDAY

Mrs. T. C. Britton, Miss Alice Parker, emeritus missionaries from China.
Mercy and truth be with thee.—12 Sam. 15:20

27—MONDAY

Rev. and Mrs. J. M. Fleytes, San Juan, Rev. D. Hernandez, Guines, Cuba, evangelistic work.
It has pleased the Lord to make you His people.—1 Sam. 12:22

28—TUESDAY

Woman's Missionary Union of North China.
Know that your labor is not in vain in the Lord.—1 Cor. 15:58

29—WEDNESDAY

Misses Helen McCullough, Clarendon, Misses Helen McCullough, Clarendon, Misses Thelma Williams, medical-evangelistic work, Honolulu, T. H.
I, the Lord, have called thee in righteousness and will hold thee hand and will keep thee.—Isa. 42:6

30—THURSDAY

Misses Juanita Byrd, Floryne Miller, educational-evangelistic work, Miss Roberta Pearl Johnson, evangelistic work, Shanghai, China.
The Lord is the strength of my life; of whom shall I be afraid?—Isa. 27:1

1 Attended W. M. U. Training School.
2 Attended Southwestern Training School.
3 Attended Baptist Bible Institute.
4 On Furlough.

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.

TOPIC: Marching Orders for the Witnesses—Acts 1:8

"Both in Jerusalem and in All Judea"

1st Day—Matt. 3:1-12; Lev. 19:32-37
2nd Day—Matt. 3:13-17; Luke 16:19-26
3rd Day—Matt. 4:1-11; Amos 8:4-8
4th Day—Matt. 6:1-18; Phil. 8:20
5th Day—Matt. 6:19-34; II Cor. 6:14-18
6th Day—Matt. 7:1-14; Num. 10:11, 12
7th Day—Matt. 7:15-29; Num. 10:29-36

"And unto the Uttermost Part of the Earth"

15th Day—Acts 20:1-16; Deut. 34:1-8
16th Day—Acts 21:1-19; Num. 27:18-23
17th Day—Rom. 1:1-15; Jas. 1:1-9
18th Day—I Cor. 1:1-24; 9:24-10:6
19th Day—II Cor. 1:1-7, 21, 22; Gal. 5:16-25
20th Day—Col. 1:1-24; Deut. 11:13-25
21st Day—Eph. 1:1-23; Deut. 8:11-20

"And in Samaria"

8th Day—Acts 8:1-13; Num. 11:4-9, 31, 32
9th Day—Acts 8:14-25; Num. 12:1-10
10th Day—Acts 8:26-40; Num. 13:2, 3, 21-25
11th Day—Acts 9:1-22; Num. 13:26-33
12th Day—Acts 9:23-43; Psa. 78:19-29
13th Day—Acts 10:1-23; Num. 20:1-13
14th Day—Acts 10:24-48; Num. 20:22-29

"After that the Holy Ghost is come upon you"

22nd Day—John 14:25-27; Psa. 114:1-8
23rd Day—John 20:19-31; Psa. 121:1-8
24th Day—Acts 2:38; 4:31-33; Psa. 105:1-15
25th Day—Acts 7:51-60; Rom. 4:1-16
26th Day—Acts 19:1-10; Rom. 10:1-13
27th Day—I Cor. 2:9-16; Matt. 5:17-20
28th Day—II Cor. 13:11, 13; Matt. 19:16-22
29th Day—I Jno. 5:7; Ex. 34:29-35
30th Day—Jude 1:20-25; Psa. 119:33-40

"Pray Ye"

Giving thanks that "the Lord God omnipotent reigneth"

Praise God that "He will not fail nor be discouraged till He has set justice in the earth".

Give thanks that "it is a joy to the righteous to do justice".

Pray for states observing their season of prayer for state missions: (1) that the programs will be impressively presented; (2) that the offerings will exceed the goals in the churches and the states; (3) that each W. M. U. leader will be "steadfast . . . always abounding in the work of the Lord".



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Bible Study

Ella Broadus Robertson, Kentucky

DANIEL as INTERCESSOR

Daniel 9:1-23 (See also Ezekiel 14:12-14.)

THE young Daniel seems to have had young Joseph's quality of inspiring confidence in those who had to do with him. In chapter 1 (a favorite temperance lesson) he shows loyalty, courage, common sense—and carries his point. King after king is delighted with him (see Prov. 22:11); and his three chosen companions share his honors and, in time of trial, his fortitude. He tells the king his forgotten dream of the image, also the interpretation—so pleasant that Nebuchadnezzar tries him again on a dream; but this time it is a sad prophecy, which is fulfilled in a year. He reads the writing on the wall for Belshazzar, which comes true immediately. Darius promotes him so rapidly the Chaldeans are torn with jealousy and plan the trick of the lions' den. Daniel and Daniel's God are to be honored, says the king, when Daniel is saved.

Amid all this excitement, no wonder Daniel has a few visions himself. To us, looking back, the two in chapters 7 and 8 seem fairly easy to interpret (one written in the Chaldean language, one in Hebrew). But the years are passing. Seventy years is a long time to a boy, too long to worry about. But Daniel finds himself one day recalling Jeremiah's prophecy of the captivity and realizes the time of relief is at hand. Jeremiah 11:1-8 tells of the original covenant with Israel, long ago broken; 25:8-12 tells how they will serve the King of Babylon; but after 70 years Babylon in turn will be punished; in 29:11-14 the words are very gracious: "Thoughts of peace and not of evil, to give you hope in your latter end. And ye shall seek Me and find Me, when ye shall search for Me with your whole heart. And I will turn again your captivity". So Daniel prays confidently for his people. He knows how to pray. Those windows open towards Jerusalem meant real communion with God three times every day. Busy and burdened as he was, like Luther he "needed to pray all the more". Now he is specific, kindled and urgent.

He begins with confession, identifying himself with his people. It is idolatry in Israel that has brought on this dreadful penalty of captivity. Daniel himself had avoided this sin, but like every good man he is humble before God: "O Lord, righteousness belongeth unto Thee, but unto us confusion of face". He makes no claim as of right but appeals to God as great and dreadful, to be sure, but the One "who keepeth covenant and lovingkindness with them that love Him and keep His commandments". He refers to the curse and the oath that Jeremiah had seen fulfilled. Daniel prays for the reproach to be lifted from Israel and for the sanctuary that is desolate: for God to show mercy: "O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, because Thy city and Thy people are called by Thy name".

How wonderful are Gabriel's words: "At the beginning of thy supplications the commandment went forth, and I am come to tell thee, for thou art greatly beloved!" In Daniel's later visions he makes one point clear: there will be an interval between the return to Palestine and the coming of the promised Messiah. It proved to be 400 years.

Circle Program



EXPLANATORY NOTE: It is believed that circles will profit by using a program somewhat similar if not identical to the following. It is urged that every circle make available for its program-participants each of the five magazines used as source-material for this suggested program. They may be secured as follows: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham 3, 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 13, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. (See also page 41 of 1943 W.M.U. Year Book and page 18 of this magazine.)

CIRCLE PROGRAM TOPIC:

BUILDING WORTHILY in OUR STATE (State Missions)

Devotional Theme: "Enlarge the place of thy tent. Spare not, lengthen thy cords and strengthen thy stakes"—Isa. 54:2, 3. "Let us rise up and build"—Neh. 2:18.

Negro Ministerial Education in America (See September issue of *The Commission*.)

Community Missions (See page 7 of this magazine.)

Problems the Rural Church Must Face (See September issue of *Southern Baptist Home Missions*.)

Girl of the Beautiful Life (See September issue of *The Commission*.)

City Missions, a Cooperative Program (See September issue of *Southern Baptist Home Missions*.)

This Amazing America (See September issue of *The Window of Y.W.A.*)

Witnessing to the Indians (See September issue of *World Comrades*.)

Current Missionary Events (See page 35 of this magazine.)

Business Women's Circles

Prepared by Miss Evelyn Jeannette Adams, N. C.
Student in Missionary Education Course II
W.M.U. Training School, Louisville 6, Ky.

POSTER: Using a large sheet of poster-board draw a circle as large as the sheet will permit. This circle may be drawn by tying a piece of string to a pencil. The large circle will have five smaller circles within it. To divide the circles evenly, tie knots in the string at equal distances. In the center circle write "Go Witness". Above this circle in the next circle write "In Your Community"; in the next write "In Your State"; in the next "In Your Homeland"; in the next "To the Uttermost Part of the Earth"; in the last one at the bottom write Date _____ Place _____ Time _____ Below "Go Witness" write B.W.C. in large letters.

INVITATIONS: Cut the world from colored construction-paper. On one side write "The World" or draw the countries. On the other side write: Come to B.W.C.

and
find your place in the
unbroken chain of witnesses.

Date _____ Time _____ Place _____

AIM of PROGRAM: To lead each member of the circle to see that she has a definite place to fill in the chain of witnesses

PREPARATION: Repeat the color scheme—red, brown, yellow, black and white—and make a chain of strips of construction paper. This unbroken chain should be pasted or pinned around the edge of the announcement poster and should be placed in the program room.

PRESENTATION: The program leader will present "The Unbroken Chain of Witnesses". She will also give the introductory paragraph to "Some Links in the Chain", calling attention to the chain that has been made. Then she will say: "As we listen we hear the voice of John Eliot, the apostle to the Indians, as he speaks to us across the years". The person taking this part should be outside the door or behind a screen and should give her part in first person. John Williams, the apostle of the Pacific, will be announced and given in the same way.

The leader will give the introduction to "America's Call for Witnesses" and add: "As we have studied 'The Christian Witness in Today's World' this year many of our ladies have visited in person or in imagination many of the Christian witnesses of our southland. Miss _____ has visited some of the migrants. Will you tell us what you have learned, Miss _____?" All the other parts will be announced in like manner and each will give her part in first person as though she were giving first-hand information. The program material may be supplemented with other information. (For program material in this magazine see pages 20-28.)

At the close of the program a forum will be conducted by the leader. There will be a discussion of conditions of need as they are known to exist about us, what is being done by many of Christ's witnesses and what can be done by the Business Women's Circle. Definite community missions plans should be made.

Program Plans

Prepared by Miss Margaret Lawrence, Texas
Student in Missionary Education Course I
W.M.U. Training School, Louisville 6, Ky.

ANNOUNCING the PROGRAM

Poster—Near the top in the center of a large piece of white poster cardboard paste or draw a large head of Christ. Draw a large chain underneath the picture, extending the width of the paper. Below the chain print the words, "Are You a Link in the Chain of Christian Witnesses?" The time, place and date of the meeting should be given at the bottom. If personal invitations are desired, they may be made on postal cards, using a miniature sketch of the poster idea given above. Small picture seals of Christ can be secured instead of making individual drawings.

PREPARATION

Room Arrangement—Place a large globe in the middle of a table in the front of the room. Surround the globe with missions magazines, including *Southern Baptist Home Missions* and *The Commission*, as well as copies of *Royal Service*, *The Window of Y.W.A.*, *World Comrades*. These should be arranged in an orderly but not a set way on the table. On a bulletin board back of the table tack a large map of the United States. It should be hand-sketched so that only the following things are on it: some of the largest cities, especially those on or near the coast; some army centers, including those in your vicinity; a one-room country church building drawn on that part of the map in which your state falls. American and Christian flags are in keeping with the theme of the program. They should be placed at the front of the room on either side of the platform.

PROGRAMS

Programs—Make these in the form of booklets. On the front write out two lines of the music of "Onward Christian Soldiers", using the notes without the words. Below print the topic of the program, "Marching Orders for the Witnesses". Inside the booklet write or print the program outline as it appears on page 20, giving the names of those who are to have the various parts.

PROGRAM PRESENTATION

As the program begins, read the theme for the year along with its Scripture reference (Isa. 43:10, 11). Immediately after this, have some one concealed from view to speak clearly and distinctly the topic for the month and repeat Acts 1:8. After the devotional service, before the prayer, have meditation music, "Tis the Blessed Hour of Prayer" or "The Beautiful Garden of Prayer". Proceed with the program as suggested on pages 20-28. Make its appeal individual and personal. This might be more successfully accomplished if the parts are carefully given to individuals who seem to be vitally interested in the work described and set forth in the various parts. The globe and the map as described above may be used in connection with the discussions as they are given. It might be effective to end as the program began, by having the meditation, "My Marching Orders", read clearly and distinctly by some one who cannot be seen. During the singing of the hymn, "Hark, the Voice of Jesus Calling", the audience should have bowed heads. The person who is to lead the closing prayer should be asked in advance in order that there will be no break in the season of prayer.

Program Material

Mrs. C. D. Creasman, Tennessee

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

—Isa. 43:10, 11

TOPIC for MONTH: Marching Orders for the Witnesses—Acts 1:8

Hymn for Year

—Watchword for Year

Bible Study—Daniel as Intercessor—Dan. 9:1-23 (Page 16)

Prayer that we may realize the power of intercessory prayer

Hymn—Jesus Answers Prayer

The Unbroken Chain of Witnesses

—Some Links in the Chain

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

America's Call for Witnesses

—Witnessing to the Armed Forces

Prayer for God's blessings on all Christian witnessing to the armed forces

Witnessing in Crowded Cities

Witnessing in Christless Countrysides


Hymn—I Love to Tell the Story

—Meditation—My Marching Orders

Hymn—Hark, the Voice of Jesus Calling—(Sung as a Solo)

Prayer that each of us may be faithful in obeying the marching orders of Jesus

The UNBROKEN CHAIN of WITNESSES

 HE unbroken chain of witnesses through the centuries is one of the miracles of Christianity. Those who heard on the Mount of Ascension the words of Jesus as He said, "Ye shall be My witnesses", waited only for the coming of the promised power from on high to begin witnessing. To them this was their marching orders and as good soldiers of the cross they began at once their onward march in implicit obedience to the command of their leader.

The first witnessing was a very personal matter as every Christian became a witness, telling those with whom he came in contact about Jesus. In the book of Acts we are told about the witnessing of Peter, John, Paul, Barnabas, Silas, Timothy, Mark, Phillip and a few others; but we must not forget that there were many unnamed believers who, as faithful personal witnesses,

played an important part in the early spread of the Gospel. Mark says, "They went forth and preached everywhere"; and Luke tells us, "They that were scattered abroad went everywhere preaching the Word". By these statements we know that wherever these early believers went they were faithful to the marching orders of Jesus. And it was because of the personal witness of these individuals, as well as of the efforts of the few missionary leaders of whom we are told, that Christianity spread rapidly in the first century after the ascension of Jesus.

The chain of Christian witnesses continued on after the apostolic period. While, with the rise of Roman Catholicism, the union of church and state and the consequent loss of the spiritual power of the church, the idea of the responsibility of every Christian to witness was lost, there was never a time when there were not Christians who in obedience to the marching orders of

Jesus went forth to tell others about Him. All through the middle ages this chain of personal witnesses continued as men "either alone or in small companies, with little or no support or encouragement from the ecclesiastics, went forth to meet the giant forces from the north and won them to the Christian faith. The missionary effort of these centuries and its record is really a series of biographies". Sometimes testimony of these witnesses was not altogether true to the teachings of the New Testament but they were faithful to the witness of the truth as they understood it.

There was Ulfilas who carried the Gospel to the warlike Goths of northern Europe with such power that the whole nation accepted Christianity. There were Cyril and Methodius, who left the magnificence of Constantinople and pushed into the wild and primitive country of the north, leaving the influence of their Christian witness upon many future Slavic nations. There was St. Patrick who carried the Christian witness from Scotland into Ireland and with rare courage, shrewdness, faith and simple-hearted love for the people overcame the opposition, conquered the savagery and won the affection of robber chiefs and peasants alike. There was Columba who went from Ireland as a Christian witness to Scotland and on a rocky island off the coast of that land founded an institution which became a center of Christian influence through much of Europe.

Within the Catholic church were witnesses of sacrificial spirit and great power. Such was Francis of Assisi who, in a vision saw the Savior, heard His call and gave up pleasure, comfort and society to devote himself, body and soul, to witnessing for Christ. Then with the rising of protestantism came other witnesses: Count Zinzendorf, Francke, Jonathan Edwards, David Brainerd and others, each of them links in the miraculous chain of personal Christian witnessing.


Then, a century and a half ago began the greatest period of personal witnessing the world has ever known. This pe-

riod brings into the chain of witnesses such names as Moffat, Livingstone, Paton, Judson, Shuck, Yates, Graves, Bagby and thousands of others who have devoted their lives to giving the Gospel to lost people of many lands. In this modern missionary era, for the first time since the apostles, the responsibility is laid upon every individual Christian to obey Christ's command to witness. Of course we have not reached the ideal of "every Christian a witness" but it is the goal toward which the present-day churches of missionary vision are working.

The chain of Christian witnesses is unbroken through the centuries. Today the command of Jesus is still the marching order for Christian witnesses. The challenge to witness is more impelling than ever before. Never in the history of the world have there been so many unevangelized people. Never has the world been in such need of Christian witnessing. A world of midnight darkness needs the light of Christianity. A world starving to death needs the bread of life. A world afflicted with a thousand diseases needs the ministry of the Great Physician. "The world at its worst needs the church at its best!"

Across the centuries the marching order of Jesus rings out like a bugle call—"Go, be My witnesses in your community, in your state, in your homeland, to the uttermost parts of the earth". Through the unbroken chain of Gospel witnesses the message has come to us. Now may we keep the chain unbroken until all the world has heard of Jesus and His love.

SOME LINKS in the CHAIN

 FROM many thousands of links in this chain of personal witnesses through the centuries we chose two. Their stories will illustrate the wonderful devotion, the sacrificial spirit of all those who have made the marching orders of Jesus the supreme passion of their lives.

John Eliot, the Apostle to the Indians

There was a man whose name was John Eliot and he is known in mission-

ary history as the "Apostle to the Indians". Over a hundred years before William Carey started the modern missionary movement the heart of this New England clergyman yearned over the Indians and he felt that he must witness unto them of the saving power of Jesus.

John Eliot was born in England in 1604. When twenty-seven years of age he became a minister of the Church of England. Soon he came to America and was for sixty years pastor of the church at Roxbury, Mass. It was not long after he came to America until he felt the call to witness to the Indians. So, soon he was finding time to leave his parish that he might cross the country on horseback to preach to the Indians. He not only told them about Jesus but taught them how to raise crops, build bridges, to make houses and homes and to clothe themselves properly. He called those who were willing to accept Jesus "Praying Indians", and it was his plan to form groups of these in as many Indian settlements as possible.

To one settlement after another went John Eliot with this program of development and evangelization until there were 3600 "Praying Indians". Perhaps his greatest work was the translation of the Bible into the language of the Indian. He also printed a grammar to help the Indians understand their own language so that they might read the Bible intelligently. At the end of this grammar he wrote this sentence which has become historic—"Prayer and pains through faith in Jesus Christ will do anything". Surely it was a combination of prayer and pains that made so successful the witness of this "Apostle to the Indians".

John Williams, the Apostle of the Pacific

There was a man whose name was John Williams and he is known as the "Apostle of the Pacific". In this day, when so much of our national interest is centered in the islands of the Pacific it is gratifying to remember that many Christian missionaries have witnessed for Christ on these and other islands of the world.

About the time the Judsons were going out as America's first missionaries to a foreign land, the London Missionary Society sent John Williams to the South Sea Islands. Unusually resourceful, tireless and fearless, this devoted missionary gave twenty years to work among the savage people of these islands. During these years he had five mission ships. Always it was his dream to keep sailing in these Gospel ships until he reached all the islands of the southern Pacific. While this goal was never reached he and his associates did succeed in carrying the Gospel to numerous groups within a range of two thousand miles and their witnessing was blessed with the conversion of many island people.

On a new ship, built with money raised in England while on furlough, John Williams, with a young associate by the name of Harris, attempted to open up work on a new island. Both were captured, killed and served in a cannibal feast.

It is said that as a result of the work of John Williams more than one of the Pacific Islands was completely changed. On one island "in the place of old huts and poor little villages there were English looking cottages, each one with its own garden; and instead of wild, ignorant savages there were well-dressed children with book and slate in hand going back and forth to school. On Sundays there were many people on their way to church carrying Bibles and hymn books and there were few households in which family worship was not a regular part in the opening and closing of each day". What a wonderful demonstration of the power of the Gospel witness, not only to save souls but to change lives!

AMERICA'S CALL for WITNESSES

THE marching orders for Christian witnesses include our communities, our states and the uttermost parts of the earth. Because of war the way is barred today for witnessing to many of the uttermost parts, but there are no hindrances to the wit-

ness of home, state and community missionaries. Indeed there are conditions in American life which increase the obligations and opportunities of witnessing in our own land. Let us pause and listen to some of the special calls for witnesses produced by conditions in our southland today.

The Call of the Agricultural Migrant—There are several different kinds of migrants in our American life today and all of them present missionary needs and opportunities. First, there are those agricultural migrants whom we had before the war and who will be with us after the war is over. These are they who move from place to place in an effort to make a living by harvesting the different crops of the different seasons. Thousands of these are Mexicans who have come across the border in answer to the call of the south-west for cheap labor. There are other foreign migrants as well as a poor class of American-born people who depend on our year round fruit and vegetable crops for a living and so are continually on the move. Dr. Lawrence in *Home Missions in the New World* asks: "Can you hear the migrants as they move across the country in search of shelter, employment, schools for their children, hospitalization for the ill members of their families, for simple justice from individuals like you and me who eat the vegetables they gather? On foot, in old cars, in and under freight trains they go great distances in expectation of jobs, gathering peas, beans, lettuce and other vegetables and fruits here and elsewhere".

Migrants of this class present many problems to our southland. Such a nomad life does not give them a chance for normal development physically, mentally or spiritually and people who are abnormal are a menace to any community. Their uncared for camps are a health hazard not only to the migrants themselves but to the communities they visit. Diseases of almost every kind are prevalent among them and are often scattered by them to others more fortunate than they in matters of housing

and sanitation. Their lack of educational and spiritual advantages increases their criminal tendencies and makes them a serious social problem to the country.

The Call of the Defense Migrant—The war has brought to our southland the defense migrants—those who have moved into new communities to work in the defense plants. Usually they belong to a class altogether different from the agricultural migrants. Many of them are well educated, receive high wages and often are Christians who were loyal to their churches back home. But when people move, especially when they feel that their new location is not a permanent one, there is a tendency to become careless about conventions, morals and religious duties. People who have been regular in church attendance in the old home will decide to "take a rest" before finding a church home in the new community. Sometimes when they are not known even Christian people will indulge in pleasures which they would never have considered back in their home communities. These defense migrants "need the stabilizing touch of the church and of Christian influence continuously. They need the constant fortification of Christian worship in their lives". Many of them are not Christians and by coming into our communities furnish a new evangelistic opportunity to our churches.

The Call of the Armed Migrant—All of our armed forces, the thousands of men and women in army camps and navy centers, are migrants. As Mrs. Pittard says in *They Need Not Go Away*: "Perhaps the greatest and most significant migration in our history is now in progress in the movement of the nation's men and women between the ages of eighteen and forty-five into the armed services of the United States. We have been discovering some interesting facts about ourselves in this mighty movement of our young men into military service, these soldiers who are your relatives and mine, lately the workers in your stores and your banks, teachers in your schools, useful members in your churches". Every race, every class of

our American society is represented in these migrants and all the temptations common to those without a permanent location are theirs.

Surely the armed forces present to us manifold opportunities for witnessing. Many of us have one of their camps near us. Our community is their temporary community. They are our neighbors for the time being. Surely we want to do everything possible not only for their pleasure and comfort but also for their spiritual well-being. It is our duty as Christian witnesses to keep our communities clean that the armed migrants may not be beset on every hand by temptations. We should not only invite them to our churches and make them feel at home there but we should also strive to create in all services a spiritual atmosphere which will draw them closer to God. Then as opportunity is offered, with great tact and care born of much prayer we should witness to them of Jesus that they may be led to accept Him as their personal Savior.

Many of these service men will give their lives for their country. Let us prepare them for eternal life by giving them knowledge of Jesus. Millions of them will return to civilian life after the war is over to make the future America. Let us, by winning them to Christ today, prepare them to make a Christian America tomorrow.

WITNESSING to the ARMED FORCES

SOUTHERN Baptists are not failing to witness to our armed forces either in the various camps in the southland or in many far-away military points where Baptist chaplains have gone to minister to the spiritual needs of the armed forces on fields of battle. This witnessing is of three kinds.

First, many of our Baptist churches where camps are located are projecting a work of their own planning for the armed forces. Of course such work must be done outside the bounds of the camp. Perhaps there is a center

in the church to which the soldiers or sailors are invited and where everything possible is done to entertain them, help them and tie them on to the life of the church. Perhaps there are devices by which invitations are issued to the soldiers or sailors to attend the church services. Perhaps there are special services held for them from time to time. By these and many other plans are Baptists using the opportunities afforded to them of witnessing to armed men and women in camps near their churches and homes.

Second, the state mission boards in many of the states are carrying on special mission work in the communities where the camps are located. Often the Baptist churches in the camp communities are small and unable to meet the opportunities and responsibilities of such an influx of armed forces into their community life. So if it were not for the aid of the respective State Mission Board, witnessing opportunities in these camps would be lost to Baptists. We remember that in 1942 an S.B.C. emergency offering was taken for work in the camps. After expenses were deducted and ten per cent was given for the camp work of the Home Mission Board the rest of this offering was prorated among the states on the basis of their gifts. Of course the extent of the work done by the different states depends also on the number and size of the camps within their borders. We are told that throughout the Convention territory the several state mission boards are operating twenty-six soldiers' centers, chapels, recreational halls and like projects. Engaged in this field of activity are twenty-four workers. Three states employ state-wide leaders for this work and two others plan to do so soon.

The third type of work for the soldiers is that within the camp which is promoted by the Committee on Army and Navy Chaplains of the Home Mission Board in cooperation with the chaplains. This committee seeks to endorse a sufficient number of well qualified southern Baptist chaplains to minister

to the men and women in the armed forces. By the first of last April there were 670 southern Baptist chaplains on duty in the army and approximately sixty-five in the navy or a total of 735 southern Baptist chaplains in the armed forces. This number will grow larger and larger all the time.

Dr. Alfred Carpenter is the superintendent of this work. Writing of the witnessing work of the chaplains Dr. Carpenter says: "Southern Baptist chaplains are in every phase of spiritual leadership in the armed forces, from the administration branch of the chief of chaplains' staff to corps chaplains overseas. In the ministry branch from the reception centers on continental United States to the far-flung battlefields around the world, our chaplains are leading in a spiritual ministry, pressing the claims of Christ upon the hearts of men and women. They are on land and sea, in every branch of the service and in almost every unit ministering to every phase of the armed forces. They report an average of approximately 3000 professions of faith per month. One-fourth of our chaplains are overseas, ministering under many handicaps. Some are held in prison camps by the enemy, yet they are ministering to the men".

We need to realize that as our chaplains go with our armed forces to different parts of the world many wonderful witnessing opportunities are offered to them. Writing of this Dr. Carpenter says: "Probably the most far-reaching influence of our chaplains is their work off continental United States with the civilian population. Here they conduct services from the pulpits of cathedrals yet more often in the open air with the public address systems, preaching the Gospel in the jungles of the tropics and on frozen plateaus of the Arctic. With their fine Christian laymen of the ranks and the line officers they are conducting street services, doing house-to-house evangelism, teaching Bible classes, organizing Sunday-schools, promoting hospital visitation and numerous other methods of wit-

nessing for Christ. As one corps chaplain says: 'This global war, as you call it in the United States, to those of us on the battlefields gives a new appreciation and understanding of the words in the Great Commission, *Make disciples of all nations*'".

Dr. Carpenter calls us to the task of witnessing to our armed forces in the following words: "The ministry of southern Baptists within the armed forces is a spiritual ministry. It is not a call to duty or to patriotism, neither to maintain our denominational pride, as noble as these are, but rather a challenge to our churches and pastors eligible for the chaplaincy to soul-winning and missionary opportunity under the leadership of the Holy Spirit. Does not the Great Commission call us now, even under the cloud of war, to probably the greatest soul-winning, missionary movement our denomination has experienced?"

WITNESSING in CROWDED CITIES

RECENTLY our Home Mission Board has established a Department of City Missions for the purpose of an expanded program of witnessing to the lost in our southern cities. Dr. Solomon F. Dowis, superintendent of this work, gives us the following statistics regarding our largest cities: "There are fifty-five cities in our Convention territory, each one of which has a population of above sixty thousand, with a total population of ten million. This is just double the number of Baptists in our Southern Baptist Convention.

"A more striking fact is that about sixty per cent of these ten millions are not reached or ministered to by any church. This means that there are six million unchurched people in these fifty-five cities and that is one million more than we have southern Baptists. It is also significant that about one-fourth of the entire population of all our Convention territory lives in these fifty-five cities".

This gives us some idea of the witnessing opportunities offered by our

southern cities. Our Home Mission Board, through the City Mission Department, works in cooperation with the mission boards of the different states and with the district associations in which the cities are located to meet the challenge of these fields so white unto the harvest.

Dr. Dowis says: "There are six outstanding spiritual needs in our cities which we cannot afford any longer to neglect. They are the non-resident Baptist members; the Jews of our cities; the foreigners in our cities; the Negroes that deserve our best interest; the neglected and underprivileged group; and the large group of those out in the suburbs of our cities not reached and used by our churches. More than sixty per cent of the population of our cities is still unchurched. The city mission program provides a definite plan for reaching every one of these groups for the Lord and training them for Christian service. We must take our southland for the Lord and we can never do it if we neglect our cities".

Two cities have had this mission program since early in 1941. They are Houston, Texas, and Atlanta, Georgia. Two others, Washington, D. C., and Birmingham, Ala., operated for a part of 1942. Eighteen began the work in 1943 and still others have adopted the program and are ready to begin work when a superintendent can be found for each.

An effective method of witnessing in our cities is through Good Will Centers. These, usually located in the midst of underprivileged groups in the cities, are indeed centers of good-will as they minister to the physical, mental and spiritual needs of people around them and as above all else they witness to them of the saving power of Jesus. Some of the most effective of our home mission work is being done through Good Will Centers located among foreigners. Many associational Woman's Missionary Unions have their own Good Will Centers which offer opportunities for the women of the missionary societies to do community mis-

sions work. Speaking about her work at a recent state W.M.U. meeting, a Good Will Center director told one story after another of souls being won to Christ through the various activities of the center, thus proving the witnessing power of such work, a total of 148 souls being won last year in the several Good Will Centers.

WITNESSING IN CHRISTLESS COUNTRYSIDES

It has been thought that there is more Christianity in the country than in the city. That may have been true in the past; we can hardly believe that it is true today. The automobile has brought the country sections close to the vices of the city. The roadhouses, honky tonks etc. have carried evils of the worst kind into the secluded country places. And the tragedy of the rural situation is that the country church has lost much of its spiritual power. Time was when the country church was a dynamo of spiritual power and evangelistic zeal. Eighty-five per cent of the pastors of city churches today came from country churches. But, we cannot fail to see that many of our rural churches have lost their enthusiasm and spiritual zeal. They have not kept pace with the other developments of the countryside. Many of their buildings are falling into decay and in others services are held only occasionally. The young people of the community are falling into evil ways and the lost are still unevangelized while the churches are doing little or nothing about it.

Realizing that the country church should continue to make a large contribution to the witnessing program of southern Baptists, our Home Mission Board has a program for revitalizing the country churches. Rev. Percy Ray, of Myrtle, Miss., is the missionary employed for this work. Dr. Lawrence writing of his work says: "In the past eight years Percy Ray has been used of the Lord in a remarkable way in establishing work in destitute places, in reviving broken-down and discouraged

churches and leaving them with good modern buildings equipped to carry on the Lord's work with all departments of the work well organized". Since beginning his work in 1932, he has built more than a dozen churches, each one costing over \$3000 and all of them dedicated without debt.

Mr. Ray believes that the key to the revitalizing of the country churches is evangelism. During 1942 he held thirty revival meetings in which 400 people were converted, all of whom

joined Baptist churches and were baptized either by him or pastors he trained. He has a tent, a lighting system and a loudspeaker; when he enters the community he stretches this tent and begins preaching the Gospel. He is a man of prayer and great faith in God and has a deep conviction that the Gospel of Christ faithfully preached will produce results" (Dr. Lawrence). The work of this missionary needs to be multiplied many times that all rural Christless communities of our southland may receive the witness of our Christ.

MEDITATION—MY MARCHING ORDERS

("Hark, the Voice of Jesus Calling" should be played softly while the following is given. It should then be sung as a solo.)

The marching orders of Jesus are the same today as they were when He gave them to His first disciples. He is saying to me: "Go—be My witness".

If those who first heard His orders had failed to obey, the Gospel would never have started toward me. If somewhere through the centuries the message had been lost, it would never have reached me. Because others have been faithful witnesses I know the Lord and rejoice in His blessings to my life.

Now it is my time to be a link in the chain of Christian witnesses. To fail to pass on the blessings that have come to me through the long line of personal witnesses would be base ingratitude and unmitigated selfishness. To fail to obey the marching orders of my Lord would be to dishonor Him and to prove myself unworthy of His love.

Jesus has given the marching orders.
As a faithful servant, I must obey my Master.
As a loyal soldier, I must obey my Commander.
As a loving Christian, I must obey my Savior.

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the miracle of the unbroken line of Christian witnesses.
2. Tell stories of some Christian witnesses through the centuries.
3. Discuss the problem of the agricultural migrants.
4. What can the church do for the defense workers in the community?
5. Discuss witnessing opportunities offered by the armed forces.
6. Tell something of the work of churches in camp communities.
7. Tell of the work of our state mission boards for the armed forces.
8. How many chaplains do southern Baptists have?
9. Who is superintendent of southern Baptist chaplains?
10. Tell of the witnessing work of our chaplains in the camps.
11. How are chaplains meeting opportunities to witness in far-away places?

12. Tell of the work of the City Mission Department of Home Mission Board.
13. How is Rev. Percy Ray witnessing to Christless countryside?
14. Discuss the obligation of each Christian to obey the marching orders of Jesus.



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 3, 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 | |
| Home Missions in the New World | Dr. J. B. Lawrence |
| The Course of Christian Missions | Dr. W. O. Carver |
| The Missionary Enterprise | Edward M. Bliss |

For STUDYING the BOOK (Concluded from Page 12)

Epilogue: Brief Report of Findings Committee

To close the study have the same group used in the Prologue to come to the platform and gradually gather around the cross as a reader reads "A Greeting" (page 181). As reader reads the line "We gather at the foot of the cross", be sure to have the different nationals reach the foot of the cross and kneel together with uplifted hands as in prayer. As the reader finishes, have class to stand and join hands and sing first verse of "Blest Be the Tie". Let nationals remain on knees until after the song.

(Concluded from Page 7)

gram. By using acrostics and giving verses of one poem to several different children, more of the members can be used on each program. They also like to sing. The offering is given to missions, the young people's department of the National Convention and the church.

We are planning to have a mission study class soon, with a picnic-lunch furnished by the members of the W.M.S. of my church, that has already been helpful in many ways. Miss Janice Singleton, Georgia W.M.U. executive secretary, has given helpful suggestions.

We are very grateful for all the aid and encouragement given us.

The fostering of a Sunshine Band or one of the other organizations for colored children seems to me to be a splendid form of directed community missions for a W.M.S., a circle or even for one of our young people's organizations. I feel that the efforts made toward promoting this Sunshine Band have not been in vain. Disappointments and discouragements have come, but the children have been very interested and responsive; working with them has been a joyous privilege.—Mrs. J. W. Amoss, Ga.

Our Young People

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

ARCHITECTS of TOMORROW

"Just children on their way to school again?"

"These are the world rebuilders!"

And they are. Out of the wreckage of today, tomorrow's young manhood and young womanhood will have to build and sustain a new world. But today those men and women of tomorrow are children going to school; or are they? Our children go on in their normal ways but children in other lands sadly cannot. Life is all bitterly changed for them. Some children never have had schools to go to; 70% of the world's population cannot read or write. How can we talk of *Four Freedoms* when ignorance binds to fear and ties to want, retards speech and handicaps Christianity? Do you glimpse the problems in the terrific task before today's children when their tomorrow of responsibility comes?

The children of so-called Christian America must build a new world with the undernourished children of China, with the underfed children of Russia, the interrupted children of Great Britain, the terrorized children of Europe, the handicapped children of Africa and South America, the unhappy children of Japan. How can we hope that these children growing up in the midst of hate and war, of deprivation and sorrow, can work together in harmony?

An architect learns how to be an architect; he doesn't just suddenly build symmetrical convenient edifices. Children who are "architects of tomorrow" must learn how to build in harmony with justice for all. They must be taught intelligent understanding for all the other world-children; they must develop in caring for the interests of others in a world so small that a whisper of fear thunders around its shrunken distances. A Sunbeam Band with stories of other children, with songs and poems about the world-children, with pictures to look at and things to make, with learning of Jesus and His commands, a Sunbeam Band will produce skilled architects for tomorrow's rebuilding. But have your children—the children of your own home, the children of your church home—a Sunbeam Band? Too many churches have no Sunbeam Bands; even in these cataclysmic days when children are enhanced in importance, some Woman's Missionary Societies still let the children of their churches grow up without this foundation in world-understanding. If today's children march and die in a World War III, fifteen or twenty years from now, those neglectful missionary societies must bear the burden of guilt for the futility of World War II.

Children form their national and international attitudes before they know they have such things. Their minds are set in isolationism and indifference or turned to world-love and concern for all people in their early years. Careful teaching of God's world-plans and loving appreciation of all the children of the world in a Sunbeam Band will make for Kingdom progress pleasing to the Heavenly Father. Organize a Sunbeam Band. Foster your Sunbeam Band well.

College Y.W.A.

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

WHEN SHE GOES?

SHE is your Y.W.A.-aged daughter, sixteen to twenty-five years of age. The chances are she is going somewhere this fall or is already gone. Maybe she has gone away to college; maybe she has joined one of the service organizations such as WACS or WAVES or SPARS or MARINES; maybe she has gone to a defense project; maybe she has gone away to teach; maybe she has gone—well, where has she gone?

In this kind of a world young women do not stay in the "home nest". They are out, vigorously a part of the world's flowing life and death.

What did you do to fortify her for her life away from home? Did you talk about the things that are vital and unchanged, the foundation forces that are eternal, about God and Christ's way of life and His church and her loyalty and allegiance there?

A charming Y.W.A. member of the WAVES wrote during southwide Y.W.A. camp at Ridgecrest in behalf of young women who wanted to come but couldn't because of their immediate duties, saying: "But we remember our highest loyalty, our first allegiance is to Christ". That young woman was keeping in touch with her denomination; she knew the dates of Y.W.A. Camp; she was not losing out on what Baptists are doing for Christ now. She read *The Window of Y.W.A.* and kept alert on the progress

of the Kingdom; these years are growing years for her, unsettled, in the face of temptation; busy, yes, but keeping her proportion in values. How? Obviously she had her own copy of *The Window of Y.W.A.* and, having it, read it.

And your daughter? Does she have her own subscription so that the mission magazine, planned especially for young women, reaches her wherever she is? Why not? For one dollar a year, less than two cents for every week in the year, you can put it in her hands and strengthen her Christian life by its articles, stories, prayer calendar, program discussions. Without further delay take your pen or pencil and address the envelope to:

The Window of Y.W.A.
1111 Comer Building
Birmingham 3, Alabama.

Enclose the address of that dear daughter or prime friend of yours with a \$1 money order for a year's subscription and we will do the rest, sending the magazine month after month for a year to the college, the job, the training camp where she has gone. It will be an appreciated bond, girding her heart to the high things of the spirit which she needs and yearns for but may so easily overlook without your thoughtful help in this way.

Send *The Window of Y.W.A.* to your daughter wherever she goes!

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 3, 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.

From Our Missionaries

HELPING INTERIOR BRAZIL

IT is not always true that we have the privilege of enjoying the rewards of our service and gifts. However I believe you will rejoice in just a glimpse of what a small part of the Lottie Moon Christmas Offering did for young womanhood in our Baptist school at Jaguaquara in the interior of the great state of Bahia, Brazil.

This school, Colegio Taylor Egidio, has always been a veritable "light-house upon a hill" but has more than doubled its usefulness within the last few years. When one of the rather new buildings was constructed, the adobe brick came from the school campus while all lumber and furniture came from the nearby forest. All of the town people as well as the Baptists rejoiced over the new building with six nice classrooms. The old building was converted into a dormitory for boys and an auditorium. However this did not provide an adequate dormitory for girls.

Within the last few years the morning light has been breaking for the Brazilian girls and they have been able to dispel the veil of darkness and superstition and are eagerly seeking an education for themselves and their younger sisters. Some of these girls came to the president of the school and his untiring and most efficient wife, Dr. Carols Dubois and Dona Stella, begging them to permit them to stay in their home that they might study. Of course such an appeal could not be turned down. The girls came in larger groups each year until about a year ago there were 22 asking for an opportunity to attend school. The Dubois family moved into smaller quarters; and partitioning walls were removed until 22 small beds could be crowded into the improvised dormitory.

Then the walls of the dining room had to be extended to make a place for the girls. The boys didn't object to the crowded dining room to permit that group of fine studious jolly girls joining them in the ranks for equal education.

Could you have heard the singing and the earnest prayers of that group each morning in their devotion service, asking God the Father in some way to send the necessary funds for a girls' dormitory, you could understand why God blessed you and made you a blessing to others. Your gift of the Lottie Moon Christmas Offering was received with joy and gratitude and immediately one-half of the long-sought-for dormitory building for girls was begun, a very simple building dedicated to the glory of God and the training of the young women of Colegio Taylor Egidio. Though not completed the girls moved in for the beginning of the school term, March 1942, with Miss Alberta Steward as director. The number of girls more than doubled quickly. A daily prayer meeting continues to draw the girls near unto the Lord and prepare them for their work in the classroom, home and church. These young women who are turning away from the old customs of a secluded life into the freedom of a new day need our prayers that they may be strong in character, faith and love for Christ to meet the opportunities and responsibilities that are theirs.

—Miss Bertha Hunt, Brazil

THANKS from PATIENTS

VIVIDLY do I remember a service on the ward that lifted up all of our hearts to the Lord in praise and thanksgiving. It was the kind of service that makes us glad we are living and so very happy we are Christians.

Two weeks previously we went out in the town to bring an old woman to the hospital—one too sick to come for herself. "Iya Baki" or "Mother of Baki Church" we call her. She can preach a little and never misses an opportunity to do so. Through the years she has brought countless people—men, women and especially little children—to church to hear about the Savior she loves.

The growth of that little church has been largely due to her great faithfulness. So we were sad to hear she was ill and we went to bring her back with us. I shall never forget what happened that day.

Her pastor, one of our nurses and I went to her home. There with others of the house we had prayer before we left. Then Iya Baki with tears streaming down her face said: "O goodbye my home, goodbye, goodbye", because she really never expected to live to go back. We could not see much there to grieve over leaving: her room was dark as midnight even at noonday; her possessions were few and worth little at least in our eyes—some pots, a worn sleeping mat, a few sticks of firewood, a little food, a wooden box—but they were precious to her because they were all she had besides the clothes she wore. She asked one woman to take care of her things and again bade her home farewell. Finally we reached the hospital and started the treatment she needed so urgently. Most of all she needed good food. Many old people who do not have children suffer greatly even as she did.

She responded well to all we did—and now she was going home. I took her some new clothes to wear home but I certainly did not expect or desire the demonstration of thanks she gave me. She dressed up and then started singing her thanks. She went to every room on the ward we call "G" (short for Grace) and called on the people to help her say, "Thank you". Afterwards she insisted on leading them all to the big men's ward where eighteen men—pagan, Christian, Mohammedan—

were. Again she asked them to help her say "Thank you!" She then told all those there what the Lord had done for her—told it in such a simple, impressive way. Then we called on one of our pastors, who was a patient, to lead in prayer. He did, and it was a prayer that drew us all closer to the Giver of all good gifts. Then Iya Baki turned to the men on the beds—the men who had listened and heard her testimony and the pastor's prayer—and told them all she would be praying that God would restore their strength that they might some day go home well even as she was going.

Among those most interested was a woman she called from "G" Ward, a Mohammedan woman who was there with her son who was very ill. This boy had been taken everywhere to private doctors in Lagos, to medicine men, to government hospitals but he got worse all the time. His father is a wealthy man and a chief and he loves this boy very much—and he should because he is very bright and attractive. They were almost ready to believe he never would be any better when they received a letter from another Mohammedan whose son had been our patient, saying: "Go to the Baptist Hospital in Ogbomoso. I believe they can help Waidi. It's different there from other places. They have a certain something there that I've never seen anywhere else. They will help him, I know". So, with these words from a friend Waidi was brought. When that big impressive looking Mohammedan told us just why he brought the boy we were so very glad he had come. They arrived rather late at night at a time when the doctor and I are usually at home but somehow it happened that we had gone to the market that night and stopped by the hospital before we went home and thus we met these people. We did help Waidi. How we do hope that he finds for himself that "certain something" his friend told him about. He and his mother listened closely to every word spoken to them about Jesus Christ—the name so many Mohammedans despise—and they

memorized Scripture. I am glad Waidi's mother was present on the ward when Iya Baki expressed her thanks.

Another patient on the ward that day was Obowole. Over a year ago he had come in with a badly broken leg. Dr. Walker advised amputation—he refused. The leg was put in splints and for a while Obowole got along all right. Then suddenly one night the leg started bleeding and in a little while he had lost a dangerous amount of blood. We took him to the operating rooms and told him that if we could not stop the bleeding we must cut off the leg to save his life. Again he refused, saying over and over that he would rather die. It looked like he would surely die. Dr. Walker and the dispenser, John Dare who would put him to sleep, and I looked at each other. We each knew what was in the others' hearts. Then Dr. Walker said: "I can't operate on him now. He isn't ready to die". Dare said: "I cannot put this man to sleep who may never wake again. He is not saved". The doctor, all scrubbed and ready for the operation, stepped back. The leg was still bleeding but we had to wait. Then, carefully and prayerfully, we talked to Obowole. He told us his god was a certain river and he spoke of certain idols. Dare talked awhile and told him the uselessness of idols. Then Obowole cried out: "You tell me I am going to die. I depended on and believed in the gods of my fathers. Now you have taken away my belief in them. I can't die like this. I have no helper now. Oh, can't you give me some one to take their place? Don't let me die like this!" How glad we were that we did have some one to give him, some one who could save him. As the beautiful story of Jesus was so clearly and gently told, we saw a change on his face—first of hope taking the place of his despair, then of belief. As Dare finished, he led in prayer; then Obowole prayed too saying: "My Jesus, my Savior, I never heard Your name before but I believe and trust everything to You!" He told the doctor to begin. Of course the bleeding was stopped and he woke up

again. He had many weary months on the bed, trying to believe his leg would heal finally although we told him it could not and begged and insisted that he let us amputate it. Time and again he always refused but he was a good patient—an unusually good patient. All the nurses liked caring for him. All this time he was learning more of God's Word and growing in faith. He saw two other men come in, have their legs amputated and walk out again with an artificial leg, both of them thanking the doctor.

One day he said he was ready to have his done. We operated and now he is all right.—Miss Kathleen Manley, Nigeria

GROWTH by PLANNED VISITING

WE are using the method of a three days' institute with some churches as a means of inspiration and information along all phases of organized work. It is proving to be a blessing and has brought crowds to all services. At one of them I gave out ten diplomas and about fifteen seals for work in the W.M.U. courses, the studies having been made when the Training School girls visited that church six months previously. It was through the Lottie Moon Christmas Offering that we had the cooperation of fourteen Training School girls in visiting and teaching in more than fifty societies of our state. We selected the most needy ones, i.e. those that had been organized recently and had had little opportunity to attend general meetings and institutes. The girls reported a most delightful and worthwhile time for the society visited and for themselves, thus giving them the opportunity to put into practice what they had studied during the year. The societies are so grateful and animated in the work that many are asking for another visit next year. We haven't enough girls to send one to each church, so those receiving a visit this year will likely not be visited next year. However in some places the church has offered to take care of all expenses if they can have a visit.

We offered a premium to the girl who brought back the largest number of subscriptions to the *Woman's Quarterly* (or *W.M.U. Quarterly*), our aim being to get the literature into the hands of the women and be helped in their work for the Master by it. The girls carried material and put on programs at each place showing "how" to do it and the benefit and help made possible by it.

Another great need which has been met in our field by the Lottie Moon Christmas Offering is the placing of an evangelist in two churches that had had little or no attention for the past two or three years because the pastor lived so far off and had two other churches to take care of also. These churches are located in a great section and each has had several preaching stations which will now receive attention, made possible by this gift. I recall how Miss Moon loved the going out among the people

to tell them of Christ's love and how her efforts were blessed. I believe she would have reached out to help those without a leader here in Brazil and would have spent herself trying to seek the lost and bring them to a knowledge of Christ's saving grace.

Perhaps the greatest and most far-reaching, as we see it, good-will came of the help we could give toward paying the long standing and over shadowing debt in the city which is an outpost for the work begun two years ago in the unevangelized part of the state. A Seminary graduate was called to that church and he entered upon his duties unhampered by debt. The debt paid and an energetic pastor in charge, the church has taken on new life. This enthusiasm has been reflected in other churches and into the "mission work" over and around that outpost church.—*Mrs. A. B. Christie, Brazil*

EDITORIAL (Concluded from Page 4)

"My association with the Training School from its inception to the present has been one of the chief joys of my life-work. I cannot give up the active relationship without a sense of loss and pain. I shall find one of my pleasures as I go along in thinking of the opportunities which came to me in that relation. I shall pray that the School will continue in its enlarging usefulness in all aspects of our southern Baptist life and work for the Kingdom of God throughout the world. The unfailing and unbroken cordiality and appreciation of the trustees, the administration and the leaders of W.M.U. will be cherished by me through all my days and into the Day".

For these men of God who have not failed through the long years to "help those women" we give thanks. We pray God's blessing upon them in their continuing service to Christian missions and to the ongoing of the Kingdom of God.

MARGARET FUND (Concluded from Page 6)

ham's seed a great nation. After four little brothers and sisters had come into that home, Albert looking upon them innocently asked: "Mother, do you think God is going to make a great nation of us too?" Those who know this young man with his earnest and intelligent outlook on life believe that God is going to do great things with him. His life is destined to be one of great service for his Savior. He surrendered to Christ on his fourteenth birthday at home through the guidance of his parents. His early memories are of daily Bible stories, chorus singing, trips with his parents on mission tours where he saw the contrast between the superstitious natives and the zealous converts. There is something prophetic in the fact that his first words were spoken in the Russian language. Busy with missionary tasks, his parents had to leave him in the care of Russian maids. Now, years after, the great field of Russia calls to him as his future field of service. Perhaps he will be one of the young messengers who will help lift that broken, bleeding nation to its full stature through the power of the Gospel of Christ.—*Mrs. W. J. Cox*

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

Dr. John R. Mott, whose life has been given to the cooperative effort of Christ's followers to win lost men back to the heart of God, feeling that great new opportunities are opening, is emphasizing the vital importance of three things:

1. A clear sense of direction. We must know where we are going.
2. An overpowering sense of mission. We are under orders of a superhuman Lord, who is the Fountain Head of wisdom and power.
3. A deeply satisfying sense of companionship and sharing—human and divine.

On a certain Sunday recently in New Guinea at the end of a service the Anglican bishop of that territory, who had conducted the service, received a welcome surprise. A soldier walked up from the congregation and handed over a gift of more than \$200. It developed that members of an Australian battalion had been so impressed by the work of the mission and especially by the character of the natives whom the church had trained there, that they had spontaneously given from their army pay this contribution to the program of Christianity in making more of the dark-skinned folk into "fuzzy-wuzzy angels". It is to be used, we understand, to help reconstruct mission buildings destroyed by the Japanese.

Among the gentlemen adventurers who serve our churches, none is better entitled to the designation than a missionary and a licensed navigator in charge of one of our mission boats (Victoria, British Columbia). A chief of the Haida Indian nation, he brings the consolation of the Gospel to lonely settlers and lighthouse keepers along hundreds of miles of coast line and scores of islands—*Christian Century*

Of the seventy-three missionaries working among the Indians in our Southern Baptist Convention territory fifty-four are themselves Indians.

Our Lord's promise, "Lo, I am with you always, even unto the end of the world", imparts courage and a sense of power to the loyal Christian witness, to all the churches, to a denomination in attempting "great things for God" while a knowledge of what thousands and tens of thousands of others are doing in their effort to be true witnesses even unto the "utmost parts" not only gives us that "deep satisfying sense of companionship and sharing" but inspires within us that high faith in expecting "great things from God" as for example the following items:

For the third successive year northern Baptists have exceeded their goal in their unified program of world missionary service. Their denominational budget for the current year is \$3,000,000 and the war emergency fund budget is \$1,500,000 making a total of \$4,500,000.

American Methodists gave \$4,838,687 for world-wide missionary and educational work during the fiscal year ending May 31, an increase of almost 12% over the previous year.

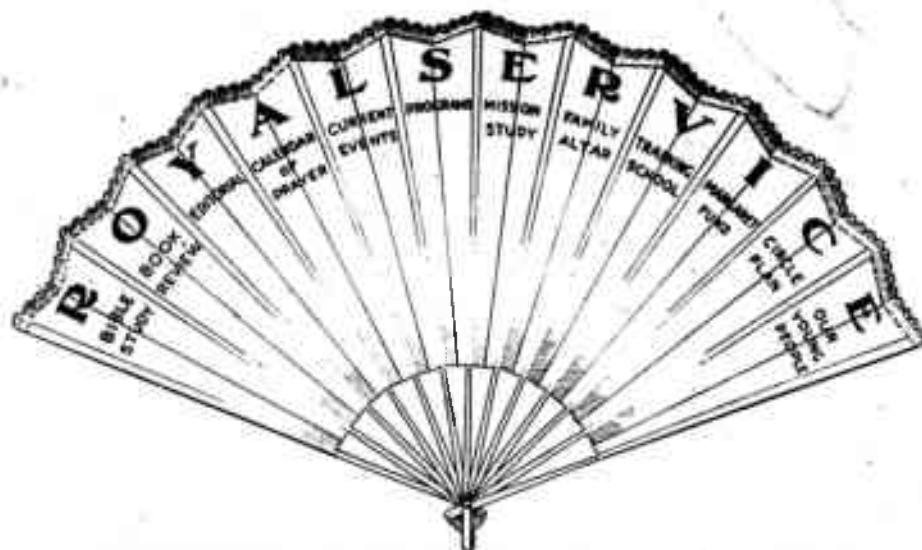
According to reports from the Presbyterian Church in the U.S.A. there are 3000 missionaries engaged in missionary projects in our forty-eight states, Alaska and the West Indies.

According to the publishers of *Who's Who in Missions*, a publication put out at the request of the National Christian Council of China, there are still 1188 evangelical missionaries currently at work in Chinese mission fields.

"What we need today is a strong leaven of men and women who would catch the same sort of violent infection of Christianity and democracy that struck some of our fathers. We need the self-sacrificing passion of the missionary in our own country"—Sir Stafford Cripps (*The Times*, London)

Another Englishman writing in an adjoining column of the *Times*, reporting on the summer meeting of the Church Assembly, said: "Our supreme need is 'evangelism' but evangelism taking advantage of modern methods of reaching the popular mind. Without such evangelism, and the awakening of dormant spiritual faculties which it brings, our improvement in environment will rest on a perilously insecure basis."

Missions tells us that on the calendar of the Old South Church of Boston were printed the following words from the Rev. Russell Henry Stafford: In war and in peace, the patriotic duty of the Christian church is to help America keep calm, be civilized and become Christian (italics ours).



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