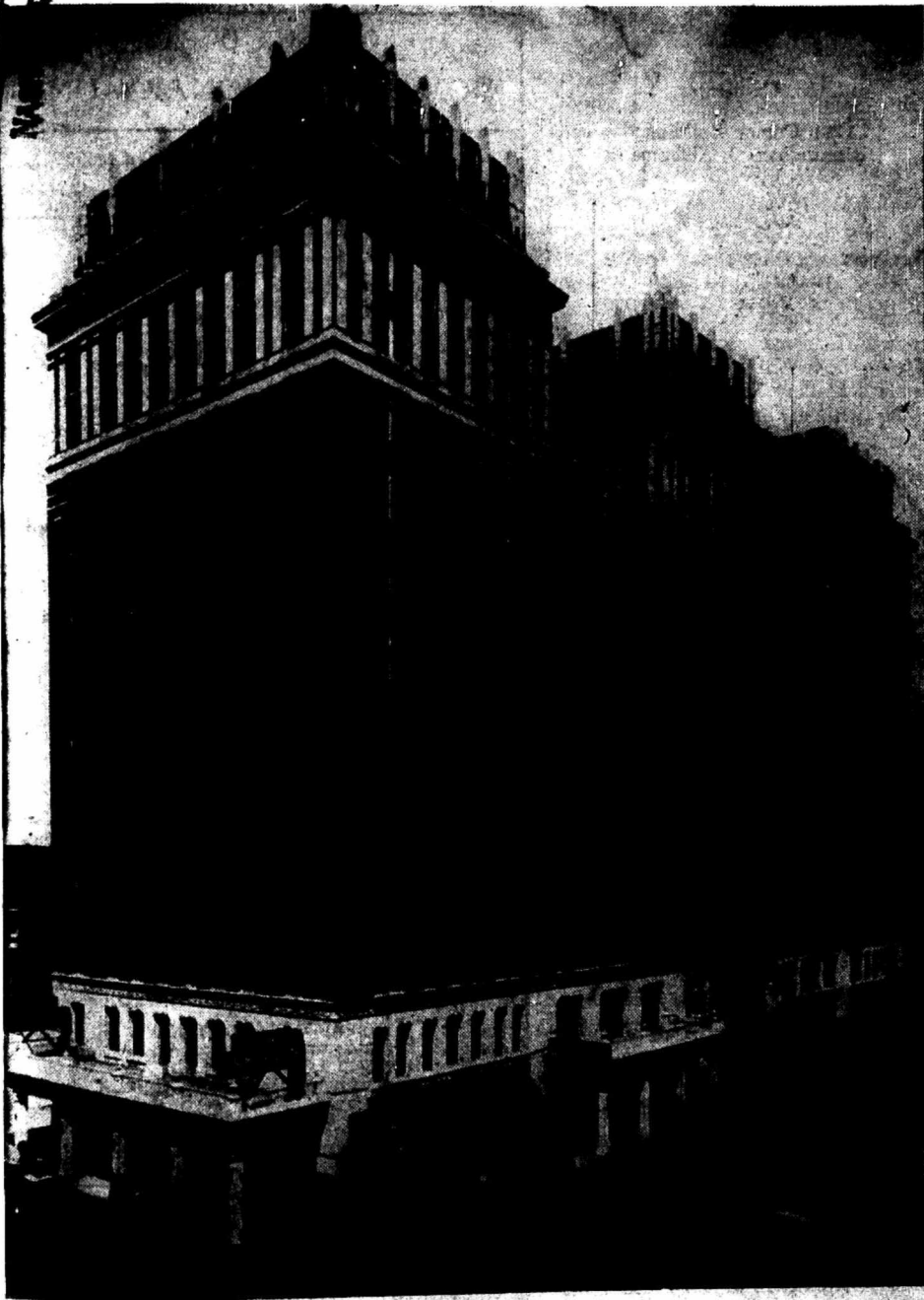


101 EAST AVENUE, NORTH  
NASHVILLE, TENNESSEE

# ROYAL SERVICE



## Skirvin Hotel, Oklahoma City

In this hotel southwide W.M.U. committees will meet on September 19. For details as to these committee meetings and as to the annual meeting program see pages 3-6.

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SEPTEMBER, 1944

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Mrs. F. W. Armstrong, *President*; Miss Kathleen Mallory, *Executive Secretary*; Miss Juliette Mather, *Young People's Secretary*; Mrs. W. J. Cox, *Treasurer*; Mrs. Wilfred C. Tyler, *Recording Secretary*; Mrs. J. Furniss Lee, *Assistant Recording Secretary*

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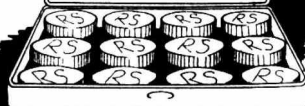
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## An EDITORIAL

MRS. F. W. ARMSTRONG, President W.M.U.

### Enlightened—Empowered—Impelled

THE theme for the 1944 meeting of Woman's Missionary Union emphasizes the missionary motive. Its three words are based on familiar Scripture: "Ye shall know the truth and the truth shall make you free"—*Jno. 8:32*; "Ye shall receive power—ye shall be My witnesses"—*Acts 1:8*; "The love of Christ constraineth us"—*II Cor. 5:14*. The missionary enterprise is founded on knowledge, power and compelling love. These essentials will provide the basis for the varied phases of the program.

Emphasis upon certain of the moral standards as set forth in the *Plan of Work* annually will help to meet a need which Christian women in our world recognize. The names of the speakers will serve to quicken interest and assurance of real helpfulness. Conferences in the early afternoon of Thursday led by Dr. Theodore Adams, Dr. John L. Hill and Hon. J. Edgar Hoover with a woman assistant in each will provide practical suggestions for activities to combat evil and to meet world-need. The delegates and visitors will be divided according to personal interest so far as possible, assuring to every state representation in each conference.

The presence of missionaries both home and foreign is assured by the boards. It will be seen also that some denominational leaders who find it difficult to attend a meeting that precedes the Southern Baptist Convention meeting will avail themselves of this opportunity to join in fellowship and inspiration which the meeting affords. W.M.U. members will urge upon their pastors the importance of their attendance upon this meeting. It is hoped that a large number of them will be present.

Many members have longed for another day of annual meeting, which might in normal times be possible when meeting as this year at a separate time and place from the Convention. However the fact that the 1944 meeting of the Convention was shortened to the few days of mid-week in order to meet heavy demands upon hotel accommodations in the entertaining city and since it seemed inevitable that these conditions would still be restricting in September, it was deemed wise to plan for only a three-day meeting including the day of pre-committee meeting for this 1944 session. An attempt has been made to cover the essential features in the six sessions from Wednesday morning through Thursday night when the pageant will be presented with special emphasis upon missionary education of young people.

Attractive exhibits will be a most inviting feature, in the lower floor of the spacious city auditorium with its modern equipment which assures adequate care of every need for large crowds and a great meeting. The hospitality of the city is a delightful memory to all who shared the 1939 meeting.

Power waits on prayer. A meeting such as this is dependent upon preparatory prayer. Each member may make a priceless contribution to the spiritual power of the gathering by making it a matter of daily prayer, now and through all the days until September 19 and continuing to its adjournment and on as it influences minds and hearts and inspires to more worthy service. Our world desperately needs Christian missions, in community and to the ends of the earth. Enlightened, empowered, impelled Christians are God's chosen instruments to meet the world's need.



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# Tentative Program of Woman's Missionary Union in Its Fifty-sixth Year Oklahoma City, Oklahoma, Sept. 19-21, 1944

## Committee Meetings, Tuesday, September 19 Skirvin Hotel

- 9:30 A. M. Executive Committee  
Conference of State W.M.U. Executive Secretaries  
11:30 A. M. Joint Session of W.M.U. Executive Committee and State W.M.U.  
Executive and Young People's Secretaries  
2:00 P. M. Southwide Committees: *Margaret Fund, Mission Study, Community  
Missions, Stewardship, Missionary Education of Young People*  
7:30 P. M. Joint Session of W.M.U. Executive Committee and State W.M.U.  
Executive and Young People's Secretaries

## Regular Sessions, Wednesday and Thursday, September 20-21 Municipal Auditorium

### Theme: Enlightened--Empowered--Impelled

#### Wednesday Morning, September 20—9 o'Clock

- Call to Order  
Devotional Period: Truth-Freedom  
Foreign Missionary; Home Missionary  
Organization, Appointment of Committees, Election of Nominating Committee  
Greetings and Presentation of Hostess Committee—Mrs. W. E. Steelman, Chairman  
of Committee on Arrangements, Oklahoma City  
Response  
Report of Treasurer —Mrs. W. J. Cox  
Presentation of Reports by Miss Kathleen Mallory and Coworkers  
Presentation of Plan of Work for 1945  
Special Music  
President's Message —Mrs. F. W. Armstrong  
Musical Benediction

#### Wednesday Afternoon, 2 o'Clock

- Hymn  
Devotional Period: Scripture Read Responsively by an Older and a Younger Person  
Reading of Minutes —Mrs. Wilfred C.  
Presentation of Revised Constitution and By-laws  
Report of Board of Managers of W.M.U.

#### Woman's Missionary Union and the S.B.C. Centennial

- Crowning a Century for Christ —Mrs. C. D. Creasman, *Tennessee*  
1945 Week of Prayer and Annie Armstrong Offering for Home Missions —Dr. J. E. Dillard  
—Miss Janice Singleton, *Georgia*  
Empowered through Prayer and Gifts  
Presentation of Home Missionaries  
Prayer —Dr. J. B. Lawrence  
Musical Benediction

#### Wednesday Evening, 7:30 o'Clock

- Hymn: "The Morning Light Is Breaking"  
Devotional Period: Power-Witnessing  
Home Missionary; Foreign Missionary  
"Peace on Earth" —Dr. Theodore F. Adams  
1944 Week of Prayer and Lottie Moon Christmas Offering for Foreign Missions  
—Mrs. H. B. Wilhoyte, *Oklahoma*  
Empowered through Prayer and Gifts  
Presentation of Foreign Missionaries  
Prayer —Dr. Charles E. Maddry  
Musical Benediction

#### Thursday Morning, September 21—9 o'Clock

- Hymn  
Devotional Period: Love Compels  
Foreign Missionary; Home Missionary —Mrs. Tyler  
Reading of Minutes  
Reports of Advisory Boards  
Southwestern Seminary  
Baptist Bible Institute  
Margaret Fund  
Presentation of Students; Missionary Mother —Dr. John L. Hill  
Christian Women and Alcoholism  
Memorial Service —Dr. Carrie U. Littlejohn  
W.M.U. Training School  
Special Music —Hon. J. Edgar Hoover  
Christian Home-building for Tomorrow —Musical Benediction  
Prayer

#### Thursday Afternoon, 2 o'Clock

### Conferences

- 1—Women and Post-war World  
Dr. Theodore F. Adams; Miss Blanche S. White, *Va.*
  - 2—Women and Alcoholism  
Dr. John L. Hill; Miss Mary Northington, *Tenn.*
  - 3—Women, Home and Youth  
Hon. J. Edgar Hoover; Mrs. J. M. Dawson, *Texas*
- Music  
Reading of Minutes —Mrs. Tyler  
Reports of Committees

Southern Baptist Convention and World Need  
Prayer

—Dr. Austin Crouch  
—Musical Benediction

Thursday Evening, 7:30 o'clock

Hymn

Devotional Period: Scripture Read Responsively by an Older and a Younger Person  
Prayer

Reading of Minutes

—Mrs. Tyler

Pageant Presenting Missions and Missionary Education of Young People

Written and Directed by Miss Juliette Mather, W.M.U. Young People's Secretary



### As to Reservations in Hotels and Homes in Oklahoma City for September 19-21

Delegates apply through their respective state W.M.U. executive secretary.  
(See address on page 28.)

Visitors will do well to apply also through their respective state W.M.U. executive secretary but if they prefer visitors are privileged to write directly to the hostess city chairman on accommodations: Mrs. Berta K. Spooner, 223½ West First Street, Oklahoma City 2, Okla. Visitors will be given hotel rooms after all delegates have been thus provided, the plan and purpose being to place all delegates in the downtown hotels. Visitors who cannot be thus cared for or who prefer being in a home will be cared for accordingly, the plan being to use only Baptist homes.

Hotels have no single rooms available for either delegates or visitors. In the following list of hotels the rates are for double rooms, each with private bath. The picture of the Skirvin Hotel is shown on front cover of this magazine. Each of the listed hotels is in easy access of the Municipal Auditorium where the W.M.U. program of six sessions will be presented Wednesday and Thursday, September 20, 21. For a view of the auditorium and for an outline of the program see pages 36, 4-5 of this magazine. Preference as to any listed hotel should be stated in making reservations as explained above.

Black Hotel, 5 North Hudson.....	\$3.50 to \$4.50
Huckins Hotel, 20 North Broadway.....	\$3.50 to \$4
Kingcade and Bristol Hotels, 17 West Grand.....	\$2.75 to \$3.50
Oklahoma Biltmore Hotel, Grand & Harvey.....	\$4 to \$5
Park-O-Tell, 2615 Lincoln Blvd.....	\$3 to \$5 (Includes Garage)
Skirvin Hotel, First and Broadway.....	\$3.50 to \$4
Wells-Roberts Hotel, 15 North Broadway.....	\$3.50 to \$4

## Annual Meeting

Mrs. W. E. Steelman, Oklahoma City

### Come! Oklahoma City Welcomes You!

THE thunder of buffalo herds, the soft tread of moccasined feet, the ripple and roll of windswept prairie quickened to wild twistings and lashings under the sudden fury of the wind—these were the rhythms of the early days in Oklahoma before white men trod the plains. Today these are only the under-tones kept vibrant in the memories of those who first came as settlers into the prairies, subduing those rhythms under the tramp of horses' feet, the rumble of wagon wheels, the hum of motors, the rattle of freight trains, the muffled roar of planes launched by science to conquer the highways of the skies.

The woodpeckers' rat-tat-tat has been amplified in riveting of steel frame-works, as towers rise where trees once stood; the siren's scream startles the night that once was disturbed by the coyote's cry. A city born over night on an uninhabited plain has reached maturity. All this has been brought about, not in centuries but under the instance of need, within a few decades.

We find that Oklahoma City was one of the first places in our state to be used by a group of cattle traders on their way to Kansas and Texas. Today after many years it is known all over the world for its national stockyards with huge packing plants.

Oklahoma City became the center of distribution for most of the national food manufactures and supplied the whole state. This can today be considered one of the major industries of the city.

Added to the wealth of the young state, oil was enriching individuals and building more cities. Now today we find oil-wells at many back doors and surrounding our state capitol. Approximately 25 per cent of the oil industry and its products is centered in Oklahoma City.

From early tents and wooden shacks to the present city, with huge business blocks and skyscrapers, with large apartment buildings and beautiful homes in the residential districts, has been a rapid transition. One of the outstanding pieces of architecture is our municipal auditorium in which the sessions for Woman's Missionary Union will be held September 20-21. Oklahoma City Baptists are proud to have Baptists come from all over the south to this meeting and we are sure you will agree that to see this auditorium enhanced the value of the trip.

There are many other things we might tell you about Oklahoma City. For instance the average temperature in our city during the month of September is usually in the low 70's.

We are happy to know that we are doing our part in the great war effort. We have one of the outstanding national aviation centers.

Now look at what the Baptists are doing in Oklahoma City. You will find a modern Good Will Center in our midst which we believe is one of the best all over the south. Our women from the various Baptist churches sponsor this.

Our Baptist children's home in Oklahoma City provides for the welfare of more than 150 children. Recently a fund of \$350,000 was raised to enlarge and make this home into what we now call our "Children's City". A visit to this will open your eyes to what can be done when Baptists all work together for the glory of God.

Last but not least, the thing I feel you will like best about Oklahoma City is the people who live here. There is a cordial personal welcome awaiting you from some 38,000 Baptists all over our city. Our plans are to make you feel at home and be one of us.

Come! Oklahoma City welcomes you!



### Chairmen for September 19-21 Meeting, Oklahoma City

*Front Row, Left to Right:* Mrs. J. M. Beck, *Treasurer*; Mrs. Tom Farp, *Co-Chairman*; Mrs. H. B. Wilhoyte, *State President*; Mrs. W. E. Steelman, *General Chairman*; Mrs. Berta K. Spooner, *Executive Secretary*; Mrs. C. A. Richards, *Registration*

*Second Row, Left to Right:* Mrs. Will S. McCraw, *Pageant for Young People*; Mrs. Russell Showalter, *Hospitality*; Miss Jewell Kirkpatrick, *Decorations and Flowers*; Mrs. Paul Peters, *Check Room*; Mrs. Will S. Chappell, *Lounge and Rest Rooms*; Mrs. F. J. Swingle, *Information*; Mrs. James E. Hamilton, *Nursery*

*Third Row, Left to Right:* Mrs. Fred Bruce, *Banners, Signs and Badges*; Mrs. E. M. Nelson, *Literature and Exhibits*; Mrs. Ray Ely, *Missionaries*; Mrs. Ralph Dubour, *Luncheons*; Mrs. W. E. Price, *Housing*

*Other Chairmen Not in Picture:* Mrs. O. J. Roberts, *Ushers*; Mrs. E. H. Gill, *Pages*; Mrs. Bill V. Carden, *Publicity*; Mrs. Tom Hutchinson, *Auto and Transportation*; Mrs. A. C. Stewart, *Information*

## Stewardship Suggestions

*Note*—The following material was the last which the late Mrs. Carter Wright prepared for this magazine as the Union's stewardship chairman. It will therefore be received and heeded with marked appreciation.

### Stewardship Posters

**I**N response to requests for stewardship posters, the following suggestions are given. The average poster cardboard is not large enough for these posters. Use "Printer's Muslin" or other cotton cloth.

**I** (Based on *Malachi 3:10*). In left foreground, bottom, a man or woman kneeling, arms upraised in agonizing prayer. At top, right, the heavens (*billowy clouds*) are pictured; two tightly closed, locked windows in midst. Coming from suppliant's mouth the words: "Lord, open the windows of Heaven and pour us out abundant blessing". The answer coming down from clouds is: "You have the key to the windows in your hand". The suppliant has a large key in his upraised hand, marked "The Tithe".

**II**. At top of poster, the words: "Thy Kingdom come". At right middle of poster, draw a large heart; divide, by perpendicular lines, into three sections. Mark top section: Crumb Christians; middle section: Honest Tithers; bottom section: Sacrificial Givers. On left, print in large letters (*on first line*) How Deep (*on second line*) Can You (*third line*) Pray? Extending from word "you" goes a short horizontal line that branches into three lines, tipped with arrow pointers. First arrow points to "Crumb Christians"; second to "Honest Tithers"; third to "Sacrificial Givers".

*Explanation:* Said a lovely Chinese lady speaking to W.M.U. annual meeting, "Pray for us; pray deep". Jesus taught that our first and foremost petition should be, "Thy Kingdom come". There are many "Crumb Christians" (*Luke 16:21*) giving a little time, a little service, a little money. Their praying will be as shallow as their giving. "Honest tithers" can sincerely pray "Thy Kingdom come". If all Christians were "honest tithers", the Kingdom would grow mightily. But "sacrificial givers", paying tithes and making love offerings requiring genuine sacrifice, "pray deep". We cannot *pray* any deeper than we *pay*.

**III**. At top, put words: "Weighed—Found .....". Draw large pair scales. On "pan" of scale, on right side, draw small square placard bearing words, "God's World Program". Just above pan of scales on opposite side make two narrow horizontal slits, into which may be slipped narrow cards, *one at a time*, bearing such words as: "Soft Drinks", "Movies", "Parties", "Clubs", "Beauty Parlor". The "pans" of the scales are not level; the one bearing the placard, "God's World Program", is *higher*, thus showing it is lighter than the item on other side of scales. As you place each of these little cards on the scales, ask your listeners to reflect a moment. "Did you spend more, for instance on soft drinks, last year than you gave to missions?" If so, the line at top would read for you: "Weighed—Found Wanting!"

Arresting placards also catch the eye. Try these two.

1—

Last Sunday  
someone robbed  
the church.  
Was it you?  
(*Malachi 3:8*)

2—

Are you wise or foolish?  
(*Check by Luke 12:20, 21.*)

## Book Review and Study Suggestions

Miss Willie Jean Stewart, Tennessee

**Woman's Missionary Union at Work:** Wilma Geneva Bucy, Baptist Sunday School Board, Nashville, 1944; Pages 166; Price 35c

EVERY organization which hopes to perpetuate itself must make provision for teaching its new members something of its background, its ideals and purposes and the general methods through which it proposes to carry on its work. For more than a dozen years the W.M.U. has had such a manual in *The Why and How of Woman's Missionary Union* and its revision *The New Why and How* by Miss Wilma G. Bucy. Recently the time came when a revision was not enough; a re-writing of the manual seemed necessary. This book is the result. Anyone having a 1944 W.M.U. Year Book is asked to substitute on page 54 this new book for 4 in Course I.

In the main, the outlines and the arrangement of the material in this new manual are much the same as that which proved so successful in the older ones. The treatment of the various heads, however, has been brought up to date and much of its emphasis has been changed to meet changing needs of changing times. Thus this book remains what the others have been—an exceedingly practical discussion of W.M.U. methods and an authoritative guide for W.M.U. officers and members as to their duties and opportunities.

Space does not permit even a brief catalog of the many useful types of information available in this compact manual, but it is hard to imagine any question of lasting importance about W.M.U. work which is not answered here. One could wish that an index might have been added to enhance its usefulness for ready reference, but the outlines at the beginning of the chapters are, perhaps, a sufficient guide both for study and for reference.

This rewriting of the book will stimulate its study. The following suggestions for such study are offered:

**The Teacher**—Choose a woman who is thoroughly familiar with and interested in the W.M.U. work.

**The Class**—Try especially to enlist all those who have come into the society since the last study course in W.M.U. methods and those who have recently been elected to new offices. Invite all others to come for a refresher-course.

**The Objectives**—To arouse in the members of the class a worthy pride in the W.M.U. as a local and general organization and in its history and accomplishments; to familiarize them with its ideals and purposes and its ways of working; to stimulate their interest and enlist their more wholehearted participation in all W.M.U. activities.

**Decorations**—Display on posters replicas of the pins for W.M.U. young people and women; the three W.M.U. magazines; a representative collection of W.M.U. tracts and manuals; W.M.U. banners and pennants; make also a series of posters showing the age groups and the like of the young people's organizations.

### Session I—High Lights in Our History (Chapter 1)

**Devotional Period**—Use Section I of "Jesus Christ's Ministry to Womanhood", page 8, as the basis. Speak of the contrast between the Christian and non-Christian attitude towards women. Use the hymn: "Come, Women, Wide Proclaim".

**High Lights**—Appoint seven women to give the high lights of W.M.U. history discussed under "The Leaven at Work" (page 15f) and under "Contributions by W.M.U. to Denominational Work" (page 36f): (1) "The First Missionary Society" and "First American Missionaries"; (2) "Triennial Convention" and "The Movement Grows"; (3) "First American Baptist Missionaries" and "Home Missionaries";

(4) "Southern Baptist Convention Organized"; (5) "Bible Women Supported" and "Central Committees" and "Opposition"; (6) "Southern W.M.U. Organized"; (7) "W.M.U. Contributions" (page 36f). Encourage these women to consult *In Royal Service* (Heck) and *Following in His Train* (Cox) for further information on these subjects. Allow five minutes for each of the first six and ten minutes for the seventh to present their respective subjects.

**Hymn**—"The Son of God Goes Forth to War"

**Poster Presentation**—Using posters, present (1) Literature Department and publications of W.M.U.; (2) Margaret Fund (by a former student if possible); (3) W.M.U. Training School.

**Summary**—Let the class teacher emphasize and sum up the teachings of the day.

### Chapter II—Our Plan of Organization (Chapters 2 and 3)

**Devotional Period**—Use as a basis sections II, III and IV, pages 8, 9. Use in connection with this outline the "New Testament Examples" given on pages 12, 13f. Several women may take part in this devotional period, but do not let it run over fifteen or twenty minutes.

**What the W.M.U. Is**—Let the W.M.S. president explain what a local Union is, using material on pages 46 to 51.

**W.M.U. Relationships**—Using a poster or blackboard on which four concentric circles have been drawn, show the relationship of the W.M.U. in your church (center circle) to the association (second circle), the state (third circle), southwide organizations (fourth circle), as given on pages 45, 46. Explain carefully that the organization is not a board or other organization of the Southern Baptist Convention but a *helper*. From the annual financial reports of the Southern Baptist Convention and W.M.U. show how important a helper the latter really is by contributing a very large part of the total gifts.

**Demonstration**—Let a group of about ten persons demonstrate how to organize a new society, bringing out the necessary officers and committees and dividing into circles, planning to organize a Business Women's Circle and setting up the Standard of Excellence (pages 51-65).

**Hymn**—"The Morning Light Is Breaking"

**Round Table Discussion**—The duties of officers and committees; conducted by class teacher, using the officers and committee chairmen present.

### Session III—The W.M.U. and Her Young People (Chapter IV)

**Devotional Period**—Section V (page 10)

**Talk**—Ask the young people's director of your church to speak briefly of the importance of young people to Kingdom work. If not available appoint a class member to give the discussion under this head (pages 99-100).

**Poster**—Using a set of posters, explain the meaning of a Full Graded W.M.U. in a church (pages 100-106). Check your church on this.

**Talk**—The Leadership of Our Young People (pages 106-112)

**Hymn**—"O Zion, Haste"

**Display**—The supplies needed for a Full Graded Union, as listed on pages 112-114

**Report**—If possible have young people themselves to report on the special activities discussed on pages 114-118. The teacher may supplement such reports as needed.

**Discussion**—Community missions and stewardship plans for our young people. From the suggestions on pages 118-121 cull those most suitable for your own situation and plan to put them into effect.

**Hymn**—"Ambassadors for Christ"

**Note:** In planning each of the class sessions, draw on the illustrations in chapter V as they fit into the various subjects discussed.

Any books reviewed in this magazine may be ordered from State Baptist Bookstore.

## Community Missions

Miss Mary Christian,  
Southwide Community Missions Chairman

### This Is the Way One Society Did It

**N**O DOUBT every adult played as a child the singing game we hear often today among children. "This is the way we wash our clothes etc.", using appropriate gestures for each line. Members of missionary societies, that have made surveys of their communities and then had the community missions committee to meet for study and planning, would sing that same little song thus: "This is the way we learn the needs" (through visiting in homes and institutions); "This is the way we plan our work" (through the committee meeting, studying, discussing needs); "This is the way we do the job" (through individuals, groups or circles taking definite tasks).

And "this is the way"!

One wide-awake community missions chairman led her women to do just that. She began to give self in witnessing for Christ and not just money and things. She talked to her W.M.S. president who was equally as interested in enlisting all in real community missions work and who had at various times done volunteer work in the places of need of that city. Together they planned. The community missions chairman decided to invite her committee to her house for a day's study of the *Guide for Community Missions*. She would serve a light lunch and thus keep them there all day.

Before the day for the study the chairman, the W.M.S. president and a few others began a community survey so they would have definite needs to present to the committee. They found that the pastor received each day from a civic organization a list of all the newcomers who had moved to the city. While the pastor wrote all these, he could not visit all. The W.M.S. members could take these lists and give names to the women to visit by neighborhoods. They found also that they could get the list of the unsaved and of the unaffiliated Baptists from the material compiled after the census was taken preparatory for their revival some weeks before. They visited the city hospital and saw there burned, suffering bodies as a result of drink which recalled to them not just the need of helping those sick but also the need of helping build Christian homes, establish family altars, attain total abstinence. They visited the Good Will Center and found the director struggling alone to lead nine clubs a week in addition to doing her visiting on the field and keeping in contact with the supporting churches. They felt surely they could be responsible for at least one of these clubs all during the year. They would talk to the committee about it. They went to the Civic Girls' Club and conferred with the director. The need for help was just as great there.

The committee met. Yes, it was the day before Thanksgiving but they came. The morning was spent in a practical review of "The Guide", recalling the real meaning of community missions and what aims must be kept uppermost. After the delicious lunch and time of fellowship the community missions chairman brought to their attention the needs found in the survey. First one talked, then another, then all at once. Committee members from the various circles were enthusiastic, just let them present it to their circle, they knew they would want to do these things. Surely a circle could be responsible one month out of the year for help or direction in a club at Good Will Center. One by one the needs found in the survey were discussed and placed on the 1944 community missions calendar. The meeting adjourned with definite plans made and a group of better informed, more interested committee members went back to their tasks. "This is the way" we plan our work!

## Calendar of Prayer September, 1944

Mrs. W. C. Henderson, Arizona

**D**O NOT PRAY for easy lives. Pray to be stronger men. Do not pray for tasks equal to your power. Pray for power equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.

—Phillips Brooks

### 1—FRIDAY

Rev. G. Watson, Louisville, Ky., evangelistic work among deaf

Let everyone of us please his neighbor for his good to edification —Rom. 13:1

### 2—SATURDAY

Rev. and Mrs. M. W. Rankin, evangelistic work, Miss Annie Sandile, educational-evangelistic work, Shiochore, China; also Whitefield Rankin, Margaret Ford student

The Lord is my helper and I will not lose what was shall do unto me —Hab. 1:12

### 3—SUNDAY

Dr. and Mrs. A. Y. Napier, China, Dr. K. E. Pettigrew, Brazil, evangelistic work

That thou mayest prosper and be in good health, even as thy soul prospereth —III Jno. 1

### 4—MONDAY

That all labor shall be performed faithfully, as unto the Lord

Be strong therefore, and let not your hands be weak for your work shall be rewarded. —II Chron. 15:7

### 5—TUESDAY

Rev. J. R. Orue, Calabazar, Rev. D. Hernandez, Guilem, Cuba, evangelistic work; also for those preparing for W.M.U. meeting in Oklahoma City, September 10-21

That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ —Rom. 15:6

### 6—WEDNESDAY

Rev. and Mrs. A. E. Hayes, Recife, Rev. and Mrs. S. L. Watson, Petropolis, Brazil, educational-evangelistic work; also Helen Hayes, Margaret Ford student

It is the Spirit that beareth witness, because the Spirit is truth. —I Jno. 5:6

### 7—THURSDAY

Rev. and Mrs. C. Napoli, Misses Freda Williams and Teotie Lavender, evangelistic work among Italians, Kansas City, Mo

God is my strength and power. —II Sam. 22:33

### 8—FRIDAY

Rev. and Mrs. R. Ray, evangelistic work, Miss Jamie Green, educational-evangelistic work, Dr. W. L. Wallace, medical-evangelistic work, Wuchow, China

Hear my voice, O God, in my prayer; preserve my life from the enemy. —Psa. 64:1

### 9—SATURDAY

Rev. L. Lewis, St. Joseph, Mo., Rev. B. Milburn, Florence, Ala., Rev. C. Walker, Tampa, Fla., evangelistic work in special city missions

Believe in the Lord your God, so shall ye be established. —II Chron. 20:20

### 10—SUNDAY

Misses Dorcas Hawkins and Ruby Hines, appointees to Brazil

When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek. —Psa. 27:8

### 11—MONDAY

Rev. and Mrs. R. Beard, Muskogee, Rev. and Mrs. A. B. Brown, Davis, Okla., evangelistic work among Indians; also for W.M.U. meeting in Oklahoma City, September 10-21

Blessed are they that bear the Word of God and keep it. —Luke 11:28

### 12—TUESDAY

Rev. and Mrs. J. N. Patterson, evangelistic work, Miss Margaret Marchman, educational-evangelistic work, Abokuta, Nigeria

God hath showed me that I should not call any man common or unclean. —Acts 10:14

### 13—WEDNESDAY

Rev. and Mrs. C. H. Rios, McAllen, Rev. and Mrs. G. Reid, Eagle Pass, Texas, evangelistic work among Mexicans

There is no iniquity with the Lord our God nor respect of persons. —II Chron. 19:7

### 14—THURSDAY

Rev. and Mrs. W. H. Bryant, evangelistic work, Miss Ruby J. Howe, educational-evangelistic work, Temuch, Chile

Whoever shall call upon the Name of the Lord shall be saved. —Rom. 10:13



## Calendar of Prayer for September

### 15—FRIDAY

Rev. L. O. Lewis, Rev. J. D. Tyms, educational-evangelistic work to their own Negro race, Atlanta, Ga.  
They believed the Scriptures and the word which Jesus had said —Jno. 2:22

### 16—SATURDAY

Dr. and Mrs. R. E. Beddoe, medical-evangelistic work, exDr. and \*\*Mrs. B. J. Cauthen, educational-evangelistic work, Kweilin, China  
He will keep the feet of His saints. —1 Sam. 2:9

### 17—SUNDAY

That students entering colleges and universities may be kept in ways of right by the power of God  
Teach me, O Lord, the way of Thy statutes. —Psa. 119:33

### 18—MONDAY

Rev. and Mrs. J. B. Parker, Raton, Rev. and Mrs. J. G. Sanchez, Roswell, New Mexico, evangelistic work among Spanish-Americans; also Carroll Parker, Margaret Fund student  
If any of you lack wisdom, let him ask of God, that giveth to all men liberally. —Jas. 1:5

### 19—TUESDAY

Southwide W.M.U. committee meetings in Oklahoma City; also Rev. and Mrs. H. W. Schweinsberg, evangelistic work, Miss Helen Meredith, educational-evangelistic work, Barranquilla, Colombia  
The hand of the Lord was with them. —Acts 13:16

### 20—WEDNESDAY

Woman's Missionary Union in session in Oklahoma City; also Woman's Missionary Union of North China  
The Lord knoweth the days of the upright; and their inheritance is forever. —Psa. 37:15

### 21—THURSDAY

Woman's Missionary Union in session in Oklahoma City; also Rev. P. Flores, Carrizo Springs, Rev. I. Perez, Waco, Rev. G. C. Rodriguez, San Angelo, Texas, evangelistic work among Mexicans  
Strengthen, O God, that which Thou hast wrought for us. —Psa. 68:24

### 22—FRIDAY

exDr. and Mrs. R. F. Rickerson, exMiss Floryne Miller, educational-evangelistic work, exMiss Roberta Pearle Johnson, evangelistic work, Shanghai, China  
In the multitude of my thoughts within me, Thy comforts delight my soul. —Psa. 138:1

### 23—SATURDAY

Rev. J. E. Johnstone, Miami, Rev. H. M. Luechty, Jacksonville, Fla., Rev. J. W. Wells, Montgomery, Ala., evangelistic work in special city missions  
The Kingdom of God is not in word but in power. —1 Cor. 4:20

### 24—SUNDAY

That there may be hearty participation in the state mission seasons of prayer and generous offerings  
Let my prayer be set before Thee as incense. —Psa. 141:2

### 25—MONDAY

exRev. and Mrs. T. B. Stover, publication-evangelistic work, Miss Edith West, evangelistic work, Rio de Janeiro, Brazil  
The Lord recompense thy work. —Ruth 2:12

### 26—TUESDAY

Baptist believers in Italy  
The Lord is good, a stronghold in the day of trouble and He knoweth them that trust in Him. —Nabum. 1:7

### 27—WEDNESDAY

exMiss Alma Graves, Iwo, Miss Nank Young, Ede, educational-evangelistic work, Miss Vivian Nowell, Ogbomoso, Nigeria, evangelistic work  
We do know that we know Him, if we keep His commandments. —1 Jno. 1:3

### 28—THURSDAY

Rev. and Mrs. N. J. Rodriguez, Camajual, Rev. and Mrs. A. Corujedo, Matanzas, Cuba, evangelistic work; also Raul Rodriguez, Miria, and Daniel Corujedo, Margaret Fund students  
He that loveth his brother abideth in the light. —1 Jno. 1:10

### 29—FRIDAY

Rev. and Mrs. J. B. Hipps, exMrs. R. E. Chambers, exMiss Juanita Byrd, educational-evangelistic work, Shanghai, China  
If ye be led of the Spirit, ye are not under the law. —Gal. 5:18

### 30—SATURDAY

Rev. and Mrs. G. T. Lewis, Uvalde, Rev. and Mrs. F. Montero, Lubbock, Texas, evangelistic work among Mexicans  
Sins unto the Lord, for He hath done excellent things. —Psa. 135:3  
1 Attended W.M.U. Training School  
2 Attended Southwestern Training School  
3 Attended Baptist Bible Institute  
4 Former Margaret Fund Student  
xx On Furlough

## Family Altar

Mrs. W. H. Gray, Alabama

### TOPIC: Enthroning the King in Our Own Community

#### "Kingdom . . . Likened unto"

1st Day—Matt. 25:1-13; 1 Sam. 31:1-6  
2nd Day—Matt. 25:14-30; Heb. 6:1-8  
3rd Day—Matt. 26:1-13; Rev. 2:1-7  
4th Day—Matt. 26:14-25; 1 Sam. 16:1-5  
5th Day—Matt. 7:1-12; 1 Sam. 16:6-13  
6th Day—Matt. 7:13-23; 1 Sam. 20:35-42  
7th Day—Matt. 7:24-29; 1 Sam. 24:1-7

#### "Thy Neighbor"

15th Day—Ex. 20:16; 1 Chron. 17:16-27  
16th Day—Matt. 19:16-26; Jer. 3:11-18  
17th Day—Psa. 15:1-5; 125:1-5  
18th Day—Zech. 8:16, 17; 11 Sam. 7:1-11  
19th Day—Rom. 13:7-10; 11 Sam. 7:12-17  
20th Day—Gal. 6:1-10; 11 Sam. 7:18-29  
21st Day—Jas. 2:1-9; Psa. 105:1-8

#### "Greatest in the Kingdom"

8th Day—Matt. 18:1-6, 12-14; Psa. 89:19-28  
9th Day—Matt. 19:13-15; 21:16; Psa. 132:1-11  
10th Day—1 Cor. 14:20; Acts 2:29-36  
11th Day—Psa. 8:1-9; 11 Sam. 2:1-7  
12th Day—Eph. 6:1-9; 11 Sam. 5:1-5  
13th Day—Eph. 6:10-20; 11 Sam. 5:6-12  
14th Day—Heb. 12:7-11; 1 Chron. 17:1-15

#### "That Your Love May Abound"

22nd Day—Phil. 1:1-11; Deut. 8:11-20  
23rd Day—Phil. 2:1-18; Isa. 51:4-8  
24th Day—Psa. 133:1-3; 122:1-9  
25th Day—Gal. 5:13-26; Jno. 9:1-7  
26th Day—Col. 3:12-17; Jno. 9:35-42  
27th Day—1 Thess. 3:11-4:12; Matt. 4:12-16  
28th Day—1 Jno. 2:7-17; Jno. 1:1-5  
29th Day—Rev. 22:1-5; Isa. 60:1-3, 19-21  
30th Day—Rev. 22:6-17; Matt. 5:14-16

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.

## "Pray Ye"

That Christian hearts will increasingly praise God for His Son, the Prince of Peace  
Giving thanks that "the Lord God omnipotent reign-eth"

Praise God that "He will not fall 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".

Intercede for all missionaries in home and foreign lands. That missionaries and other Christians in war-torn lands may be conscious of the watchcare of the Heavenly Father and that southern Baptists will rally loyally to relief and rehabilitation plans of the S.B.C.

Ask God's guidance on preparations for the meeting of Woman's Missionary Union in Oklahoma City, September 19-21. (See pages 1, 3-8, 36)

Plead for the peace which Christ gives.

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## Bible Study

Ella Broadus Robertson, Kentucky

### "Inherit the Kingdom Prepared for You"—Matthew 25:31-46

IT IS almost impossible to comment upon this passage. To read it is like being caught up into the stratosphere. One is reduced to breathless silence and can only—read it again. A few small sidelights are offered.

1—"As a shepherd". Dr. Broadus says in his *Commentary*: "The morning after reaching Palestine, when setting out from Ramleh across the plain of Sbaron, we saw a shepherd leading forth a flock of white sheep and black goats, all mingled as they followed him. Presently he turned aside into a little green valley and stood facing the flock. When a sheep came up he tapped it with his long staff on the right side of the head, and it quickly moved off to his right; a goat he tapped on the other side, and it went to his left. Thus the Savior's image presented itself exactly before our eyes".

2—When Christ stood before Pilate and heard his question, "Art Thou a king, then?" and explained "My Kingdom is not of this world", did there come to His mind another judgment-seat, which He had described to His disciples just three days before—a throne of glory, His throne, and gathered before it, all nations?

3—The King on that throne is also called "Jesus, who went about doing good". And those on His right hand are like Him in loving-kindness. A great apostle wrote: "If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing". We make unmeasured effort for those we love. "Love beareth all things, believeth all things, hopeth all things, endureth all things!" But do we love all men? Jesus did. "We know that when He shall appear we shall be like Him, for we shall see Him as He is".

4 "Ye did it unto Me". Dr. Robertson says: "Christ identifies Himself with the needy, the suffering. This conduct is proof of possession of love for Christ and likeness to Him". A child of God will not do good to be seen of men, and claim credit. Jesus said: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father who is in Heaven" (Matt. 7:21) and of His own life He said, "The Father that dwelleth in Me doeth His works".

5—"Lord, when did we?" "Lord, when did we not?" Behind each question, asked in surprise, is a habit of mind: (1) "I gave to those in need because they were in need; and Jesus cared!" Or (2) "One cannot help everybody that comes along. Of course if I'd known how much was involved—I!"

6—"Abou Ben Adhem", which most of us learned by heart in school, teaches unselfishness and connects it with love of God. It suggests, truly enough, that a saint is not one who talks about God but one who loves his neighbor as himself. But later in life we wonder why the angel was not better informed the first time! And the "exceeding peace" sounds a bit like self-satisfaction. One must make allowance for poetry, of course. But the Arab is a Mohammedan, and the Unitarian tone is somewhat chilly. You remember

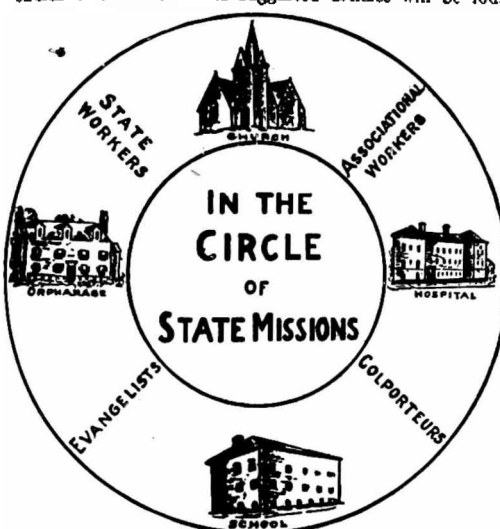
"An angel writing in a book of gold  
... the names of those that love the Lord,  
'And is mine one?' said Abou 'Nay, not so',  
Replied the angel. Abou spoke more low  
But cheerily still and said: 'I pray thee, then,  
Write me as one that loves his fellow-men'.  
The angel wrote and vanished. The next night  
It came again with a great wakening light  
And showed the names whom love of God had blessed,  
And lo! Ben Adhem's name led all the rest!"

6. Thomas Curtis Clarke in *The Watchman-Examiner* has some sweet lines, entitled "The Search":

"I sought His love in sun and stars  
And where the wild seas roll  
And found it not. As mute I stood  
Fear overwhelmed my soul;  
But, when I gave to one in need,  
I found the Lord of Love indeed!"

## Circle Program

EXPLANATORY NOTE: The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines:



*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 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her

article appears. (See also page 44 of 1944 W. M. U. Year Book and page 18 of this magazine.)

### The Task in Your State and Mine (State Missions)

Devotional Theme: "That all might believe through Him"—John 1:7

The Cooperative Features of the Rural Mission Program (See article in September issue of *Southern Baptist Home Missions*.)

Story in Pictures of Good Will Center in Norton, Virginia (See September issue of *The Commission*.)

All around the Town (See article in September issue of *World Comrades*.)

Attention, Washington! (See article in September issue of *The Window of Y.W.A.*.)

The Home Mission Board and the State Mission Board Cooperating in City Missions (See article in September issue of *Southern Baptist Home Missions*.)

State Missions Foster Foreign Missions (See article in September issue of *The Commission*.)

Current Events (See this magazine, page 35.)

W.M.U. Meeting in Oklahoma City (See this magazine, pages 1, 3-8, 36.)

## Business Women's Circles

Prepared by Miss Josephine McWhorter, S. C.  
Student in Missionary Education Course I  
W.M.U. Training School, Louisville, Ky.

**POSTER:** On a piece of poster paper in upper left have a sketch of two eyes looking down upon a silhouette of a town, including a factory, a school, an office building, a church and homes; place all such in lower right of poster. Print on poster: "Let's See Our Town through Christ's Eyes. B.W.C. Meeting, (Time)

(Place) (Date)

**PERSONAL INVITATION:** On a card use these words: "How is your missionary vision? Are you near-sighted or far-sighted? Have your missionary vision tested by Dr. Community Missions at the B.W.C. Meeting. (Time)

(Place) (Date)

**ATMOSPHERE:** Throughout the room distribute pictures of institutions within your association where the Gospel message may be proclaimed: home for the aged, hospital, jail etc. In a prominent place where all members of the group may see it have a map of your association. On the map clearly designate the areas in need of a cleaning up, the underprivileged communities of all races, all institutions included in the association. To decorate the room use flowers which may be taken by members of the group to a hospital or an individual that they might cheer. Chairs should be informally arranged in a semicircle so that all may see and hear those on the program. (For program material, see pages 20-27.)

**PRESENTATION:** In presenting this program the one in charge, Dr. Community Missions, introduces to those present the ones taking part on the program who act as her assistants in making this test of the missionary vision of the group. Then Dr. Community Missions focuses the attention of all upon what each needs to see—the map of the association—explaining its markings, pointing out the pictures of the institutions ministering to the needs of the community and briefly telling of the needs. Following this introduction the first assistant gives the highlights of *What Is Community Missions*, illustrating with pictures or articles clipped from religious or secular publications which are clear examples of community missions in action. The second assistant presents a discussion on *Plans for Community Missions*, using illustrations from the work of her own circle and society. Pause now for prayer led by program chairman that God will make clear and strong the vision of all to see the white harvest fields and the barren, uncultivated fields in their own community and that He will lead the members of the community missions committee in planning the work of the society. (Pray by name for these committee members.) The discussion on *Ways and Means* is to be presented by Dr. Community Missions' third assistant who explains that the ways and means—visitation, distribution, meetings—are exercises prescribed by the Great Physician to strengthen their vision. Following this, let all sing "Rescue the Perishing", a stirring challenge to every heart. The fourth assistant should be thoroughly familiar with the inspirational ideas of *Enthroning the King* and as she presents them let her point out that good missionary vision must be sensitive and responsive to all colors, creeds and classes, excluding none. For the discussion, *Open Windows*, the program chairman, Dr. Community Missions, is to ask the group to gather about a window or windows in the room and very informally talk to them about the necessity of open windows in order that the vision may be directed outward to the community and upward to God. After this devotional thought has been brought in, have all bow heads for meditation as they stand facing the window. Let *The Blesseds of Community Missions* be given by two women, one voice speaking the prose part and the second voice the poems. With heads still bowed the song, "Let Others See Jesus in You", may be sung as a solo or played softly on the piano or violin. Following the song let all join hands and hearts as the group is led in a prayer that, through community missions, the King may be enthroned in their own community.

(Concluded on Page 29)

## Program Plans

Prepared by Miss Alma Cox, Kentucky  
Student in Missionary Education Course II  
W.M.U. Training School, Louisville, Kentucky

**Poster:** Near the top in the center of a sheet of poster-board draw in silhouette a woman descending from a throne and Christ ascending to take His place on the same throne. Underneath print the words: "Enthroned Christ as King in your community by dethroning self". Below write: Date \_\_\_\_\_ Place \_\_\_\_\_ Time \_\_\_\_\_

**Written Invitation:** On the front of a small folder draw a window. Cut it in the center so that it can be folded back to make an open window. Across it print the invitation: "Open your window". When the window is opened these words can be read on the inside page: "To see the needs of your neighbors in your community". Underneath give the time, date and place of meeting.

**Aim of Program:** To lead each member to see that every Christian ought to be a missionary following the example of Jesus who was a community missionary.

**Programs:** Make programs in the form of booklets. On the front draw or paste a picture of a community. (A clipping from a magazine may be used.) Underneath print or type the following stanza:

"The city's lanes may be filthy  
The lives of men sordid and mean  
But when the Master walks through with me or with you,  
They are radiant and happy and clean".

Inside the booklet print, type or mimeograph the program outline as it appears on page 20, giving the names of those taking part on the program.

**Room Arrangement:** Set up a window frame made attractive with curtains drawn to the sides. If possible, arrange for program presentation on a raised platform. Arrange the chairs for the audience in semicircles in order to make it possible for each person to see clearly through the window. Around the room place pictures of groups of foreigners, Negroes and Jews. Use pictures of buildings such as factories, jails, hospitals, offices, stores etc. Clip pictures from magazines and newspapers to illustrate the varied activities of community missions.

If possible use for the background a sketch done on a large scale to represent the community showing buildings which will represent the home, church, school and other institutions of the community. Arrange the home, church and school in central position to emphasize the importance of these institutions as the center of every community. Refer to the cover of *Guide for Community Missions* for further ideas in carrying out these suggestions. Encourage individual study of this Guide by the members.

**Program Presentation:** Begin the program by reading in unison the theme for the year along with its Scripture reference (Psa. 145:12). The program chairman will introduce the program by stating the topic for the month. For program material see pages 20-27.

Use flash cards to introduce the participants on the program. Have someone concealed back of the window to extend the card across the open window before each speaker comes forward.

After the devotional service a card with "What???" printed on it in large letters is flashed across the window. A member to whom the part has been previously assigned steps forward and faces the audience through the open window to define community missions and answer the question "What is Community Missions?" A card with "Plans" printed on it is likewise shown through the window and the second speaker tells of "Plans for Community Missions".

Lead in a period of prayer for divine guidance to be upon the Community Missions Committee.

A card bearing the title "Methods" may be used to introduce the part entitled "Ways and Means".

After singing the suggested hymn (see program outline) the rest of the program may be introduced by cards using suggestive titles as described above.

Urge the members to become community missionaries as the hymn "Let Others See Jesus in You" is sung.

It may be helpful to have a period of open discussion to give members an opportunity to share with each other experiences they have had in community missions.

Close with earnest prayer for the enthronement of Jesus as King in the community.

## Program Material

Mrs. C. D. Creelman, Treasurer

**THEME for YEAR:** Make known His mighty acts and the glorious majesty of His Kingdom—*Psa. 145:12.*

**TOPIC for MONTH:** Enthroning the King in Our Own Community

Hymn for Year

—Watchword for Year

Bible Study—"Inherit the Kingdom Prepared for You"—Matt. 25:31-46 (*Page 16*)

Prayer that this program may help us to see the possibilities for Kingdom extension in our own community

Hymn—Make Me a Channel of Blessing

What Is Community Missions?

Plans for Community Missions

Prayer that the community missions committee may be guided in planning the work of our society

Ways and Means

Hymn—Rescue the Perishing

Enthroning the King

—Open Windows

The Blessings of Community Missions

Hymn—Let Others See Jesus in You

Prayer that we, through community missions, may enthrone the King in our own community

### WHAT IS COMMUNITY MISSIONS?

**W**HAT is community missions? It is exactly what the two words indicate—missions in the community. Missions is giving the Gospel to lost people. The community is where you live—limited in W.M.U. thinking to the bounds of your association. So community missions is giving the Gospel to those who live within your own association. However, much more is involved in missions than merely telling the Gospel story. Christianity must be lived. Conditions must be made favorable to Gospel proclamation. People's hearts must be prepared to receive it. Those won to Christ must be strengthened and built up in their Christian character. All of these things are involved in a program of community missions.

In the *Guide for Community Missions* we find the following comprehensive, defining paragraph: "Community missions is Christlike living in regard to those around us. It is social service with the Gospel as its motive and conversion as its aim. Community missions is the united spirit and work of a group of Christians directed toward solving the problems, ministering to the needs and abolishing evil conditions where those Christians live. It is the impact of Christian ideals upon non-Christian conditions, the force of Christian living directed against evil influences, the positive, active force of the church for righteousness and justice, friendliness and helpfulness in the community life."

For many years we called this phase of our W.M.U. work "personal service." It was a good name, indicating that Christian service was to be rendered by personal contact. However we like the new name, "community missions", better as it links this work with all the rest of our missionary program. We have had missions in many foreign lands, home missions in our homeland, state missions in our own state and community missions in our own community. It is all the same great missionary program—obeying Christ's command to preach the Gospel from Jerusalem to the end of the earth. No phase of this missionary program is any more important than the others.

The glory of community missions is that it makes it possible for every Christian to be a missionary. We send missionaries to foreign fields. What do they do? They establish Christian homes, each in some community. They live in that community clean, helpful Christian lives. They visit in the homes of lost people, they hold Christian services in the homes, on the streets, in institutions or wherever a group will listen to the Gospel story. They nurse the sick, they feed the hungry, they teach the illiterate. They give away Bibles and other Christian literature. They do everything possible to win the people in the community where they live to Christ, to build up their Christian character and to make the community Christian. And we call them foreign missionaries. We send missionaries to some needy group in the homeland—they do the same kind of work in the community where they live and we call them home missionaries. We send missionaries to some needy field in our state—they do the very same work in their communities and we call them state missionaries.

Each of us lives in a community as do our missionaries. Our community may not present as many needs and opportunities as theirs but it does present some needs and some evangelistic opportunities. There is not a community in the world which does not need the life and service of Christian people and where there are not lost souls to be won to Christ. So each of us can not only send missionaries to far-away places but be missionaries in the community where we live, doing the very same things that our missionaries do.

"Missions means the evangelization of the lost and the Christianizing of society". This work can be done in any community—on state, home or foreign mission fields or right where we live. Every Christian could and should be a missionary. However only a relatively few are called to go to a special field of service; the others must be community missionaries. If every Christian in the south were a faithful community missionary, giving himself to the work as do our missionaries sent to special fields of service, then would our land soon become a vast collection of beautifully Christianized communities—with just laws well enforced, clean living, no uncared for poor, no unjust race discriminations, no places of vice, but clean, prosperous and lovely, flooded with Christian light shining out to lighten the whole world.

### PLANS for COMMUNITY MISSIONS

**S**INCE 1910 Woman's Missionary Union has had a definite department for the promotion of missionary work in the community—first called "personal service", since 1942 called "community missions". There is a southwide chairman of community missions, who is at present Miss Mary Christian, with other chairmen in the states, associations, districts, local societies and circles. In the *Guide for Community Missions*, written by Mrs. Una Roberts Lawrence and Mrs. George E. Davis, are found detailed plans for community missions. Every society should study this splendid book. We give in this program a mere outline of plans which we hope will inspire a more detailed study.

**Committee**—Every church W.M.U. should have a chairman of community missions who plans and promotes this department of work in the W.M.S. and in the young people's organizations. With her works a committee. Where there are circles, each circle has a chairman of community missions and these, with the society's general chairman, form the community missions committee. Where there are no circles the committee is appointed by the president in consultation with the general chairman. This committee should be composed of a group of spiritual women who love the Lord and the lost and are willing to give themselves seriously to this work. A spiritually minded, praying, working community missions committee can, if it will, lead a society in a program of community missions which will transform any community.

**Survey**—Miss Christian calls our attention to the fact that the first letter in the word "community" is "c", suggesting that the first thing in community missions is to "see" the needs. The Georgia community missions chairman says: "The first step in effective community missions must be a realization of the needs of others and a creation or the development of the desire to help meet these needs". Therefore, one of the first duties of the community missions committee is to make a survey of the community to ascertain what could and should be done. After such a survey no committee will be at a loss to think of something to do in community missions and, if the work is faithfully done, every need in the community will be honestly faced and some effort made to meet it.

**Assignments**—After the survey is made a program of activities is decided upon. Then the committee makes definite assignments to circles or individuals of work to be done in a definite time. Again quoting the Georgia chairman: "Well planned suggestions for various groups suitable for varying personalities and abilities and skills should be arranged. Several activities should be suggested at one time with the opportunity to choose that which interests most. Some may not respond at first but after hearing enthusiastic reports and discussions of successful projects, interest is aroused and others are gradually enlisted". Some types of community missions—such as Mothers' Clubs, Good Will Center activities, Mission Sunday Schools etc.—are permanent projects to go on through the whole year. These can be assigned for a whole year or at least six months, with a different group responsible for definite work each month. Other needs arise from time to time and must be studied from month to month. A community missions committee will find plenty to do from month to month and week to week and day to day, keeping up with the needs of the community and keeping the members of Woman's Missionary Union meeting them.

**Reports**—Assignments naturally call for reports. Any woman or group of women will do better work if a report is expected. In the *Guide for Community Missions*, we are told that "the purpose of reports is to keep a record of what is being done as a check on thoroughness of the work, to build a constructive and definite program of work and to inspire to greater effort". Each society may work out a plan of reporting to suit itself, reporting as much or as little as is desired; but beyond the society the reports of course must conform to the plan followed by the association, district and state. By the time the report reaches the chairman of the southern Union only the total number of societies engaged in the varied forms of community missions is given.

**Individual**—As splendid as are these plans for organized community missions and as important as they are in the missionary program of our W.M.U., nothing can ever take the place of individual service in the community. This is the service that the individual Christian does because she sees the need and with a heart of love and sympathy supplies what it needed, whether it be food or clothes or nursing, books or companionship, counsel or gentle guidance into the Kingdom of God. In this type of community missions have Christian women engaged ever since the Samaritan woman, after she had found and partaken of the Living Water which Jesus gave, brought out a whole village of people to see Him, and ever since a woman named Dorcas demonstrated her Christianity and won the love of her neighborhood by her "good works and alms-deeds which she did". No one needs to tell the true Christian woman to do this type of community missions, and she neither needs nor desires to tell anybody what she has done. This is just a spontaneous outflowing of Christian love and is as natural as for the sun to shine, flowers to bloom or for water to gush from a mountain spring. Such deeds of loving service done by members of W.M.U. organizations would doubtless count up into many millions each year if they were known. But they are not known, and it is neither reasonable nor desirable that such individual deeds of spiritual service should be counted or reported.

## WAYS and MEANS

**T**HERE are three methods which are common to all phases of community missions work. These are the methods used by Jesus and by all missionaries since His time.

**Visitation**—Visiting is a most important phase of community missions and may be used in any community. In the city, in the country and in the small town are people who need Christian visitors. Individuals may be visited in homes, offices or stores. Groups may be visited in jails, old ladies' homes and other institutions. "The poor, the sick, the lonely, the stranger, the sorrowing will be helped by a visit from a Christian woman or group of women. Visiting furnishes an opportunity to cheer the lonely, comfort the sorrowing, strengthen the weak and to win the lost to Christ. Visitation is a necessary part of many activities in community missions. Work among Jews, Negroes and foreigners requires visiting. No Good Will Center can be conducted without much visiting. All institutional work must be done by visiting. In fact visitation lies at the very foundation of community missions. So, whatever else we may neglect, let us not fail to go visiting.

**Distribution**—Another method of community missions which may be used everywhere is the distribution of material things. Often we need to express our love with gifts to meet real needs. "Good wishes need often to be turned into buckets of coal, pitying looks into bowls of soup and sympathy into medicine". We may give food and garments and fuel to the poor. We may carry flowers and delicacies to the sick or lonely. Leaflets, books and Bibles may carry a spiritual blessing to a lost or burdened soul. Often supplying a physical need permits a Gospel message.

**Meetings**—Almost any community affords opportunities to hold meetings as a part of community missions. Mothers' Clubs, Story Hours for children, Mission Sunday Schools may become regular features of work. Our services may be held in jails, hospitals, homes for the aged or other institutions. Cottage prayer meetings may be conducted in any community. In many rural communities cottage prayer meetings are held each week under the direction of the community missions chairman. Almost all types of services furnish splendid evangelistic opportunities and therefore are an essential form of community missions. It is a form in which young people can participate. Y.W.A.'s. can hold services in the Old Ladies' Home. R.A.'s. and G.A.'s. can work in Mission Sunday Schools and even the Sunbeams enjoy singing in a hospital or Crippled Children's Home.

## ENTHRONING the KING

**E**NTHRONING Jesus as King in the hearts of people is the purpose of all community missions and there are many, many activities which may lead to the achievement of this purpose. From these many community missions projects we choose a few for consideration.

**Interracial Work**—The Negro we have always with us. The fact that there are ten million Negroes in the south means that most of us have Negroes, and usually many of them, in our communities. Therefore in any program for enthroning the King in our neighborhood the Negro must be considered. So every committee on community missions should study the racial problems of the community, find out the needs and plan some definite interracial work. The solution to race problems in the south is to be found in right attitudes. If the Negroes know that our attitude toward them is one of Christian fairness, sympathetic understanding and desire to help, they will welcome anything that we try to do for them. There is almost no limit to our opportunities for serving them. We can hold Bible classes, Vacation Bible School, Mothers' Clubs etc. We can help them with their church work, supplying them with literature, visiting their missionary meetings, inviting their leaders to our meetings, holding conferences with them on methods of work. We can stand for a fair distribution of public funds to provide better streets, better school buildings, playgrounds, libraries and other public utilities for the welfare of the colored people.

The best way to help Negroes is to work with them. If they can feel that we are all working together as Christian sisters for the betterment of the community they will be found responsive and cooperative. An excellent way to help is to subscribe in name of a local Negro woman to *The Worker*, only 50c a year from Miss Nannie Burroughs, Lincoln Heights, Washington 19, D. C.

**Jewish Evangelism**—There are few communities in the south without Jews. All too often these who are God's chosen people are left out of our community missions program. Too often we say: "You can't do anything with the Jews. They just won't respond to the Gospel appeal". Usually that is not true. Jews have not responded to the Gospel because it has not been presented to them. Rev. Jacob Gartenhaus, our S.B.C. missionary to the Jews, says that they are easier to reach now than ever before. He also says that practically all Jews who are won to Christ come because of the Christlike living and friendliness of Christian neighbors.

Probably most work among Jews must be of the individual type, as individual Christian women form contacts with individual Jewish women; and, by first winning their friendship, gradually woo them into church attendance and Bible study whereby they may find Christ and accept Him as their Messiah. But the community missions chairman may also foster Jewish work as a project for the whole society. *The Mediator*, a Christian publication for Jews, may be sent to each Hebrew family in the neighborhood; the price is only 25c a year from Rev. Jacob Gartenhaus, 313 Red Rock Building, Atlanta 3, Ga. "Friends of Israel" groups may be formed to meet for prayer and to plan definitely for work among Jews. Many ways can be found to approach and win Jews if only there is a sincere desire to do so. Southern Baptists have only a few employed missionaries to Jews, but there should be many community missionaries working to win their Jewish neighbors to Christ.

**Christian Americanization**—In many communities are groups of foreigners. These give the members of the missionary society the opportunity of being foreign missionaries in their own communities. All lands to which we send missionaries have their representatives or people much like them in our country. These are our neighbors, but often we know nothing about them and do nothing about them. Worse still, the attitude of the neighborhood toward the foreigners may be very un-Christian. A lovely Japanese girl, who is a loyal American citizen, expressed a desire to be a nurse. Some women who called themselves Christian disapproved of this ambition, saying: "Who would want a Japanese for a nurse?" Such is the non-Christian attitude of many Christian people toward those of other races.

Christian Americanization is an important phase of community work. Anything we can do to make foreign people feel that they have a place in American life and to give them Christian contacts which will help them form right ideals of American Christianity will not only probably win them to Christ but will also safeguard our own land from the perils of its alien population. Mothers' Clubs, Story Hours, Bible classes, English classes—these are a few of the activities which could be included in community missions for foreigners.

**Vacation Bible Schools**—The Vacation Bible School is a splendid activity for reaching foreigners, Negroes and other underprivileged groups in the neighborhood. These schools have been found most effective in the saving of souls, the forming of Christian ideals and the development of Christian character. It should be a part of the summer community missions activity of every W.M.U. to promote Vacation Bible Schools. Members of W.M.U. should cooperate in a school in their own church, working in the school and planning to interest and attract to the school children who are not in any Sunday-school or church. Then the W.M.U. could conduct a Vacation Bible School in some neglected part of the community where there is no religious activity and where the children do not go to Sunday-school. Some societies have found great joy in holding a school in a neighboring Negro church in cooperation with its pastor and other leaders.

**Good Will Centers**—The Good Will Center furnishes wonderful opportunity for community missions. "The program of the Good Will Center is a combination of club work, school, play and evangelism. It is the best plan yet devised for doing evangelistic work in some types of communities. The Good Will Center is not a church, nor does it take the place of a church. It is only an instrument of helpful service to bring souls into a full, or closer relationship with God, and into a higher level and purpose of living". Good Will Centers are usually located among groups of people who because of foreign birth, traditional religion or for some other reason will not attend the churches. Usually they are located in congested parts of the cities, but others have proved helpful in mountain sections and isolated communities.

The activities of Good Will Centers include clubs for different ages of children, Mothers' Clubs, medical and dental clinics and, above all else, an effort to give Christ to all those who come to the center. Under the influence of the Good Will Center homes become cleaner and better, lives are transformed and the whole community gradually changes for the better.

While the Good Will Center is not a church it is a feeder for the church. There is one Good Will Center in the south located about three blocks from a strong Baptist church. While the Good Will Center is a project of the associational W.M.U. it bears the closest relationship with this church. The pastor and leaders of the church rejoice to aid the Good Will Center in every possible way. The paid workers of the center are members of this church and attend all of its services that their work will permit. Consequently the Good Will Center is constantly feeding the church as club members join the Sunday-school and those converted in the center are led into church membership. This is the type of Good Will Center that enthrones Christ in the community.

**Moral Standards**—Every year as a part of the Plan of Work of the W.M.U. are included "Moral Standards". The promoting of these is rightly the province of community missions. While some of these standards have a nation-wide and even a world-wide significance, they all begin with community responsibility. It is in our own community first that we must stand for "family altars, total abstinence, Christian observance of Sunday, high standards of speech, dress and conduct, law observance, improved industrial conditions, child-welfare, public health, patriotism, prohibition, Christian Americanization, universal education, international and interracial justice and world peace".

The war has brought to our very doors so many conditions calling for a firm stand on all moral issues. It has brought the greatest migration our country has ever known. It is estimated that one family out of every four has moved. This means that many of our communities have an influx of new people. These may bring new moral problems and certainly they bring new opportunities and responsibilities to the Christians of the community.

The much talked of problem of juvenile delinquency should have our serious consideration. We should be concerned that teen-age boys and girls are guilty of moral lapses and of major crimes and we must not deceive ourselves into thinking that these things may happen somewhere but not where we live. We need to realize that eighteen million women are employed in defense work which means many children without parental care through several hours each day. We should know that due to labor shortage many children under lawful employment age are employed in fields and factories. We need to realize that thirty-seven million young people have no church connection. We should be concerned over the increase in drinking, especially among young people, and should "foster a thorough program of total abstinence education in all the church life and as far as possible in all community life". These and many other moral issues should engage our attention. Someone has said, "The future of the world for the next thousand years may be determined by what you do in your community in the next six months". For our own sakes, for the community's sake and for the world's sake let's make our community as Christian as possible.

## OPEN WINDOWS

**W**E ASKED our southwide chairman of community missions, Miss Mary Christian, for a message to those who would use this program and she responded with the following beautiful picture of "Open Windows" of opportunity for community missions:

On the radio some weeks ago several presidents of southern universities were discussing post-war educational plans. One of the gentlemen said: "We have taught youth how to make money but have not taught him how to live with people. We must throw open the windows of our classrooms and bid him see his community, the people there and his need to know and value humanity".

Not only the school but also the home and the church must throw open their windows and bid those there see the people in the community and the need of the people for a deeper, fuller life in Christ Jesus. That would be a beginning toward enthroning Christ in our communities.

Have you ever walked around your city block or across your rural community and picked out the people who are most admired by all and wondered what it is that makes them admired? Have you ever gone again and looked at those people whom you cannot respect or trust and places that are a blot on the landscape and wondered why about that too? Have you thought that some responsibility rests on you, whoever you are, for these conditions about you?

Perhaps the chief hindrance to community missions has been indifference on the part of Christians to conditions about them except as it affected their own lives and selfish interests. We read in the *Guide for Community Missions* (page 11): "Community missions is the united spirit and work of a group of Christians directed toward solving the problems, ministering to the needs and abolishing evil conditions where those Christians live". To do this Christians must open the doors and windows of their homes and churches and see people and needs about them. The community missions committee should take the initiative in this sight-seeing, fact-finding expedition of the community, exploring human needs and bringing them to the attention of other W.M.U. members for help.

When the windows and doors are thrown open and a view of the community needs is seen by all, joy comes from serving and witnessing. Suddenly it will seem that cooperative effort with the Negroes begins, trying to help them help themselves, a new idea and appreciation of Jews and foreigners about us will grow, a deep interest in the unsaved in our neighborhood develops that leads to agonizing prayer and continuous witnessing of Jesus Christ our Lord and Savior. Thus do we begin to enthrone Him in our communities.

### The BLESSEDS of COMMUNITY MISSIONS

*Blessed is the community missionary, for she is Christlike.* Jesus was a community missionary. He went all about doing good. He filled His days with the very deeds which the community missionary could and should do.

May we go about as Jesus went,  
On deeds of loving service bent;  
So shall we walk the shining way  
Of Christlike living day by day.

*Blessed is the community missionary, for she serves Jesus.* Wonderful it is that our Lord identifies Himself with those who need our help and as we serve them we serve Him. "Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me".

Lord, in each needy upturned face  
May we Thy pleading visage see  
And know whate'er we do for them  
We really do it unto Thee.

*Blessed is the community missionary, for she is great.* True greatness is found in self-forgetfulness and loving service for others. "Whosoever will be great among you let him be your minister".

Lord, help us live from day to day  
In the self-forgetting way,  
Bent on giving, not on gain,  
Until true greatness we attain.

## QUESTIONS for REVIEW and DISCUSSION

1. What is community missions?
2. Discuss community missions as a part of the world-wide missionary program.
3. Discuss the work of the community missions committee.
4. How should assignments in community missions be made?
5. What is the purpose of making reports on community missions?
6. Why is visitation important in community missions?
7. Mention some meetings which may be used as a method of community missions.
8. Tell of some activities which may be included in a program of community missions.
9. Why is the promotion of W.M.U. moral standards a part of the work of community missions?
10. Discuss the moral problems produced by war conditions.
11. Mention some of the blessings which come to faithful community missionaries.
12. How can our society improve its program of community missions?

## 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 material quoted in whole or in part. Further interesting help may be found in this listed material and in leaflets as suggested below.

World Comrades ..... The Window of Y.W.A.  
Southern Baptist Home Missions ..... The Commission  
W.M.U. Year Book ..... State Denominational Papers  
Last Report of Social Service Commission of S.B.C.  
Guide for Community Missions ..... Lawrence and Davis

## SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program

Christian Foundations..... 3c  
Is There a Frontier? ..... 3c  
Take a Chance?..... 3c  
The Joy of Service (Poem)..... 2c  
To Bible and Tract Distributors..... 2c  
When Backwards Went Forward..... 3c  
"Why Back the Church?"..... 3c  
"Inasmuch" (Play: Reader, Quartet, 8 Others for Pantomime and Speaking Parts)..... 10c



## "To Heaven's Perfect Peace"

INTO the Heavenly understanding of perfect peace have entered in the past few months three well-known members of Woman's Missionary Union. One was Mrs. A. C. Johnson, best known as the Union's recording secretary from 1905 to 1921; but she was also a resident member of the W.M.U. Executive Committee 1903-04 and was an honorary member of the committee from 1922 until she entered Heaven on May 11; it is easy to believe that she was glad that her earthly record was closed in the week that for the many years had found her faithfully recording the minutes of Woman's Missionary Union.

Even as the devoted and efficient service of Mrs. Johnson will be borne in grateful memory by Woman's Missionary Union, so will be that of Miss Alice Parker who was a Virginia missionary of the Foreign Mission Board from 1899. During her many years of active service she was engaged in educational and evangelistic work among the women and young people, chiefly at Yangchow in the Central China Mission.

Even longer was the remarkable missionary career of Mrs. Janie Lowry Graves who went from Mississippi in 1887 to Canton under appointment of the Foreign Mission Board. Among her many outstanding achievements was the founding of Mo Kwong Home for Blind Girls.

Meditating upon the fact that each in this trio of "elect ladies" has passed into "Heaven's perfect peace", it is reassuring to remember that by precept and practice they "published tidings of peace". How beautiful must have been the welcome given them in Heaven by the many whose feet they "guided into the way of peace!"



### State Corresponding or Executive Secretaries State W.M.U. Headquarters

Mrs. R. S. Marshall	127 South Court Street, Montgomery 2, Ala.
Mrs. G. D. Crow	Box 1244, Tucson, Ariz.
Mrs. C. H. Ray	209 Radio Center, Little Rock, Ark.
	143 Holland Building, Fresno 1, Calif.
Mrs. J. G. Yaden (Vice-president)	4119 Illinois Avenue, N.W., Washington 11, D. C.
	207 Rogers Building, Jacksonville 2, Fla.
Miss Janice Singleton	Baptist Building, 291 Peachtree Street, N.E., Atlanta 3, Ga.
Miss Josephine Jones	211½ South Illinois Avenue, Carbondale, Ill.
Miss Mary Winborne	127 East Broadway, Louisville 2, Ky.
Miss Hannah E. Reynolds	Box 12, Shreveport 80, La.
Mrs. Samuel R. Barnes	307 Professional Building, Baltimore 1, Md.
Miss Frances Traylor	Box 530, Jackson 105, Miss.
Mrs. C. M. Truex	1023 Grand Avenue, Kansas City 6, Mo.
Miss Eva Inlow	Box 485, Albuquerque, N. M.
Miss Mary Currin	214 Recorder Building, Raleigh, N. C.
Mrs. Berta E. Spooner	223½ West First Street, Oklahoma City 2, Okla.
Miss Vonnice Lance	1301 Hampton Street, Columbia 29, S. C.
Miss Mary Northington	149 Sixth Avenue, North, Nashville 3, Tenn.
	302 Baptist Building, Dallas 1, Texas
Miss Blanche Sydnor White	633 Central National Bank Building, Richmond 19, Va.
W.M.U. Headquarters	1111 Comer Bldg., Birmingham 3, Ala.

## Our Young People

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

### Schools of Different Kinds

SCHOOL days pick up again in September. Missionary education activities, which form a vitally important schooling in one's Christian life, should have busy enlistment activities also.

Schools of nursing and colleges open to new classes; these young women should be brought into Young Woman's Auxiliary at once. "Well begun is half done", this is logical in making right habits in developing mission interest. Many who enter college or school of nursing have been accustomed to Girls' Auxiliary or Young Woman's Auxiliary and will grow right on into Grace McBride Y.W.A. (for nurses) and Ann Hasseltine Y.W.A. (for colleges) if the organization is alertly ready. Every W.M.S. in a town with hospital or college should assist the appointed counselor and the Y.W.A. executive committee so that every young woman is immediately welcomed and enthusiastically tied in to these Y.W.A. activities. If those years pass without missionary education, without fixing habits of reading *The Window of Y.W.A.* and similar mission literature, it is almost impossible to reclaim the dissipated interest after graduation. What a responsibility of moment!

Boys and girls are trooping back to school; different schedules claim change in missionary education meetings probably, but the best time should be decided on and held to for your splendid Girls' Auxiliary, Royal Ambassador Chapter, Sunbeam Band and church Y.W.A. meetings. No school lessons are more vital today than this missionary education in world friendliness. When war ends, Christians must be ready with understanding to heal the wounds of hate; the boys and girls and other young people of today must not fail that fateful hour. Their preparation for the global life of tomorrow is peculiarly in the hands of wise and devoted counselors.

The Forward Steps and Ranking System supplement the learning of program and mission study class. Each girl or boy should be encouraged in the individual work of these progressive projects guided by the counselor. The use of the Guide for Counselors of Girls' Auxiliary (price 25c) and the Royal Ambassador Counselor's Guide (price 25c) will be valued assistance for the counselor in this work; order these "guides" from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham 3, Alabama.

While buying schoolbooks the subscriptions to *World Comrades* and *The Window of Y.W.A.* should not be overlooked. They are as important as equipment as the books for school. It is all but impossible to have a good organization without subscriptions for each member so that stories and programs may be read and considered thoughtfully and all material provided used.

Learn lessons of adequate preparation of mind and heart and material. Make your fall program of missionary education match these momentous hours of history.



### Business Women's Circles (Concluded from Page 18)

During an informal social period after the program Dr. Community Missions and her assistants might conduct a quiz using the questions (page 27), given for review and discussion, supplemented with questions based on needs of the community itself. Careful preparations should be made that the program may be given smoothly and effectively.



## W.M.U. Training School

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

### South Carolina Memorials

**T**HROUGH her contributions to the new Training School building the South Carolina W.M.U. has memorialized her women foreign missionaries of the past, present and future. The roll-call of those serving in the past and present should inspire the girls of today to a like commitment of their lives to the missionary enterprise. The immediate needs of the future call for the capable, intelligent, well-prepared, devoted young women who are ready to invest their lives in mission work.

Just off the dining room in our beautiful new building there is an interesting room which we call the missionary museum. Its atmosphere is distinctly missionary, for the dominating object in the room is the painting of Miss Lottie Moon done by Peter Plotkin, a Jewish Christian artist of Texas. The painting is the gift of Texas W.M.U. and Rev. and Mrs. A. F. Douglas to the Training School. In this room is also the desk used by Miss Moon in her work in China. This was the gift of Mrs. Jewell Legett Herrin, graduate of the Training School and former missionary in China. Both the painting and the desk were given originally to establish a prayer room in memory of Miss Moon. These historic gifts, however, naturally became so interesting to the many visitors who stop at the Training School that it was soon evidently unwise to house them in a prayer room. We planned, therefore, the Lottie Moon Museum for our missionary collection in this building. This room was chosen by the South Carolina W.M.U. to memorialize her daughters of the past who have gone out as foreign missionaries. This list includes the following:

*Africa*—Frances Jones, Mary Canfield Reed (Mrs. T. A.), Annie Laurie Maynard Sadler (Mrs. Geo. W.)\*; *Argentina*—Azile Wolfford\*; *Brazil*—Mrs. W. E. Entzminger; *China*—Essie Smith Aiken (Mrs. Arthur)\*, Pamea Barton Anderson (Mrs. P. H.)\*, Bessie Thackston Crocker (Mrs. J. W.), Sarah Funderburk (Mrs. F. H.)\*, Sadie Lawton Holloway (Mrs. Tom)\*, Carrie Bostick Lake (Mrs. John), Pauline Lide Louthan (Mrs. A. D.), Anna Edwards McLean (Mrs. P. J.)\*, Mary Cullum Pruitt (Mrs. S. O.), Mrs. B. W. Whilden, Lula Whilden, Mary Lawton Whisenant (Mrs. Eph)\*, *Japan*—Phoebe Lawton Faucette (Mrs. Thomas)\*, Elizabeth Watkins\*, *Mexico*—Rebecca Rogers Branch (Mrs. C. W.)\*; *Palestine*—Mattie Leila Reed Warrs (Mrs. J. W.)\*.

To honor the present South Carolina women missionaries the music studio was chosen, which serves as a workshop for another South Carolina daughter, Miss Claudia Edwards, music teacher in the Training School since 1928. This list includes:

*Africa*—Willie Kate Baldwin, Hattie Gardner, Sara Lou Bobo Patterson (Mrs. I. N.), Nels Young; *Brazil*—Marge Hammond Allen (Mrs. J. R.), Mattie Baker, Mary Hammond Baker (Mrs. C. A.), Sara Lavender Bagby (Mrs. Samuel), Eunice Allen Sherwood (Mrs. W. B.), Annie Miller Watson (Mrs. S. L.), Pauline White; *Chile*—Cornelia Brower, Margaret Patillo Mitchell (Mrs. J. F.)\*; *China*—Jennie Alderman, Clifford Barratt, Blanche Bradley, Lora Clement, Martha Franks, Marian Peeler Gray (Mrs. R.), Elizabeth Gray, Lydia Greene, Alice Wells Hall (Mrs. H. H.), Nan Trammell Herring (Mrs. J. A.), Pearl Johnson, Olive Lawton, Florence Lide, Jane Lide, Ruth Pettigrew, Bertha Smith, Grace Strubling, Miriam Thomas\*, Lila Watson; *Colombia*—Carolyn Switzer Neely (Mrs. T. L.); *Hawaii*—Hannah Plowden, Grace Wells; *Mexico*—Viola Campbell; *Russia*—Evelyn Wells Hughey (Mrs. J. D., Jr.)\*; *Uruguay*—Frances McCaw Goldfinch (Mrs. S. L.), Vera Humphries Orrick (Mrs. B. W.).

So that no South Carolina daughter of the future who goes as a foreign missionary will be forgotten in this School whose basic interest is missionary, the secretary's office has been chosen to memorialize that group. Through the official correspondence taken care of in this room, let us hope that many young women, including South Carolina daughters, will be recruited for missionary service.

The last of the South Carolina memorials is the principal's office graciously dedicated to the present principal, who is herself a daughter of this state great in Baptist missionary history. This room is centrally located to the left of the main entrance. Its atmosphere is reminiscent of colonial history, in which South Carolina played such a vital part. A copy of the great Gilbert Stuart portrait of George Washington hangs over the desk. Then there is the plaque of Geronimo, the noted Arizona Indian, not only early American in character but challenging in modern missionary appeal. The beautiful butterfly wing picture of the harbor of Rio and the interesting Chinese picture of a ship remind us of two great mission fields of today.

\* Still living but no longer on mission field

\*\*Under appointment but not yet on field

## Society Methods

### RATIONING MUST NOT HINDER W.M.U.

**E**VERYWHERE in the southland women have been asking: "How can we have our regular meetings despite gasoline rationing? Must we cut down for the duration?" Jesus gave us the command to go; it was not contingent on our conveniences. We have His command to go and His promise to be with us and help us surmount any difficulties we face.

During these days of stress and rationing we must more often than ever before go to Him in prayer. We must learn to put first things first—to give Him preeminence in our lives, in the use of our time, talents, tires and gasoline.

Our society has solved the rationing problems in this manner: all meetings are held at the church which is in a central location, easily accessible by bus. A chairman of transportation overseas the "share your car" movement; as many as possible ride in one car; members take turn about using their cars. Due to rationing, our plan is to meet for one all-day meeting: business in the morning, missionary program in the afternoon. At noon the social chairman is in charge of arrangements. Each luncheon features some special activity of our Union—Margaret Fund, Training School, work with Indians, Chinese etc.

The circles meet twice a month simultaneously at the church; after one of the circle meetings the regular monthly executive committee of the society meets while all the officers are at the church together. The plan has been to use a circle meeting day for any mission study that we have, meeting all day on those special times. The auxiliaries all meet on Wednesday night before prayer meeting and during teachers' meeting. Our attendance has shown a large increase and all attending are conscious of a deeper spiritual atmosphere.

For rural churches many will find that taking lunch to church and having W.M.S., Brotherhood and auxiliary meetings on Sunday afternoon will solve the transportation problem. For asso-

ciational meetings we now elect messengers from our society. The messengers travel by bus or train and if need be stay overnight with the hostess church. Many of our pastors, who are allowed more gasoline, have offered to use their cars and take messengers to the meetings. Of course those who have the opportunity to travel in the pastor's car will always fully take care of the financial end of the trip. The messengers sent to the meetings will be women who can and joyfully will take back inspiration to those women not privileged to attend.

Woman's Missionary Union was born, has grown and progressed under difficulties; and now we will not let gasoline rationing hinder God's work in this critical period of the world's history. Where there is the will to do, we usually find the way to get it done. When we are doing God's will—and it is His will that all the kingdoms of the earth shall know Him as Savior—God will show us the way. With God nothing is impossible.—Mrs. Harvey Graham, Arizona

### SOLVING PROBLEMS

**O**NE of the most unusual problems confronting our state Woman's Missionary Union work has come as a result of gas and tire rationing. The rural and country churches are feeling the deprivation most, for in the cities and towns there are street cars, busses and even taxi service that can solve the problem where the distance is too great for walking. Added to the transportation problems in the fall and winter months is that of the heating question. Last winter even churches with coal-fired furnaces found it impossible to heat the church for all the regular services, so that more and more Sunday came to be used as the "church family day" with box-lunch being served following the preaching service and organizations meeting in the afternoon. This method solves both the transportation and heating questions.

It is the group and district meetings that must be especially planned for in

order to sustain interest and assure activities. After much thought and thorough correspondence with district and group leaders, it was unanimously decided that all such meetings would be planned for as usual for we could not afford to vary our regular schedule.

Where the distance is too great for the usual number of participating churches to be represented, the suggestion was offered that the group be divided into smaller units made up of nearby churches, all the units using same program and meeting on same day. Where train or through bus service is obtainable, at least one representative from every society should be sent to the meeting of its unit. If not possible for the society to be represented in person credit for attendance at the group or district meeting is allowed if all reports are sent in time for presentation at the meeting accompanied by a letter "speaking to the reports". A complete summary of the group or district meeting is then sent the absent society to be read and approved at its next regular meeting. Business can be carried on through correspondence, questionnaires can bring the opinion of the local organization on all matters of a deliberative nature and we can still function even though we may not meet together at the same time and in the same place. It is fully understood that these suggestions are to be used only during the emergency and that under normal conditions they would have no sanction by the group or district membership.—Mrs. Samuel R. Barnes, Md.

#### STILL PIONEERING

NO doubt but that the war and gasoline rationing have affected the work of Woman's Missionary Union in the southland. Early last year women in District Nine in Texas began planning ways to carry on the work with limited driving.

Most of the Woman's Missionary Societies in District Nine are in small towns and rural churches. Many of the members must drive one to six miles over unpaved roads. No one felt that we should slacken in our work; our own flesh and

blood are fighting to preserve for us the privilege of serving God as we desire; so we began planning how we might carry on. Many of the women are pioneers of west Texas and have faced obstacles before and have always found that "where there is a will, there is a way".

We began inquiring from the eight associational presidents of the district about their plans and found that one of the rural, half-time churches had already tried out a good plan. For nearly a year this Woman's Missionary Union had maintained a Full Graded W.M.U. Once each month they carried lunch to the church, usually the first Sunday of the month. After Sunday-school and the preaching service lunch was served. At 1:30 p.m. all assembled in the auditorium for a devotional service brought by one of the young people. Then the W.M.S. and each W.M.U. auxiliary met in separate rooms, presenting their mission program and holding a short business session. At the tap of the bell all groups assembled in the auditorium for reports from each of the organizations. An inspirational address by the pastor closed the service. One trip to the church was saved and all enjoyed the day. Other rural churches are now using this plan and like it.

Some of the small town churches meet two Wednesday evenings of the month for "All Church Mission Evening". A short devotional service is followed by Brotherhood, W.M.S. and all W.M.U. auxiliaries holding separate meetings for one hour. Then all reassemble in the auditorium for a short prayer service led by the pastor. This insures two meetings each month for the young people and the W.M.S. The W.M.S. also meets on other Monday afternoons.

One of the Full Graded W.M.U. organizations in a small town has one meeting each month on Monday afternoon after school closes. The young people can walk to the church. The counselors meet their groups at the church door, taking them to the separate rooms. The missions programs are presented, a short business session is held and all assemble in the auditorium for a closing prayer. The young people living too far to walk home are invited to spend the night with

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## From Missionaries

### BRINGING MISSIONS HOME

I think the thing that has given most inspiration to N. C. Cherokee women and to me, as well, has been the study of "The Acts of the Apostles" as a mission story by small groups of women. We meet weekly in some home. Those who do not care to read sew quietly while the others read and discuss the chapters read. They are never in a hurry and we often spend two hours and a half.

One member, who has charge of the laundry in the government school here, was a shut-in for six weeks one summer and during that time we met in her apartment on the second floor of one of the school buildings. When we were reviewing the first twelve chapters on home missions, someone mentioned the "Upper Room". One woman exclaimed, "We ought to call this the 'Upper Room Class' because we have had such sweet experiences here!"

This group has never had any motive in giving to missions before; but it has been a joy to see them get the thought right from the pages of the Book and to hear them express in their own words their ideas of giving the Gospel to others. Their testimonies to the help received have been sincere and touching.

Recently we wrote and "put together" the story of Lottie Moon which we dramatized. The play has three acts and fourteen characters, so it meant work but we practiced at night whenever we could get together. In order to have correct costumes and "act" like Chinese, they studied and learned a great deal about our mission work in China. They presented it very impressively three times during the December Week of Prayer—once in the Bryson City Baptist Church. A number of people seemed to be impressed with the thought of a home mission group giving a foreign mission play. Some who have never given to missions before made an offering after listening to the story of Lottie Moon. This all seems very small but it has convinced me that the Word of God has really brought missions home to them more than any other thing I have tried to do or teach.

During the D.V.B.S. one summer, I had a Bible class of women in the grove outside. We have kept it up and now the church is making its first regular offering to the Cooperative Program.

We are now meeting in the home of our veteran Sunday-school and mission worker, Mrs. Kamie Wahneetab. Recently I asked them to tell in what way they had been helped most. I wish I had space to tell you just what they said, for I remember it almost word for word. One said she had learned that God could use everybody, whether they were great or lowly, so she felt He might use her. Another one said she had never realized how much Jesus cared to have everybody have the Gospel, and she added: "If Paul could give up everything to put it over, I am going to give up something". And so they went on. Another was impressed by Peter's reply to the lame man about "such as he had". We rarely close a meeting without repeating: "Silver and gold have I none", said he, "but such as I have, give I to Thee"—Mrs. W. H. Fitzgerald, *Written When Working among Indians in N. C.*

### ENTRUSTED WITH BURDENS

"PLEASE pray for my home that Christ may be there instead of whiskey and sin", said a dear, devoted member of the missionary society at the close of our service one Sunday. Making this prayer request seemed somehow to ease a bit the burden of this precious heart, for she trusted us to share her burden through prayer. Had you heard that tearful petition you, too, would have had tears and would have hastened as did I to embrace her and say: "I'm unworthy to be the Sunday-school teacher of one so brave and loyal to her Lord and His church". How much she has suffered because of sin, especially in the form of strong drink! Walking the three miles to Sunday-school, as she so frequently does though she is the second oldest member of our mountain church, she said to me: "I didn't sleep last night, for my husband was out until four o'clock this morning". But despite the anxious,

sleepless night she was there because she loved her Lord and her church. Life has not been easy for her; some years ago sin brought great sorrow—a son, the father of several little boys, in a drunken brawl in a roadhouse took another's life and is now serving a sentence in the state prison. A year ago her little home and most of its contents were destroyed by a sudden flood. To you, dear readers, whom God has so abundantly blessed with Christian homes and temperate husbands, this request is passed on.

Yes, for her home and the hundreds of others in our mountains where sin so abounds, I know that grace may also abound and that sinful lives and homes can be marvelously transformed by His mighty power as you pray. We rejoice that an adjoining county has gone dry and we earnestly pray that ours may also.

During the 1942 Christmas season our community was shocked at the tragic death of a teen-age boy. Again it was the oft repeated story of a roadhouse and a knife wielded by a drunken, ungodly hand. The boy, lost when the tragedy occurred, was in God's goodness spared until he made preparation for eternity. Pray for his fine Christian parents in their sorrow. How we, His servants, need to make these mountains, outstanding for their natural beauty, a place where youth may live the life beautiful, as they know Him who is the fairest among ten thousand! A precious mountain girl once said to me, "I cannot live right with so many temptations", but when she made Christ preeminent in her life she did live gloriously, victoriously. — Miss Minnie Berry, Ala. (Written When Working in Ky.)

#### A WONDERFUL CONVERSION

IT was an inspiration to see D. Sara Silva being baptized. The pastor, Missionary T. B. Stover, asked her: "Are you willing to follow Jesus always?" and she answered: "Por toda a vida ate a morte" (All my life until death). Many people wept because her words were full of faith. Her husband was not a Christian but he could not keep the tears back and several times manifested his

happiness because she had found that for which she had longed.

D. Sara heard the Gospel for the first time in a hotel where a Baptist preacher and his wife were staying. She saw then the Bible for the first time and, although she was very much impressed by the few words she heard, she forgot about them. Several years afterwards her children got sick and the doctor advised the Silvas to spend some months on an island, so they came here to Rio de Janeiro for the summer and stayed with some Christians. They were invited to attend church services at the small Baptist church but refused. One night however they agreed to listen to the Baptist service over the radio and heard Bro. Walter Kaschel. The message impressed D. Sara deeply and she asked to go to church to hear Bro. Kaschel. He held a revival in the little church on the island and D. Sara and her husband attended regularly. Ever since she has been a faithful listener. She joined Sunday-school and has not missed a Sunday.

She has five children and belongs to a traditional Catholic family. She told me how she had been tempted to deny Jesus but she says the Lord has helped her wonderfully. Also she told me that her conversion is an answer to prayer, saying that all her life she had been praying the Lord for faith and for something she felt she needed but that she did not know what it was.—*Edelweiss Kaschel, Rio de Janeiro, Brazil*

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their friends in town but the counselors see to it that they go directly to the homes from the meeting. After the evening meal is served the mother of the home plans for them to do their "home work". A meeting once each month is not an ideal plan; but, with well planned programs and a day of mission study at least twice during the year in vacation time, on Saturday or a school holiday, it will enable us to give our young people missionary education.

We are walking by faith. We are planning, praying, performing.—*Mrs. L. L. Lumsden, Texas*

## Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

With "Community Missions" as a dominant thought for W.M.U. study in September this editor earnestly calls attention to three points in particular of the nine-point program adopted by the Home Missions Council at its annual meeting in New York early in the year, namely:

1. "Churches must revive youth movements and youth training because the war has led to the concentration of church authority among older people".
2. "Churches must unify their forces to meet the moral deterioration in American life and the growing juvenile delinquency, all of which will increase after the war".
3. "Churches must cooperate with labor and industry in filling gaps in industry by women without children, leaving mothers to make homes for boys and girls who will constitute the world tomorrow".

Appropos of the last point mentioned above, Rev. William Ward Agee says: "You cannot justify on the grounds of patriotism the unspeakable and irretrievable damage done to the nation by emptying the home of its mothers for work in a war-factory and turning their children loose to run the streets in sudden loneliness or in participation in petty crimes". The *Christian Herald* quotes a young girl as saying that much of the juvenile delinquency of our times has come because there has been literally "nobody at home". Father with his work and mother with a "job", where does that leave son and daughter?

Laymen of thirty-three churches in an association in Indiana are sponsoring a sixty-day campaign looking to better homes, better parents and better trained children; the pastors are enthusiastically supporting the movement. In Memphis, Tennessee, according to the *Christian Herald*, the Memphis Youth Service Council, sponsored by local religious and civic organizations, is asking mothers and fathers to sign a "promissory note" pledging themselves to give a certain number of hours weekly to their children for the purpose of recreation, reading, discussion and association together, looking to closer family life and mutual benefit.

From the *Watchman-Examiner* we learn of a soldier far away who sent \$150 to his pastor to set in motion a plan to teach boys and girls how to pray. "That soldier at the front doubtless realizes, as he never realized before," says the editor, "what prayer really accomplishes. Certainly, if there is one thing our young people need to learn today, it is how to pray. We wonder if prayer, earnest prayer, on the part of W.M.S. members might not open their eyes to see the opportunities for mission work in their own communities and how to meet them."

Frances B. Savre is quoted as having said at the meeting of the Northern Baptist Convention: "The supreme values in this world are not material resources but human personalities. . . . Christianity will never be spread merely by mass meetings nor by high-powered publicity nor by nation-wide organizations. Christ in His own life chose the only truly practical way. It is the magic of personality playing upon individual personality."

Though Norway's imprisoned Bishop Elvin Berggrav is not allowed to see anyone and though no one is allowed to approach him and though no one may write to him and though in a forest cabin he is held prisoner with twelve nazi soldiers keeping guard, yet in spite of such compulsory silence, "nothing can chain his free spirit", says a biographer; "his very captivity is eloquent". We are told that he has such marked influence over his guards that nazi authorities are forced to change them often because "he possesses a curious faculty of making nazis reflect".



Interior View of Municipal Auditorium, Oklahoma City  
Here Woman's Missionary Union will be in session September 20-21. For program features see pages 3, 4-6  
of this magazine