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1845

**THEY PLANTED,  
WE WATERED;  
GOD GAVE THE INCREASE**

THE SEED OF THE GOSPEL, firmly rooted in our southland in 1845, has borne fruit around the world. A century of spiritual growth and global expansion—yet the branches are few and scattered; the roots must be strengthened and multiplied by the Centennial Evangelistic Crusade.

VOLUME XXXIX

JANUARY, 1945

NUMBER 7

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

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**Royal Service**

SUCCESSOR TO  
OUR MISSION FIELDS

OFFICIAL ORGAN of  
WOMAN'S MISSIONARY UNION

JANUARY, 1945  
VOL. 39 NO. 7

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Women have helped hold high the flame of the Gospel throughout Southern Baptist Convention history. ROYAL SERVICE, since 1914, has been an indispensable torch from which the Light could burn brighter and farther—for it is a vessel fit for the Master's use from which emanate the words and light of life. See directions on this page for renewing or subscribing.

**An EDITORIAL**

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

**Centennial Commitments**

TIME marches on! The long anticipated, anniversary celebration dawns, the year that commemorates one hundred years of organized life for the Southern Baptist Convention. Its membership will review a century of achievements, giving thanks to God for the stalwart souls whose vision and initiative, joined to their faith in the leading and empowering of the Holy Spirit, led to ventures and victories for the Kingdom of God through the long years. Inspired by the record or stamed by its inadequacies this great Baptist host will rededicate itself to its simply expressed purpose "of eliciting, combining and directing the energies of the Baptist denomination of Christians for the propagation of the Gospel" in the hearts of people, wherever located. The propagation of the Gospel, the good news of a Savior, is the central emphasis of the Centennial, 1945.

The unique relation of Woman's Missionary Union makes it a sharer in the ventures and victories of the Convention to which it is auxiliary. It lays upon its members an obligation to participate in the high goals of the Centennial and in the forward march of the denomination as it enters upon a new period of growth in service. The word *auxiliary* in its chosen name expressed its purpose to be helper, assistant, colleague, partner, cooperatof, ally, associate, coworker, companion and comrade to the Convention of which it is a part. Sustaining this significant relation it has often been the Union's portion to stimulate to high purpose and to fortify the faith of the Convention as it met in annual session. Such was the effect in 1940 of the declared intention to undertake the raising of one million dollars of the total three million necessary to be raised if the slogan "A Debtless Denomination by 1945" was to be realized. This declaration of intention stimulated the Convention to the hopeful adoption of the high goal of debt-freedom by its Centennial in 1945. The impetus of united purpose and a period of prosperity served to step up the attainment of goals and with great rejoicing "Debt-free in '43" was celebrated, the Union having contributed \$1,003,269.27 to that glorious consummation.

Auxiliary to the Convention W.M.U. anticipated its obligation to share in Centennial objectives. A committee after study made recommendations which were approved and adopted by the Union in its session in Oklahoma City, September 20-21. Thus certain commitments were made which fix obligations and call for planning on the part of societies and auxiliary organizations of young people. According to time-honored methods these goals and objectives will be apportioned to the states and by them to their societies and auxiliaries.

The slogan adopted is: "Consecrating the Centennial to Christ." In dedication of self, in devotion to our ideals, in hallowing the name of Christ the Lord we purpose to "put first things first" in our lives throughout the whole year. Special emphasis is given to three things:

(1) Concert of prayer and constant zeal for the conversion of the lost. This is rightly named first. It is the business of the Christian; it is the chief aim of community missions. The Convention goal, a million souls for Christ, will demand prayerful planning and personal persistence in pressing for decisions. Essential preparation will include a class in soul-winning methods. Early in the year study will multiply the effectiveness of Christian witness.

(2) Cooperative Program undesignated gifts increased \$500,000, thus undergirding the Convention's plan for financing the interests of the Kingdom. According to the plans of our respective states we shall attain this worthy objective, enlisting more and larger givers.

(3) Concern for unconcerned Baptists by the enlistment of 10,000 net gain in W.M.S. membership and 10,000 net gain in W.M.U. young people's organizations.

Time marches on! How quickly we know! Good intentions are fruitless if we dally. Quick planning and purposeful endeavor will lead to persistent effort and will crown with success the Centennial commitments so loyally made by W.M.U. Victories will be attained through consecration and cooperation.

## The 1945 Watchword of Woman's Missionary Union

Dr. Frank K. Means, Texas  
Associate Professor of Missions  
Southwestern Baptist Theological Seminary

Having the everlasting Gospel to preach unto them that dwell on earth and to every nation and kindred and tongue and people—  
*Rev. 14:6b*

**I**N conformity with a long-established custom, Woman's Missionary Union has chosen a Scriptural watchword for 1945. The watchword selected is Revelation 14:6b, which reads as follows in the *American Standard Version*: "Having eternal good tidings to proclaim unto them that dwell on the earth and unto every nation and tribe and tongue and people . . ."

A watchword is usually conceived to be a principle or guide to action which is designed to inspire its possessors toward the realization of some common objective. The watchword adopted by Woman's Missionary Union for 1945 measures up to such a conception. Further, it is singularly appropriate for an organization which has made such substantial contributions to southern Baptist missionary endeavor in the past. The adoption of this watchword points the way toward still more substantial contributions in the future.

### The Eternal Gospel

The writer of the Revelation lived in troublous times. The people to whom he wrote were in desperate need of encouragement in the face of humanly insuperable odds. There was little in their world which was reassuring. If they were to find encouragement, they must look beyond the immediate and the temporal and must fix their confidence in enduring values.

What more substantial reality could they find than "the eternal good tidings"? The glorious news that God had sent His Son to redeem lost men from sin and that this news was of such enduring quality as to be called "eternal" could not help but bring assurance in the midst of chaotic conditions.

The twentieth century world stands preeminently in need of the same assurance. The havoc wrought by economic change and global war has convinced the discerning thinkers among us that eternal values are the only values which endure. In the vanguard of God's choicest blessings to mankind stand "the eternal good tidings". God has given the Gospel, but not all have accepted it in repentance and faith. Those who reject the Gospel unwittingly deprive themselves of God-given assurance in great moments of crisis.

### The Universal Gospel

Dr. W. O. Carver has repeatedly reminded southern Baptists that "all God's gifts are committed in stewardship to be transmitted to others. To receive from God is to be made a messenger of God". Christ's first century disciples, "having eternal good tidings", were made proclaimers of the Gospel "unto them that dwell on the earth and unto every nation and tribe and tongue and people". They were the instrumentalities of God and were to proclaim divine truth despite the active opposition of an unfriendly world. Their mission was not in any sense singular or unique. Christ's twentieth century disciples have the same mission in the midst of comparable circumstances.

The writer of the Revelation understood that "the field is the world". He believed it to be the obligation of the persons possessing the Gospel to proclaim it to  
*(Concluded on Page 28)*

## Centennial Evangelistic Crusade

Dr. M. E. Dodd, Director

### The Women's Part

**S**OUL-WINNING is the responsibility of every Christian. Not all can sing. Not all can preach. There are many Christian services which only a few can do. But all are called by Christ to win souls. This is the glory of the Centennial Evangelistic Crusade. Everybody can have a part in it. And women can have a very large part.

Women have had a large part in soul-winning throughout Christian history. They have had a large part by prayer.

From that women's prayer-meeting on the river front in Philippi, led by Lydia, to the prayer-meeting, which a group of Baptist women held in south Louisiana sometime ago, the cause of Christ has been carried forward on the hearts of women. Lydia's prayer-meeting had much to do with Paul's Macedonian vision and with his turning west with the Gospel instead of going east. That Louisiana women's prayer-meeting is seeing its answer in the launching of the Centennial Evangelistic Crusade. Now if all our Baptist women will pray daily in their individual devotions and often in group meetings, the full objective of the Crusade can and will be realized.

This is why the general staff of the Crusade is asking the Woman's Missionary Societies to assume responsibility for a series of cottage prayer-meetings preceding the Crusade in their own church. The Crusade begins its evangelistic efforts in Nashville in January. From then until December, evangelistic meetings will be going on continuously. If the women will carry out their program of cottage prayer-meetings, it will mean that from January to December, 1945, there will be prayer-meetings going on somewhere every week and, we hope, every day. Women have had a large part in soul-winning by personal work. Dorcas used her needle to sew the hearts of the people back to the heart of God. The woman of Sychar went hurrying back to her town to tell the people what Jesus had said and done for her. Women through the centuries have eagerly testified to others of the saving grace of God in Christ. During a series of evangelistic services in a small community in Texas, the visiting preacher asked for testimony from the people as to who had won them to Christ. Twenty people pointed to Mother Truett and said she had won them. "Is it any wonder", asks Dr. Andrew W. Blakewood of Princeton in his splendid work, *Evangelism in the Home Church*, "that her son is known everywhere as a pastor-evangelist?" Think of his mother! Southern Baptist women, alone, can win a million souls to the Savior in 1945.

Women may win by watching for prospects. Every W.M.S. circle should have one or more "towers" from which to "watch". Watch for the moving van. Watch the papers for newcomers. Call at once and show neighborliness. Ascertain the religious status of each member of the family. Offer to take them to church the first Sunday.

Women may do first-rate work in winning souls by discussing the Gospel. Every conversation can be turned into a Gospel witness by anyone who will follow the methods of Jesus. Women workers will win.

## Crowning a Century for Christ

Mrs. Cecil Z. Davis, Alabama

**They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever—Daniel 12:3.**

**S**URELY southern Baptists have never undertaken anything more worthwhile and with greater eternal significance than the goal of winning one million souls to Christ in 1945. Grateful indeed are we all to our Heavenly Father for men of such deep spiritual consecration and endeavor. Woman's Missionary Union is truly happy to cooperate with this great movement. Verily it is the greatest of all privileges extended to the Union.

Knowing that Christ Jesus was sent from the great heart of God for just this purpose inspires to one's best efforts. Yea, it is an opportunity to offer oneself as a "living sacrifice" in order that souls may be won to Christ and enlisted in the extension of His Kingdom.

Woman's Missionary Union of the Birmingham (Alabama) Baptist Association, with Mrs. Cecil Z. Davis as associational president in 1944 and Mrs. W. C. Drake as field secretary, has made plans for full cooperation in this gigantic soul-winning program. A Centennial Evangelistic Chairman, Mrs. E. P. Jones, has been appointed. She will work with the Community Missions Chairman in the entire program for the association, but her chief concern will be soul-winning. By this centralized effort it is hoped that the spirit of soul-winning will permeate the entire membership. Early in the year Mrs. Jones will meet with the local chairmen in similar positions in each Woman's Missionary Society, for a period of definite prayer, planning and study of conditions and soul-winning opportunities in the association. Soul-winning efforts will be stimulated, cottage prayer-meetings will be held. Every chief aim of Woman's Missionary Union will be called into play. The prayer life of every member will be deepened. Surely we shall see, as never before, that the worth of a soul is beyond our power of evaluation. The Bible will be studied anew—yea, our young people will be given a new opportunity of winning precious souls for their Master's Kingdom.

We have been told that every southern Baptist will need to win in 1945 five times the number won in 1943 if we would reach the one million goal. In Woman's Missionary Union of the Birmingham Association those who have never had that blessed privilege will be urged to enter into a definite plan of prayer and soul-winning.

As we view the work of one hundred years among southern Baptists we realize that we have failed in the primary motive of the birth, life, death and resurrection of Jesus Christ. Said He: "I am come that they might have life". Some of us have that life with an eternal security; but because we failed to share it more fully with "all the world" there is death all over the world, rather than life. Surely death has never been more prevalent. There are wars, when we need peace, brotherly kindness and love.

Gladly do we accept the invitation to share in this great soul-winning movement, yea this signal celebration suggested and planned by the Southern Baptist Convention. How earnestly we shall pray with and for Dr. M. E. Dodd as he leads in this crusade; how zealously we shall work toward and to the accomplishment of this magnanimous task! Birmingham fields are "white unto the harvest" and God's laborers shall go forth in an effort to gather a precious harvest of souls for Him. "Having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people" we shall be "laborers together with God".

## Our Young People

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

### Beginning Again

**I**T is good to begin again in January. New supplies have their own zest—the new Standard of Excellence wall charts invite careful and complete filling out, new record books offer pages that beguile excellent minutes of frequent missionary meetings, new invitation cards attractively designed for each organization's use by Rachel Colvin, new supplies of pins—all of these give us impetus to renewed missionary activity. Likewise the Centennial brings us appreciation of our heritage which stirs a new sense of responsibility for the years yet unborn. Another hundred years and people will know what we did ourselves in "the chamber of days"—will they know we fulfilled our tasks well in 1945?

The Centennial definitely urges every organization to advance in prayer, stewardship, community missions and enlistment. That definitely means more mission study too to make our praying intelligent and definite, not the mere glittering generalities of "umbrella" prayers. Is your W.M.U. ready for every young person in your church congregation to be enlisted in these excellent Centennial plans? Or are there gaps in your organized missionary education life which will leave out Intermediate or Junior Royal Ambassador Chapters or Young Woman's Auxiliary or Girls' Auxiliary or Sunbeam Band? A great anniversary reminds us of the irrevocable record which history writes: it cannot be changed. What is past is tragically or triumphantly past; only the now and the tomorrow give a chance to begin again. If your W.M.U. family is not complete, give yourselves to prayer and earnest thought until devoted counselors are discovered and each organization starting with January so that it does have a chance of writing itself as A-1 in this historic year.

Woman's Missionary Union has sought to help your organizations to begin again with the new year well equipped for their success. In Oklahoma City your representatives agreed to withhold the term A-1 from organizations limping along on one meeting a month. At least two meetings a month will begin to walk forward in missionary activity with more business-like air; we hope there will be weekly meetings of all W.M.U. young people's missionary organizations. Larger individual use of each organization's manual will be promoted by more emphasis given the "Forward Steps" and "Ranking System" in a meeting each month devoted to individual work on these requirements, coupled with stewardship study as outlined in *World Comrades*.

The first of the year is the time to secure personal subscriptions to their magazines for all members of W.M.U. organizations. Some will have received them as Christmas gifts from wise parents or friends, others will need the convincing word of counselor to mother or father before the dollar will be invested. A moment or two of talk on the importance of right reading, with the attractive magazine in hand as proof of its merit, will secure the subscription and open a new joy to a young reader: perhaps it will mean a new missionary in the years ahead because reading has often pointed the way to God's place of service. Begin again a 100% subscribing campaign and carry it to quick successful conclusion.

Begin again with larger community missions plans expanded and invigorated by the Centennial Evangelistic Crusade for one million souls. Pages 17 and 18 in 1945 *W.M.U. Year Book* thrill with new urgency to the Christian's witness in soul-winning. Y.W.A.'s, certainly but also G.A.'s and R.A.'s, can join in this effort, not overlooking Sunbeams with the fact that "a little child shall lead them".

Begin again with mission study; perhaps the organization's manual first to know how to proceed, then advancing to some of the valuable home mission books listed in the catalogue *The World in Books*, which is available from your State Baptist Bookstore if not already supplied through your state W.M.U. headquarters.

Every phase of missionary education activity can be revitalized as 1945 comes into sight over challenging business of world need and world opportunity. Thus are we brought to begin again and build better than ever in Christ's Kingdom.

## Training School

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

### Texas Memorial

THE Texas W.M.U. designated the recreation room, their gift to the new home of the Training School, as a memorial to Mrs. J. E. Leigh, their beloved executive secretary who so ably and lovingly served as the Texas member of our Board of Trustees from 1924 to 1940. During much of that time she was the recording secretary for the Board.

The recreation room is one of the most attractive, useful and used rooms in the building. As in modern life recreation takes many forms, so the expression of recreation in this room is very varied. All of the informal parties of the student group and many of the socials of smaller groups—state, student volunteers etc.—are held in this room. Usually once a week the room is open for co-ed play, informal and unrehearsed. Games, both group and the quiet table variety, afford a favorite means of relaxation. Ping pong is popular and many experts are developed. Most people like to gather about the piano to sing popular songs and hymns.

The physical education classes also use this room as a gymnasium when cold or rainy weather drives them inside. It serves well for certain active group games as well as exercises of the more formal "gym" type. Furthermore, it is one of the interesting show-places for visitors because of the memorial fireplace, made out of stones from every state in the Southern Baptist Convention and from all our mission fields except those of Europe. After looking it over one feels that he has had a good introduction to missionary education.

To those who knew Mrs. Leigh there is no doubt that she would be pleased to have this room, with its varied interests and activities and happy expression of play-life, speak to the passing parade of students of her connection with the School's life through the years.

### Virginia Memorials

IN contrast to Texas Virginia has distributed her gifts over the building from the ground-floor to third to honor and memorialize several beloved Virginians. The one memorial carried over from the downtown building is a worthy one to Dr. R. J. Willingham, who was secretary of the Foreign Mission Board for twenty-one years. The Blue Room (a living room) was selected as this memorial. This is a homelike and very lovely room on the main corridor looking out on the Armstrong Terrace. Dr. Willingham is worthy of a place in our memory. It has been said of him: "No man has ever enriched southern Baptist life more than Dr. Willingham. As a denomination we are richer in the fulness of our religious life, in the spirituality of our service, in the purpose and genuineness of our fellowship, because of his twenty-one years of self-abnegating service as secretary of the Foreign Mission Board".

The Rose Room was selected to memorialize Mrs. Julian P. Thomas and Mrs. A. M. Gwathmey, honored in Virginia W.M.U. history. The furnishings of the room were given by Dr. and Mrs. J. B. Weatherspoon in memory of Joy Beaman McGee, a graduate of the Training School. This room, therefore, not only provides a charming atmosphere for every-day living but also memorializes three choice women who have served beautifully in their own circles. The Maple Lounge on the ground-floor perpetuates the memory of Dr. George Braxton Taylor of Sunbeam Band fame. The Alumnae Office was chosen to honor Miss Elsie Gilliam, a graduate of the class of 1909, the first president of the Alumnae Association and the Virginia member of the Board of Trustees. Two student lounges on the second and third floors and a bedroom on the second floor complete the Virginia rooms.

## "Always Abounding in the Work of the Lord"

GENUINELY certain that such "labor is not in vain in the Lord", Miss Fannie Traylor "abounded unto good work" in her leadership of Woman's Missionary Union activities in her beloved state of Mississippi. Petite of body she was yet powerful in accomplishments. Dainty of taste she was yet practical in plans. Mature of mind she was yet sympathetic with youth. A tireless worker she was yet an example of faith.

Blue Mountain College and Woman's Missionary Union Training School rejoiced to claim her as a student and alumna respectively. After graduation she served for fifteen years as the Mississippi W.M.U. young people's secretary, becoming the state W.M.U. executive secretary in 1930. Surely during these twenty-nine years of continuous W.M.U. service, Miss Traylor beautifully demonstrated that "the joy of the Lord was her strength". As another has said, the exceptional devotion of her talents bore abundant fruit, developing a growth that challenged other states also.

To her coworkers in the Mississippi W.M.U., to the Negro Baptist women with whom she labored with remarkably Christian helpfulness, to her brother and his daughter who was her secretary Woman's Missionary Union extends heartfelt sympathy. In their loss the W.M.U. is poignantly included.

Deep grief is also felt because of the Home-going of Mrs. J. Franklin Ray of Japan. Before her appointment in 1904 by the Foreign Mission Board she had attained marked success as an educator in Stephens College and Judson College. Far in advance of other southern Baptist young women she went before 1904 to Louisville to secure religious training by "sitting in" upon the classes of the Southern Baptist Theological Seminary. Her brilliant mind and dauntless spirit faithfully served Christ and southern Baptists for nearly four decades in Japan, furlough for her being contrary to her desire. To Dr. Ray and the family, to the Foreign Mission Board and to the Baptists of Japan sincerest sympathy goes forth.

### In Appreciation

FOR the first time in the past eight years the "Bible Study" page of this magazine does not carry the name of Mrs. Ella Broadus Robertson. Deeply does *Royal Service* regret that Mrs. Robertson felt that she could no longer prepare such material. The countless thousands who have used her studies in the past ninety-six months join with the magazine in expressing deepest appreciation of her scholarly yet easy development of each topic, feeling toward her and her teachings as did Paul toward the friends at Philippi: "I thank my God upon every remembrance of you".

Succeeding Mrs. Robertson as Bible study editor for this magazine is Dr. W. O. Carver who is her long-time friend and who was co-professor for the many years at the Southern Baptist Theological Seminary with her equally distinguished husband. It is also most gratefully acknowledged that Dr. Carver was a guiding help in the founding of what is now the W.M.U. Training School on whose faculty he steadily served until his recent retirement from the Seminary, having thus taught practically every woman who has studied at the School. All these and countless others will eagerly and earnestly receive his additional teaching through the "Bible Study" page of this magazine.

## Bible Study

Dr. W. O. Carver, Kentucky

### First Corinthians 3:5-17

**H**ERE the Holy Spirit through Paul sets in proper focus the work of Christians in most important aspects. In the Corinthian church there were some misconceptions, confusion and disharmony. This hindered the work and lowered its quality. Paul is seeking to lift the work and the workers out into clear thinking and full consecration.

1. He begins with *the Worker*. No one but God could do the work in which these were engaged—the work in which we have been engaged these hundred years and, now these three hundred years, in America. Whatever men do, it is “God that giveth the increase”. And it is God’s work. Paul uses two figures, the farm on which the crop is grown and the temple on which the builders are employed. It is the building idea which is used in the development of the teaching. God is the beginning and the end. The materials, the work, the workers and the completed product are all His. Let all keep in mind that it is God’s temple and is holy.

2. Yet God has *His workers*. They are helpless without Him but helpers to Him. He does not work without them. In the work of the Gospel He cannot work without them. Jesus said to the twelve: “I have chosen you and appointed you that you should go and bear fruit and that your fruit should abide”. The workers can only plant and water, but the planting and the watering are absolutely necessary to the harvest. God’s are the plans, the blueprints, the materials of the building. But without the laborers there will be no temple. It must be “to each man his work”; and the work of each is necessary to that of all the rest. We have to be workers-together if the work goes forward and comes to completion. John calls missionaries and supporters of missions “fellow-helpers to the truth” (III John 8).

3. *The foundation* is all-important. That is laid for us. In a secondary sense some are foundation layers. Paul laid the foundation for the church in Corinth, “which is Jesus Christ”. There can be no other. Anything put up outside of this foundation will be no part of the temple and will mar the landscape and hinder the building. Roger Williams and John Clarke laid the foundation for the Baptist denomination in America. Johnson and Furman and Mercer laid the foundation of the Southern Baptist Convention. Boyce and Tichenor and Frost, Miss Armstrong and Miss Broadus, Mrs. Ford and Mrs. Davis and Miss Heck were among later foundation layers. “Let each one take heed how he builds thereon!”

4. *Materials* are important, too. Various materials are needed: “gold, silver, costly stones”. If right materials are rightly used, the work will be abiding, will be part of the perfected temple. In ignorance, carelessness or self-will some may seek to put in unfit materials—“wood, hay, stubble”—which must be destroyed to preserve and secure the structure.

5. For there is the *testing*. There is no concealing defective work and unfit material. “Each man’s work shall be made manifest . . . what sort it is”. The fire of proving is certain and there is no fire insurance for spiritual work. It must endure the fire or “be burned”.

6. Then come the *rewards*, rewards of work well done. The improper worker will “suffer loss”. If he was a believing worker he will himself be saved but will come to the completed temple with no share in its glory.

7. *The temple* which God and His workers are building is the spiritual church of redeemed humanity. The Spirit of God dwells in it even while it is building. It is a sacred, solemn, exacting, glorious work. “The temple of God is holy”; and “ye are” that temple.

## Calendar of Prayer January, 1945

Mrs. W. C. Henderson, Arizona

**O**H, grant us vision, God, this year to carry  
Our banners up the timeless hills to peace;  
Turn our swords to plowshares, this we ask Thee.  
Sound the bugle, God, and bring release  
From hatred that so long has held us captive,  
From greed that looks on lowlands—not the stars;  
Too long we’ve groped, each in his little kingdom;  
Oh, take from us each hurting thing that mars.  
—Helen Welshimer, NEA Service, Inc.

### 1—MONDAY

That Woman’s Missionary Union shall enter  
heavily into the S.B.C. Centennial Evangelistic Crusade  
Having the everlasting Gospel to preach unto  
them that dwell on the earth and to every  
nation and kindred and tongue and people  
—Rev. 14:6b

### 2—TUESDAY

Mrs. F. W. Armstrong, president of Woman’s Missionary Union  
Thou art my rock and my fortress; therefore for Thy Name’s sake lead me and guide me.  
—Ps. 31:3

### 3—WEDNESDAY

Dr. M. N. McCall, superintendent, Mrs. M. N. McCall, Miss Mildred Matthews, educational-evangelistic work, Havana, Cuba  
I will praise Thy name; for Thou hast done wonderful things.  
—Isa. 75:1

### 4—THURSDAY

Rev. and Mrs. J. H. Wiley, educational-evangelistic work, Shanghai, and Dr. Ebel M. Pierce, Miss Sallie James, medical-evangelistic work, Yangchow, China  
Be Thou their sun every morning, our salvation also in the time of trouble.  
—Isa. 33:3

### 5—FRIDAY

Rev. A. B. Cash, Columbus, Ga., Rev. E. L. Brock, Springfield, Mo., Rev. M. A. Marshall, Houston, Tex., Rev. L. Watson, Richmond, Va., city evangelistic work  
By the hand of our God upon us they brought us a man of understanding.  
—Ezra 8:18

### 6—SATURDAY

Miss Kathleen Malloy, executive secretary of Woman’s Missionary Union  
I will go in the strength of the Lord God; I will make mention of Thy righteousness.  
—Ps. 71:16

### 7—SUNDAY

Dr. and Mrs. H. E. Multhead, Mrs. A. B. Langston, emerita missionaries from Brazil  
He that walketh uprightly shall walk surely.  
—Prov. 10:9

### 8—MONDAY

Rev. and Mrs. C. O. Gidd, and Miss Minnie McIlroy, educational-evangelistic work, Buenos Aires, Argentina  
Let them that love Him be as the sun when he goeth forth in his might.  
—Judges 5:31

### 9—TUESDAY

Rev. and Mrs. F. Morley, evangelistic work, Alton, Miss Gladys McLaughlin, educational-evangelistic work among Mexicans, El Paso, Texas  
O Lord God, Thou art a great God, and Thy words be true.  
—II Sam. 7:28

### 10—WEDNESDAY

Rev. and Mrs. T. C. Bagby, Rev. and Mrs. W. B. McNasty, evangelistic work, Goyande, Brazil; also Fricilla Bagby, Margaret Foud student  
For they are the seed of the blessed of the Lord and their offspring with them.  
—Isa. 62:23

### 11—THURSDAY

Miss Juliette Mather, young people’s secretary of Woman’s Missionary Union  
God is the strength of my heart; and my portion forever.  
—Ps. 71:26

### 12—FRIDAY

Rev. T. J. DeLaughter, Shreveport, La., Rev. E. R. Dykes, Walker Co., Ala., Rev. J. W. Dowdy, Rev. B. Maples, Kansas City, Mo., rural evangelistic work  
Is not the Lord gone out before thee?  
—Judges 4:14

### 13—SATURDAY

Rev. and Mrs. W. H. H. Congdon, evangelistic work, Rev. and Mrs. L. R. Brothers, educational-evangelistic work, Iwo, Nigeria  
I will give thanks unto Thee, O Lord, among the heathen.  
—II Sam. 22:30

### 14—SUNDAY

Dr. and Mrs. R. F. Elder, Dr. S. M. Sowell, emerita missionaries from Argentina  
We know that all things work together for good to them that love God.  
—Rom. 8:28

## Calendar of Prayer for January

### 15—MONDAY

Mrs. W. J. Cox, treasurer of Woman's Missionary Union, including the Training School and Margaret Fund  
I determined not to know anything among you save Jesus Christ and His crucifixion.  
—I Cor. 2:2

### 16—TUESDAY

Rev. and Mrs. A. Worthington, Pawnee, Okla., evangelistic work among Indians  
He that doeth good is of God.—III Jno. 11

### 17—WEDNESDAY

Rev. and Mrs. E. Parker, evangelistic work, ex-Dr. and Mrs. S. W. Vance, medical-evangelistic work, Fungtu, China  
The Lord hath made bare His holy arm in the eyes of all the nations. —Isa. 52:10

### 18—THURSDAY

Woman's Missionary Union of Beaulieu  
We are created in Christ Jesus for good works. —Eph. 2:10

### 19—FRIDAY

Rev. D. Ruiz, evangelistic work, Mrs. D. Ruiz, Miss Gloria Igin, educational-evangelistic work, El Paso, Texas; also Ruth Ruiz, Margaret Fund student  
Blessed be the Lord, who daily loadeth us with benefits. —Psa. 68:19

### 20—SATURDAY

Rev. and Mrs. W. Q. Mear, Miss Cornelia Brower, Miss Agnes Graham, educational-evangelistic work, Tecoma, Chile  
God is my witness, whom I serve with my spirit in the Gospel of His Son.—Rom. 1:9

### 21—SUNDAY

Mrs. G. L. Phelps, Miss Mary Kelly, Miss Kathryn Swell, emerita missionaries of the Home Mission Board  
Thy life shall be for a prey unto thee, because thou hast put thy trust in Me, saith the Lord. —Jer. 39:18

### 22—MONDAY

State W.M.U. annual meeting, Florida, Jacksonville, Jan. 21-24  
Consider the wondrous works of God. —Job 37:14

### 23—TUESDAY

Rev. and Mrs. F. P. Lide, educational-evangelistic work, Hwasghien, Miss Lucy Wright, medical-evangelistic work, Tientsin, China; also Betty Lide, Margaret Fund student  
If ye then be slain with Christ, seek those things which are above. —Col. 3:1

### 24—WEDNESDAY

Rev. E. F. Davidson, East St. Louis, Ill., Rev. J. B. Tallant, Chattanooga, Tenn., Rev. H. Gregory, Nashville, Tenn., Rev. A. L. Smith, Washington, D. C., city evangelistic work  
I will hear what the Lord shall speak. —Psa. 85:8

### 25—THURSDAY

Woman's Missionary Union Executive Committee; state W.M.U. executive and young people's secretaries; also state departmental chairman  
The desire of my soul is to Thy Name and to the remembrance of Thee. —Isa. 26:8

### 26—FRIDAY

Rev. and Mrs. W. E. Craghead, evangelistic work, ex-Rev. and Mrs. E. F. Strasser, educational-evangelistic work, Bucharest, Rumania  
The Lord will hear when I call unto Him. —Psa. 4:3

### 27—SATURDAY

Rev. and Mrs. C. W. Stump, Albuquerque, Rev. and Mrs. S. Jojola, Ialeta, New Mexico, evangelistic work among Indians  
Owe no man anything but to love one another. —Rom. 13:8

### 28—SUNDAY

Dr. and Mrs. D. G. Whittinghill, Italy, Mrs. I. M. Duval, Nigeria, emerita missionaries  
The desire of the righteous shall be granted. —Prov. 10:24

### 29—MONDAY

Seasonal meeting of W.M.U. Executive Committee; state executive and young people's secretaries, Birmingham, Ala.  
Let such as love Thy salvation say continually: The Lord be magnified. —Psa. 40:16

### 30—TUESDAY

Woman's Missionary Union of Argentina-Uruguay  
Because Thou hast been my help, therefore is the shadow of Thy wings will I rejoice. —Psa. 63:7

### 31—WEDNESDAY

Woman's Missionary Union Literature Department, Miss Ethel Winfield, secretary  
The earth shall be filled with the knowledge of the glory of the Lord. —Hab. 2:14

†Attended W.M.U. Training School  
\*Attended Southwestern Training School  
‡Attended Baptist Bible Institute  
xxOn Furlough

## Family Altar

Mrs. W. H. Geay, Alabama

TOPIC: Working Together for a Century

### "Length of Days"

1st Day—Prov. 3:18-19; Matt. 7:1-12  
2nd Day—Job 12:12, 13; Matt. 2:13-18  
3rd Day—Psa. 91:1-16; Matt. 2:19-23  
4th Day—Ex. 20:12; Isa. 9:1-7  
5th Day—Deut. 8:18-19; Luke 2:8-20  
6th Day—Psa. 104:23-35; Jho. 1:1-14  
7th Day—Psa. 116:1-19; Luke 2:20-52

### "By Faith"

15th Day—Heb. 11:1-13; Matt. 4:23-25  
16th Day—Gen. 5:22-24; Matt. 5:1-12  
17th Day—Gen. 12:1-4; 24:1; Matt. 5:38-45  
18th Day—Matt. 15:21-28; 6:5-15  
19th Day—Luke 10:35-43; 6:27-38  
20th Day—Luke 22:24-26, 31, 32; Eph. 4:25-32  
21st Day—Gal. 2:20; 3:24-29; Rom. 12:9-21

### "Through Jesus Christ"

22nd Day—Jno. 1:17; Matt. 6:26-34  
23rd Day—Matt. 16:16; Mark 10:23-31  
24th Day—Rom. 6:8; 1 King 3:3-14  
25th Day—Matt. 22:41-46; 7:7-12  
26th Day—Acts 8:26-40; 11 Cor. 9:6-15  
27th Day—Acts 18:1-18; Matt. 7:24-29  
28th Day—Acts 10:17-29; Psa. 1:1-6  
29th Day—Acts 10:38-43; Matt. 9:9-13  
30th Day—Acts 10:44-48; Jno. 1:35-42  
31st Day—II Pet. 1:5-8; Jno. 5:1-9

### "The Assembling of Ourselves Together"

8th Day—Num. 10:1-10; Matt. 3:1-11  
9th Day—Isa. 45:18-25; Matt. 3:13-17  
10th Day—Acts 1:1-11; Matt. 4:1-11  
11th Day—Acts 4:31-33; Matt. 4:12-17  
12th Day—Acts 11:28-29; Matt. 4:18-22  
13th Day—Heb. 10:23-25; Isa. 61:1-9  
14th Day—Jno. 2:1-10; Rom. 1:3-17

Note: The above 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"

Ascribing all praise to God—the Father, Son and Holy Spirit—for mercy and guidance during past 100 years of Southern Baptist Convention

Resolving to pray much during the New Year, the Centennial of Southern Baptist Convention

Interceding for your home, circle, society and church that each will this Centennial glorify God by deeper devotion to His Kingdom

Pray that S.B.C. pastors will each have at least two revivals—one for their own congregations and one for people who otherwise would not have a revival.

Remember also the Centennial Evangelistic Crusade for one million conversions, emphasizing personal evangelism, family altars and cottage prayer-meetings sponsored by W.M.S. members.

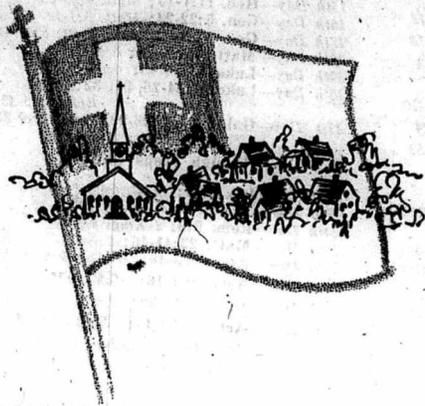
Pray for all W.M.U. work in your church—officers and committees of society; counselors of W.M.U., young people; efforts to be A-1 and to increase number of tithees and soul-winners.

Pray for world-wide peace according to Christian principles.  
Intercede for those responsible for preparing for Week of Prayer for Home Missions, March 5-9 inclusive.

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## 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 same Birmingham address; *The Commission*, 50c a year from the 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 38 of 1945 W.M.U. Year Book and page 15 of this magazine.)

### Circle Program Topic: God's Inheritance in the Saints

(Church Loyalty or Enlistment)

**Devotional Theme:** "He giveth more grace"—James 4:6.

**Peace Is for Men of Good Will** (See article in January issue of *The Commission*.)

**The Uniqueness of God** (See article in January issue of *Southern Baptist Home Missions*.)

**From a Japanese Concentration Camp** (See article in January issue of *The Window of Y.W.A.*)

**My Chinese Congregations** (See article in January issue of *The Commission*.)

**Christ and the Children** (See article in January issue of *World Comrades*.)

**First Meeting of the Southern Baptist Convention** (See reprint in January issue of *Southern Baptist Home Missions*.)

**Centennial Commitments** (See page 3 of this magazine.)

**The Women's Part** (See page 5 of this magazine.)

## Business Women's Circles

Prepared by Miss Clarice Satterwhite, Virginia  
Student in Missions 152  
W.M.U. Training School, Louisville, Ky.

### TOPIC: Working Together for a Century

**Poster Suggestion:** Cut from black construction paper outline profile figures of a mother, father, son and daughter. Paste them on the right-hand side of a large sheet of white poster paper, facing the left. Across the top print the theme for the year, Facing Tomorrow with God. In front of the family have a road extending into the distance. Print below: Find Guidance for the Days Ahead by Coming to

B.W.C. .... Date ..... Place.

**Individual Invitations:** Use profile figures cut from construction paper of woman in "Gay Nineties" outfit. On it write:

"A Fashion Parade

You will see

If at B.W.C.

You will be!"

Date ..... Place .....

**Program Presentation:** Sing, "When You and I Were Young, Maggie". Have attractive posters made, showing the important dates and events in the development of the history of southern Baptists for the past 100 years, another showing the goals for 1945. Let those taking part on the program bring in the posters and place them in prominent places as they tell about those events. Have printed on a scroll, approximately 12 inches by 15 feet, the following: 1845—Century of Progress—1945.

A "Fashion Parade" showing the changes in styles from 1845 to 1945 would be most interesting. Gather information on the changing styles from old pictures and books. Have the women search through attics and old trunks to find the costumes. Each one on the program will wear the costume best suited to the period which her discussion covers.

The program leader will give the introduction and relate the information given under "The Centennial" and "Before 1845". Then the person representing 1845 takes her place on the left of the platform. From the right, a girl dressed to represent 1945 enters with the scroll in hand. She takes it over to "1845", gives her one end of it and then proceeds to the right of platform as she unrolls the scroll. "1845" speaks, giving information under "Organized in 1845". Have six women present "A Century of Progress" as they take their places under the scroll being held by "1845" and "1945". Have the poster showing the 1945 goals brought in and placed in the center of the platform. "1945" tells about "Centennial Plans".

Stand to sing "A Hymn for the Centennial" from mimeographed copies that have been distributed. Close with prayer of thanksgiving and praise for the progress of the past 100 years and for guidance in the years ahead.

In a social hour following the program have a "Fashion Parade". Have each of those in costume relate the history of her outfit. For example, the wedding dress of the oldest woman in the church would hold a place of special interest in the group. (For program material see pages 17-23. For data for March Week of Prayer see pages 26-32.)

## Program Plans

Prepared by Miss Martha Ward, Illinois  
Student in Missions 162  
W.M.U. Training School, Louisville, Ky.

**Poster**—On a large, white poster board draw an outline map of the states included in our southland. Across this, place the advancing modes of travel in the past century, depicting a century of progress. Across the top print in large letters: "Have southern Baptists progressed this much?" Across the bottom print the place, date and time for the meeting.

**Invitation**—On a small invitation card draw a picture of the characters which represent "Father Time" and the "New Child". Across the top print: "Time has passed quickly—1845-1945". Near the bottom write: "A Century of Progress for Southern Baptists". Underneath this give the place, date and time of the meeting.

**Programs**—Since this is the beginning of a great year for southern Baptists, use the theme of the year for the motif. On the cover draw the figures of a man, woman and child standing on a hill at sunset looking toward the horizon. At the bottom print the theme for the year: "Facing Tomorrow with God". On the inside have the words of the hymn for the year. On the second page have the watchword for the year. Next list the program and those taking part.

**Room Arrangement**—In the front of the room place a large poster in full view of every member. Use the poster suggestion given above. The only lettering is "A Century of Progress" across the bottom.

**Presentation**—The leader presents the program, using the topic, "The Centennial", as her introduction. The remaining program material is used as given on pages 17-25. The program must be kept moving fast, because facts can become dull.

The history may be given as a "parade" to make it a living thing. Show visually what progress southern Baptists really have made in the past one hundred years. As the "Century of Progress" is given, have some one come onto the scene to represent each phase.

**"Tell It in Organization"**—A lady enters carrying an outline map of the southern states, on which are printed the names of the states and when each entered the Southern Baptist Convention. To show each organization, a person enters with a placard across the chest on which is written the name of the organization and the date it was organized. A member from each of the organizations may be asked to be in the "parade".

**"Tell It in Numeration"**—A person comes in holding a small figure of a man in one hand and a large figure in the other to represent the increase in members (the figures are written on each). Another lady follows with a small money bag and a large one (figures also on these).

**"Tell It in Publication"**—A lady enters with a "costume" made of all the S.B.C. publications. This is made by pinning the covers from the various magazines to her dress.

**"Tell It in Education"**—Represent this with a boy and a girl of college age, with books in hand or wearing cap and gown.

**"Tell It in Ministration"**—A nurse enters leading a small child. She stands with her arm around the child, who may be the orphan.

**"Tell It in Missions"**—A person enters dressed in a costume representing an African, a Chinese, a Japanese, an Indian or any other race among which we have missionary work.

As the leader is summarizing the Centennial plans, some one draws a cross at the top of the poster which is in the front of the room. As rays coming from the cross to the line of progress below in three lines, are the words of the motto: "Consecrate the Centennial to Christ". Close with "A Hymn for the Centennial" and a prayer to challenge the women to the task that is before us.

## Program Material

Mrs. C. D. Cressman, Tennessee

**THEME for YEAR: Facing Tomorrow with God**

**TOPIC for MONTH: Working Together for a Century**

Hymn for Year—Lead On, O King Eternal /

Watchword for Year: Having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people—Rev. 14:6b

Bible Study—First Corinthians 3:5-17 (See page 10.)

Prayer that God may use the Centennial to inspire southern Baptists to greater achievement in His name

Hymn—How Firm a Foundation

—Before 1845

The Centennial

Organized in 1845

Prayer thanking God for the faith and vision of those who organized the Southern Baptist Convention

Hymn—Faith of Our Fathers

—Centennial Plans

A Century of Progress

A Hymn for the Centennial

Prayer that all Centennial goals may be achieved.

### The CENTENNIAL

Wherem we bring to memory  
The exploits of a century.

**W**E are entering an anniversary celebration for southern Baptists. In 1845 the Southern Baptist Convention was organized; so a century later we celebrate our Centennial in this year, 1945.

A poet has said, "The historian is a prophet looking backwards". All anniversary occasions look in two directions, backward and forward. We shall, in this Centennial, look backward reviewing our history, measuring our growth, counting our victories, rejoicing in our successes. Then, with the prophetic vision of the good historian, we shall turn our faces forward as we plan for the future greater growth, more successes and excelling victories. History is worth little except it becomes a teacher to help us correct past failures and build on past successes. We shall try to be good pupils as this teacher points the way to a better future. We shall try to make the records of the past century stepping-stones on which to climb to new heights of glorious achievement.

In the meantime this Centennial—the connecting year between a century gone and a century to come—must itself be one of rich experiences and consummate achievements. This year must be the crowning year of a century of crowning events—a year of such brilliance that its light will shine far into the next century. Plans are made for a centennial celebration which will lay emphasis upon the great purposes for which the Southern Baptist Convention was organized and exists. So we enter upon this year with high hope and earnest prayer that it may be used of God to inspire southern Baptists and to lead them to a greater consecration to the cause of world-wide missions for the Centennial and for all the years to come.

A century	Of this anniversary,
Of southern Baptist history is gone;	With joyous hearts and great elation
It lies behind—a path whose shining ray	Over work well done
Makes bright the present day	And many victories won,
And leads us now to celebration	Thanking God who brought us all the way.

While we rejoice in memory  
 Of a century now gone  
 And in the glow of yesterday  
 We proudly stand,  
 Our eyes with smiling futures gleam;  
 Our face is forward; and  
 Our feet are set to walk the upward way,  
 As God leads on  
 To greater exploits than we dream  
 In a new century.

Before 1845

*Wherein we view with contemplation  
 Events which led to organization.*

**I**N order to understand and evaluate what happened in 1845 we must review a little of the history of American Baptists before that important date. We remember that among those who came from England to America in the days of colonization seeking a place of liberty were some Baptists. At first they were few in number and without much influence in the colonies. For many years they suffered much persecution from other religious sects who could not accept all the ideas of civil and religious freedom advanced by the Baptists. Early in colonial history the influence of these freedom-loving Baptists began to be felt. Roger Williams, thought by many to be the first Baptist in America, when driven from the Massachusetts colony because he would not give up his religious liberty, founded the colony of Rhode Island which was the first commonwealth in the world to grant absolute civil and religious liberty; there he established the first Baptist church in America. Soon there were other Baptist churches and other Baptists of prominence in the affairs of the colonies. John Clark, a Baptist, founded the free public school system. Henry Dunstan, a Baptist, was one of the early presidents of Harvard University. John Hart, a Baptist, was one of the signers of the Declaration of Independence. John Leland, a personal friend of James Madison, and other Baptists were largely responsible for the writing of the Bill of Rights into the Constitution. By 1780 there were about 62,000 Baptists in America.

Our nation was only sixteen years old when the English Baptist Missionary Society was organized to send out William Carey, the first foreign missionary of modern times. It was twenty years later that the first missionaries went from America to a foreign land. We remember that these were not Baptists but Congregationalists but that three of them—Luther Rice, Adoniram and Ann Judson, from their study of Bible teachings on baptism on their long journey to India, by way of preparation to refute the arguments on Baptist views of baptism as advocated by William Carey and his colleagues—came to the Baptist belief and were baptized soon after reaching India. Thus did the Baptists of America find themselves with foreign missionaries before they were organized for their support.

We know what happened—how Luther Rice returned to America to rally the Baptists for the support of the Judsons, how they responded to the call of this missionary opportunity thrust upon them and how in 1814 in Philadelphia was organized "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions", better known as the "Triennial Convention". From 1814 to 1845, it was through this organization that all the Baptists of America carried on their missionary and educational work. Missionary societies were organized, mission boards were formed, missionaries were sent to home and foreign fields, a seminary was established in Philadelphia, Baptist schools and colleges began to spring up and the American Baptist Publication Society was organized.

Southern Baptists played an important part in the work of the Triennial Convention. Of the 200,000 Baptists in America at the time of its organization, more

than 70,000 lived in the south. The first president of the convention was Dr. Richard Furman of Charleston, S. C., described as "the foremost man among American Baptists". Many of the early missionary organizations for women were in the south. The first missionaries sent by the Triennial Convention to China, indeed the first to go from any American denomination to that land, were J. Lewis and Henrietta Hall Shuck of Virginia. Southern Baptists gave to foreign missions during the thirty-one years of the history of the Triennial Convention \$212,000. Thus did the south carry its part of the work before 1845.

The last ten years before 1845 were a period of growing controversy between the north and the south over the question of slavery. It was inevitable that the Triennial Convention, composed of Baptists of both sections, should be involved in this bitter conflict which finally resulted in the War between the States. The Baptists of the two sections—equally noble in their thinking, equally interested in the missionary work of the Convention—naturally held different opinions on the issues at stake. Time came that through the influence of the northern constituency the Triennial Convention took the stand that it could not appoint as a missionary one who was a slaveholder. And yet the money of slaveholders was used for the support of missionaries. The Baptists of the south felt that this discrimination was unjust and that they could not support a Board which made such restrictions. The breach became wider and wider until it was evident that a separation was necessary. While slavery was the immediate occasion of separation, the cause lay much deeper. "The people of the two sections differed widely. From their earliest beginnings their points of view socially, industrially and politically were wide apart. It was recognized, both in the south and in the north, that division must needs come, and it was believed that its coming would make for the larger usefulness of each of the groups involved" (Dr. P. E. Burroughs in *Fifty Fruitful Years*).

ORGANIZED in 1845

*Wherein with thrilling hearts we know  
 The great events of long ago.*

**T**HEN came the year 1845. The Board of the Virginia Foreign Missionary Society led in the movement to organize a separate convention in the south, issuing a circular letter suggesting a meeting of southern Baptists to consider the matter. To this call responded 328 delegates from eight states and the District of Columbia. Augusta, Georgia, was the place of meeting and to this city journeyed the delegates from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky and the District of Columbia. The first session was on May 8 and five days were spent in serious deliberation. All realized the significance of the occasion. They knew that an event of great importance was transpiring. Yet we can wonder if even the most farseeing could visualize how great would be the work and influence of the organization which they were forming.

The purpose of the meeting was clearly defined in the following resolution: "Resolved that for peace and harmony and in order to accomplish the greatest good and for the maintenance of those Scriptural principles on which the General Missionary Convention of the Baptist denomination of the United States was originally formed, it is proper that this convention at once proceed to organize a society for the propagation of the Gospel".

In more than one address of the meeting it was made clear that southern Baptists were separating from northern Baptists not because of differences of doctrine but "for the practical promotion of the activities of the denomination". One speaker said: "Let not the extent of this disunion be exaggerated . . . northern and southern Baptists are still brethren. They differ in no article of the faith. They are guided by the same principles of Gospel order".

So was organized the Southern Baptist Convention, destined to become one of the largest bodies of evangelical Christians in the world. In defining the purpose of the Convention a phrase borrowed from the constitution of the Triennial Convention

was used: "To elicit, combine and direct". It is the purpose of the Southern Baptist Convention to elicit—to draw forth the interest, love and support of southern Baptists for the cause of missions; to combine all forces of southern Baptists for Kingdom extension, all working together to do what no one Baptist nor one church nor one association could do alone; to direct—not to control or dominate the work of the churches but to provide counsel, teaching and direction to those churches which voluntarily became a part of the Convention as a means of carrying on their missionary work.

This is our great Convention of which we are a part and which elicits, combines and directs our Kingdom activities today. This is the organization which is one hundred years old and whose centennial we now celebrate.

#### A. CENTURY of PROGRESS

*Wherein with wondering hearts we see  
The progress of a century.*

**T**HE century which has passed since that momentous meeting in Augusta has brought many changes to the world. It has been the greatest period of invention that the world has ever known, giving us the electric light, the telephone, the radio, the airplane and uncounted thousands of other inventions. It has been a period of great expansion in our own nation as frontiers have moved to take in more and more territory, as small towns have become great cities, as new states have been added to the union and as thousands of wilderness places have been cultivated to beautiful and bountiful productivity. It has also been a period of many calamities in our nation and throughout the world—wars, revolutions, depressions, disasters, disease, poverty, sorrow and suffering.

Southern Baptists, being a part of the nation and a part of the world, have shared in all the happenings and changes of the century, and their work has been affected thereby. Expansion, discoveries, inventions and development have aided in their work of Kingdom extension, while the calamities have in many cases retarded it. However, as we review the history of southern Baptists for the century, we see that the general trend has been always upward and that there has been an almost steady growth and progress from 1845 to 1945. We will tell briefly the story of the progress of a century.

#### Tell It in Organization

From the beginning the plan of southern Baptist organization was simple and democratic. The church was the unit, churches coming together to form associations, associations deciding to form state conventions, church members from such states assembling and forming Southern Baptist Convention—all on an absolutely volunteer basis. This is the plan of our organization today. Since 1905 the circle has been enlarged to include the Baptist World Alliance of which southern Baptists are a part. At that first meeting of the Convention two boards were formed—one for foreign missions and one for domestic missions. These were the only agencies of the Convention. In 1888 Woman's Missionary Union, an organization within the Convention and auxiliary to the Convention, was organized. In 1891 the Sunday School Board was formed and in 1918 the Old Ministers' Relief and Annuity Board was formed, thus completing the four great boards of southern Baptists. Educational and hospital commissions have been formed to care for these phases of the work. The Layman's Missionary Union, now known as the Baptist Brotherhood, dates from 1907. The Baptist Student Union, which looks to the spiritual and denominational training of Baptist students in colleges and universities, was started in 1928. Within the churches are organizations: Sunday-schools for Bible teaching, Training Unions for training in church membership and the missionary organizations which comprise the Baptist Brotherhood for laymen and the Woman's Missionary Union for women and young people. Wonderful is this organization perfected by southern Baptists through the hundred years of its history with no phase

of activity left out, giving to every member of every Baptist church an opportunity for efficient and comprehensive Kingdom service.

#### Tell It in Numeration

The group of delegates who organized the Convention in 1845 represented a constituency of about 350,000 of which 100,000 were Negro slaves. Today southern Baptists, without counting the Negro Baptists of the south, number about 5,500,000 in 25,790 churches. In 1845 there were less than 100 associations, today there are 1177. In 1845, ten states had organized conventions. Today nineteen states and the District of Columbia have conventions. In all the thirty-one years of the Triennial Convention, southern Baptists gave only a little over \$200,000 to missions. Last year our gifts to missions totaled \$13,455,640. To the Convention in Augusta went 328 delegates. To the Centennial Convention in Atlanta will go thousands.

Thus figures talk and tell us how  
We've greatly grown from then till now.

#### Tell It in Publication

At the organization meeting of southern Baptists one of the questions discussed was whether the new Convention should establish an independent publication board or continue to obtain literature from the American Baptist Publication Society which for many years had been the publishing agency of the Triennial Convention. Most southern Baptist leaders felt that if the new venture was to succeed it must have all of its vital industries, including the publication of denominational literature, "within its own sphere". However, to launch into publishing work seemed too much for the new Convention to attempt at once. So it was some time before the first venture in publication was made and nearly fifty years passed before the Convention organized a permanent Publication Board. From 1851 to 1863 there was a Bible Board commissioned to devise plans for the circulation of the Scriptures. From 1863 to 1873 there was a Sunday School Board which did a limited work in publication. When this board ceased to exist the Home Mission Board published some denominational literature and through all the years the two mission boards had produced some missionary literature. But it was not until 1891 that the Sunday School Board as it now exists was established and southern Baptists began publication work in earnest.

From a very small beginning—just one secretary with a desk in a small room provided by the state Baptist paper of Tennessee, with one editor and the publication of a few Sunday-school papers known as the "Kind Words Series"—the Sunday School Board has become one of the great publishing houses of the south. This Board now has four great buildings and does a business of about \$4,000,000 a year with a yearly circulation of over 22,000,000 copies of denominational literature. In different states are Baptist bookstores operating under the Sunday School Board and serving as a medium for the dissemination of Bibles, books and other good literature. When we add to this the publishing work of the two mission boards, the Woman's Missionary Union and the state conventions, we can see that southern Baptists have become a great force for the publication and distribution of Christian literature.

#### Tell It in Education

The Baptists of America early appreciated the value of Christian education. During the history of the Triennial Convention a seminary was established in Philadelphia and a number of Baptist colleges were started, some of them in the south. Those who organized the Southern Baptist Convention realized that their denominational programs must include education, especially the education of preachers and missionaries. However the Convention was fourteen years old before the first seminary was established. It was in 1859 that the Southern Baptist Theological Seminary began its work in Greenville, S. C., with twenty-six students and four professors. Since 1877 this Seminary has been located in Louisville, Ky. In 1907

Woman's Missionary Union Training School was established and located in Louisville. In 1910 the Southwestern Seminary was established in Fort Worth, Texas; in 1918 the Baptist Bible Institute in New Orleans, La.; and in 1924 the American Baptist Theological School for Negroes in Nashville, Tenn., thus completing the number of southwide Baptist theological schools which now exist.

Through the years there have been many Baptist schools and colleges under the control of the different state conventions. Some of these have played their part in Baptist history and have ceased to exist, but many remain as a part of Baptist activities today and some are numbered among the great educational institutions of the south. The last report gives us fifty-seven schools with an enrolment of over 20,000 students, with property valued at \$47,000,000 and over \$28,000,000 in endowment, bringing the total investment in schools up to \$75,000,000.

#### Tell It in Ministration

The story of southern Baptist progress would not be complete without telling of the work of the Convention in ministering to the sick, to orphan children and to old ministers. While the Convention as such has no orphanages, in the states are eighteen splendid institutions operated and supported by Baptists which care for over 4000 orphan children. Southern Baptists have only one hospital—the Southern Baptist Hospital located in New Orleans. But there are eighteen other Baptist hospitals supported by state Baptist conventions. Since 1918 the Relief and Annuity Board, with headquarters at Dallas, Texas, has been the agency through which southern Baptists have ministered to the old preachers of the denomination. Not only has relief been provided but there has been developed a plan whereby all Baptist ministers may have financial security for the time when their active services must cease.

So have southern Baptists, in this century of their history, demonstrated their Christian love by these ministrations on behalf of needy ones in their midst.

#### Tell It In Missions

The greatest story of southern Baptist history is told in its mission work. The Southern Baptist Convention was organized for missions. Into its constitution was written, "It shall be the design of this Convention to promote foreign and domestic missions". Missions is the mission of every organization, agency and institution of southern Baptists. "Missions is our mission"—always has been and always will be. At the time of the organization of the Convention in 1845 two mission boards were formed—one for foreign missions, located at Richmond, Va., and one for domestic missions located at Marion, Ala.

The Foreign Mission Board met in Richmond just eight days after the organization of the Convention to make plans for foreign mission work. At the next meeting of the Board, in 1846, two missionaries were appointed for China. These were J. Lewis Shuck and I. J. Roberts, each of whom had already given a term of service in China under the Triennial Convention. As years passed by other countries were entered, other stations were opened and other missionaries sent. By 1907 southern Baptists had missionaries in ten countries—China, Japan, Africa, Italy, Palestine-Syria, Mexico, Brazil, Argentina, Uruguay and Chile. After World War I the work was enlarged in 1921 to include four other European countries: Spain, Hungary, Rumania and Yugoslavia. Recently Hawaii and Colombia have been added to the list, making a total of sixteen foreign lands with a population of over 900,000,000. During the years 1237 missionaries have represented southern Baptists in foreign lands.

The Home Mission Board has had a hundred years of wonderful missionary history. At the end of the first fifteen years 900 missionaries had served on home mission fields. Most of these were frontier missionaries sent out to meet the needs of the extending territory of the southland as it moved westward. In the second year of the Convention an appeal was made for missionaries to go to the new state

of Texas and the Home Board responded by sending five. The work of the Home Board soon reached even to California for, after seven years in China under the Foreign Mission Board, J. Lewis Shuck returned to give seven years of work to the Chinese in California under the Home Mission Board. In 1882 the Home Board moved headquarters to Atlanta, Ga. Since then the work has been enlarged to include many needy groups in the southland and work in Cuba and Panama. Today here is home mission work among foreigners, Negroes, Jews, Indians, deaf mutes, in the country, in the cities, in the mountains and in the camps as well as in Cuba, Costa Rica and Panama. Through the years over 40,000 home missionaries have served. These have organized over 8000 churches and have baptized over 800,000 converts.

When we add to this work of the Home and Foreign Mission Boards all that has been done by the state mission boards and the missionary work of other southern Baptist agencies, we can see something of the vast achievements of a century of southern Baptist missionary endeavor.

#### CENTENNIAL PLANS

*Wherein we plan participation  
In this year's joyous celebration.*

AND now the Centennial is here! Our hearts are set for rejoicing, thanksgiving and celebration. Every organization, agency and board of the Convention join in the celebration. All through the year on the radio, in our churches, in associational gatherings, in state conventions, in summer assemblies—wherever southern Baptists come together—the Centennial will be featured. A great Centennial session of the Convention will be held in Atlanta in May, when by speech and song and pageant and pantomime the story of a hundred years of glorious history will be told. Every effort will be made that the Centennial may be the greatest in Baptist history—a crusade with high goals in evangelism, in enlistment and in gifts to inspire southern Baptists to do their best. Perhaps the greatest effort of the year will be the Centennial Evangelistic Crusade with its aim of winning a million lost people to Christ.

Woman's Missionary Union, as a part of the Southern Baptist Convention, shares in all the joys and plans of the Centennial celebration. Since C is the Roman numeral for 100 and the initial letter of century and centennial we are using the letter C for our W.M.U. emblem for the Centennial and are expressing our slogan and aims in words beginning with C. Our slogan is **Consecrating the Centennial to Christ**. Our goals are

- (1) Concert of prayer and constant zeal for conversion of the lost
- (2) Cooperative Program gifts (undesignated) increased by \$500,000 (100×\$5000)
- (3) Concern for unconcerned Baptists expressed in the winning of 10,000 (100×100) net gain in members in Woman's Missionary Societies and 10,000 (100×100) net gain in young people's organizations.

Let us keep these goals constantly before us and let us enter this Centennial to commemorate our history, to cooperate in every Baptist plan for advancement in Kingdom work and to consecrate ourselves anew to the great task of world-wide missions.

#### A HYMN for the CENTENNIAL

*(Tune—Hail to the Brightness of Zion's Glad Morning)*

**H**AIL to this year of Centennial rejoicing,  
Songs of thanksgiving are cleaving the sky;  
Thousands of hearts, their deep gratitude voicing,  
Join in the praise of a century gone by.

See in the records a hundred years showing,  
 Stories of daring and courage are told;  
 Small the beginnings with work ever growing,  
 Great is the progress which now we behold.

Thousands of gifts to the mission fields sending,  
 Thousands of lives in devotion sincere,  
 Thousands of prayers to the Father ascending  
 Bring southern Baptists to this crowning year.

Hail to the end of this century victorious,  
 Grateful are we for our blessings today;  
 Hail to a future for Baptists more glorious,  
 Onward still onward as God leads the way.

QUESTIONS for REVIEW and DISCUSSION

1. Tell something of early Baptist history in America.
2. Discuss southern participation in the Triennial Convention.
3. What causes led to the organization of the Southern Baptist Convention?
4. Tell of the organization of the Southern Baptist Convention.
5. Tell of southern Baptist progress in organization.
6. Tell of southern Baptist progress in numeration.
7. Tell of southern Baptist progress in publication.
8. Tell of southern Baptist progress in education.
9. Tell of southern Baptist progress in ministrations.
10. Tell of southern Baptist progress in missions.
11. What plans have been made for the Centennial?
12. Discuss W.M.U. goals for the Centennial.

REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting 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
State Denominational Papers	
Minutes of Southern Baptist Convention 1944	
Southern Baptists in the Great Adventure.....	T. B. Ray
Southern Baptists in World Service.....	E. P. Aldredge
Fifty Fruitful Years.....	P. E. Burroughs
Following in His Train.....	Ethlene Boone Carr
Epochs of Home Missions.....	Joe W. Burton

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

A Call from the Master Foreman.....	3c
A Strange but True Story.....	2c

Christian Foundations.....	3c
Quick Gains and Far Values.....	3c
Send Out the Light.....	2c
The Haystack Prayer Meeting.....	3c
The Measure of the Gift.....	3c
When Backwards Went Forward.....	3c

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.
Mrs. W. C. Howell.....	243 Holland Building, Fresno 1, Calif.
Mrs. Carleton M. Long.....	4441 Yuma St., N.W., Washington 16, D. C.
Miss Josephine Jones.....	207 Rogers Building, Jacksonville 2, Fla.
Miss Janice Singleton.....	Baptist Building, 201 Peachtree Street, N.E., Atlanta 3, Ga.
Mrs. John Hathaway.....	211 1/2 South Illinois Avenue, Carbondale, Ill.
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Mrs. C. M. Truex.....	1023 Grand Avenue, Kansas City 6, Mo.
Miss Eva Inlow.....	Box 485, Albuquerque, N. M.
Miss Mary Curran.....	214 Recorder Building, Raleigh, N. C.
Mrs. Berta K. Spooner.....	223 1/2 West First Street, Oklahoma City 2, Okla.
Miss Yonnie Lance.....	1301 Hampton Street, Columbia 29, S. C.
Miss Mary Northington.....	149 Sixth Avenue, North, Nashville 3, Tenn.
Miss Blanche Sydnor White.....	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.

AVOIDING CONFLICTS as to MARCH 5-9

"Earnest effort by the W. M. S. to guard against the holding of study courses or other activities during the Seasons of Prayer"—Thus is set forth an established policy and purpose of Woman's Missionary Union. If your church or association is planning to use March 5-9 inclusive for emphasis other than that of the W.M.U. Week of Prayer for Home Missions, please promptly endeavor to get all such plans changed so as not to divert attendance upon and earnest interest in this immediate Season of Prayer.

The English correspondent of the *Christian Century*, referring to an article appearing in the *Friend* over the name of Howard H. Brinton of Philadelphia, says: "The writer maintains that the renewal of spiritual structures is more urgent than the restoration of walls and buildings" and quotes Mr. Brinton as follows: "The Society of Friends must ask itself which will be the prior concern, *relief* or *prophecy*. It sponsors conferences, educational institutions, institutes of international relations and much else. But the sick, uncertain, blinded world hungers for prophetic utterance—"Thus saith the Lord. There is much wandering in the desert but no one hears the voice from Sinai. Is it not time for the whole Christian church to discover that, instead of transforming the world, it is itself being transformed by the world?"

## Book Review and Study Suggestions

Miss Willie Jean Stewart, Tennessee

### "Pray Ye"

**T**HIS is a book to practice, rather than to teach. It will be especially timely as a preparation for the March Week of Prayer. The author is Mrs. Wilfred C. Tyler, the recording secretary of Woman's Missionary Union. (For detailed review see page 9 of December issue of this magazine.)

Decorate the room with a map of the southern states, pictures of Miss Annie Armstrong, of Doctor Lawrence and of other home mission leaders; also use other pictures or articles remindful of those whom the Home Board serves.

**Session I.** Open the hour with the hymn "America the Beautiful" and prayer.

Let three women speak briefly on the three heads under the section "Enter into Your Closet". Call on the women to find a time and a place where they can and will endeavor to pray daily with perfect confidence. Suggest as an addition to each one's program of prayer, for the coming Week of Prayer (March 5-9), the petition that many women in all our churches may participate wholeheartedly in the March Week of Prayer and Annie Armstrong Offering for Home Missions. Pause now for earnest prayer for this.

Call attention to the stimulus to prayer each may find in the decorations of the room. Have someone tell at least one incident given under the section "Stimulate Your Mind" and mention briefly some of the stimuli suggested. Have a prayer poem read and ask the class to pray silently.

Show how natural is conversation with the Father and note the five requirements for successful prayer, as much the same as those needful in daily living. Use as a benediction the hymn "Lord, Speak to Me That I May Speak".

**Session II.** Use the "requirements" at the beginning of the chapter as the basis of a brief devotional period. Close with prayer that each member of the group may meet these tests.

Call for personal experiences in prayer or let the group discuss for what one may pray. Suggest a prayer list as a help. Lead the women to make a list of home mission objects of prayer, writing their suggestions on the blackboard. Follow with sentence prayers for each of these objects and for wide observance of the Week of Prayer.

Take up section 3 with personal emphasis. Let each member of the class pray silently that her own eyes may be opened to the missionary opportunities about her and that she may have the courage to speak. Ask for personal experiences of opportunities seized for Christ or use one of the author's illustrations.

Note that when it comes to personal prayer, there is nothing in any Christian's experience which she is not at liberty to talk over with her Father in Heaven. Sing "Sweet Hour of Prayer". Close with a prayer for our armed forces.

**Session III.** Open with earnest prayer for widespread observance of the coming Week of Prayer and an outpouring of gifts for home missions. Ask how the group is getting along with the scheduled time and place for prayer which its members have undertaken. Pause for personal experiences. Speak of the values of such prayer. Ask if such regular praying stimulates other praying at other times, using as much of the author's discussion as needed.

Bring up the danger of losing interest in prayer, its reasons and consequences. Draw from the group a list of these. Over against these set a list of the values of persistent prayer. Close with prayer for faithfulness and persistence in praying.

Have a woman of prayer close the session with a brief devotional talk on the joys of an increasing prayer relationship with God. Use as closing hymn or solo "Oh, for a Closer Walk with God".

(Concluded on Page 28)

## For March Week of Prayer

### An Appeal to the Women and Young People of Woman's Missionary Union

Dear Workers Together with Christ:

My heart is overflowing with joy over the glorious results of the Annie Armstrong Offering for 1944. The total amount from this offering has reached (November 1st) \$381,308.60. This is a triumphant expression of love from our women and young people for the cause of home missions. For this splendid offering I extend to you my most hearty congratulations.

My appeal to you now is to make Christ King in our homeland. If I know my own mind, I am supremely concerned about the coming of the Kingdom of God as a whole and my soul's absorbing desire is to have Christ enthroned as King in all the world. But I sincerely believe that right now the best and quickest way to world evangelism is to enthrone Christ in the life of America.

I do not know how long this war will last. It may go on for several years. But, when the war ends, the world will need Christ. Our task as a denomination is to prepare our homeland, spiritually, to give Christ to the world when peace is declared and order established.

This makes missions in the homeland a present and superlative need. Whatever else we do, the evangelization of our land and the mobilization of the homeland forces for the world's evangelization must not be overlooked or side-tracked to an unimportant place. The task of getting ready for an all out crusade for Christ when the war is over is of vast and vital moment. The evangelization of our homeland is imperative if we would be spiritually prepared for the world's evangelization when the opportunity arrives. We must prepare now for the hour when we shall be called upon to lead a distraught world into the peace of Christian fellowship.

There never was a time when home missions was more important and more vitally related to the Kingdom of God than now. We are facing new issues, new conditions, new problems. These call for new emphasis. Woe unto us if we do not read aright the signs of the times: if we fail to evangelize and Christianize the Indians and foreigners and Negroes in our midst; if we fail to reach the twenty-two million people who are unchurched; if we fail to win with the Gospel of Christ the lost in our growing and worldly-minded cities; if we fail to develop in the heart of our Baptist people a passion for the lost because they are lost; if we fail to develop vital, virile, functioning New Testament churches and a vital, virile, functioning denomination; if we fail in these things—no matter what else we may do—we are doomed ultimately to fail in our effort to evangelize and Christianize the nations of the world.

This country of ours is destined and will actually become the leader of the world in material development. It will produce the mechanical devices by which the life of the world will be transformed. If we evangelize our homeland and mobilize the evangelized for world conquest, using the mechanical devices the new age will furnish us, together with the multitude of missionaries we will be able to employ, we can preach the Gospel to every creature on the face of the earth in one generation.

"There is a tide in the life of men which, if taken at the flood, leads on to victory!" That tide has now come in the on-going of the Kingdom of God for southern Baptists. Let us take it at the flood and enthrone Christ in our homeland that we may be able to make Him King in all the world. I am appealing to the women and young people of Woman's Missionary Union to give of their best for the accomplishment of this desired end.

Praying the Lord's richest blessings on you

Yours in Christ Jesus

J. B. LAWRENCE, Executive Secretary Treasurer

Remember

First act in the first month of the

New Year

Renew or send new subscription for your son or daughter to **WORLD COMRADE**  
1111 Comer Building, Birmingham 3, Ala. Subscription \$1 a Year

### 1945 Watchword (Concluded from Page 4)

the entire world. The words he uses are striking in that they embrace "every nation and tribe and tongue and people". The Gospel was to be preached universally. Not one single language or insignificant social unit was to be ignored in God's campaign to make the "good tidings" known.

How this watchword fortifies us with courage for the days which lie immediately ahead! Paying heed to the difficulties, God gives us the challenge to proclaim the eternal Gospel to earth's remotest bounds.

### Book Review and Study Suggestions (Concluded from Page 26)

Session IV. Combine the two remaining chapters. After prayer, open discussion of what the women really hope and expect to accomplish by the Week of Prayer for Home Missions. Ask for sentence prayers for the objectives mentioned.

Prepare a poster showing a four-rung ladder. Develop the ladder of prayer, as at the beginning of chapter five, and challenge the women to place themselves. Let them recite in unison: "Lord, teach us to pray".

Speak briefly of the four methods of praying, noted in chapter five, and the six aids to prayer. Have someone play softly while the group engages in silent prayer for our armed forces.

Lead in a discussion of the effectiveness of prayer in developing Christlike character and other personal aspects of prayer (first section, chapter four). Pray that all may grow in grace.

Let a class member speak of the motives of missionary praying (chapter five) and apply it to the missionary situation of today, especially here at home. Sing "America", using the last stanza as a prayer.

Close with the effectiveness of prayer in the furtherance of the Gospel (chapter four). Have four prayers: for laborers, equipment, protection of workers and a harvest of souls in home missions.

Make announcements and give the examination. Close with the Lord's Prayer prayed (and recited) in unison by the group.

Broken windows of the World War are mute appeal for subscribing to

**THE WINDOW OF Y. W. A.** for your daughter

*She must understand the world people; she can through*

**THE WINDOW OF Y. W. A.**, subscription \$1 a year from 1111 Comer Building  
Birmingham 3, Alabama

## March Week of Prayer Program for Business Women's Circles

Prepared by Miss Mary Christian

### THEME: A Look at America—A Call to Prayer

To the **CIRCLE CHAIRMAN**: This program is designed to help that busy B.W.C. program chairman who finds it difficult to get time to read all the material in the week's program folder and leaflets and arrange her own program. It can be presented in an hour if each participant plans well for her message, choosing from her article only those points that she can present in the time given her. Of course no one would "read a part" at a B.W.C. meeting!

Note in the full program folder the list of supplementary material. It would be wise to order early in February from the Home Mission Board, 315 Red Rock Building, Atlanta 3, Ga., the map and picture sheet suggested and from your state Y.M.U. headquarters the Annie Armstrong Offering envelopes for your circle members, unless they have been received by February.

It is hoped that the suggestions for posters given in the program folder will be carried out also. Perhaps the W.M.S. president will have one of each prepared for the use of both the day circles and the Business Women's Circle. A poster presenting the causes supported by this 1945 offering would be helpful also to keep before the circle as the causes are presented.

Every one realizes the importance of an attractive place of meeting appropriately decorated for the program; therefore the help of the social committee should be enlisted. That committee might meet with the program committee as plans are made. For the best results those presenting the program should meet together also, because each discussion hinges on the other and should be correlated.

Plan for the offering. Talk of it at the circle meetings in January and February and urge the women to make a worthy offering.

### HYMN—America the Beautiful

**SCRIPTURE READING (in Concert)**: Isa. 45:11-13, 20-25

**PRAYER** that business women may see the need of America for Christ and help meet the need

**TALK (by Circle Chairman)**: "A Call to Look and Pray"  
(See leaflet, "Introducing the Week of Prayer".)

**TALK (by a Member)**: "Looking at Home Mission Problems"  
(See leaflet, "Home Mission Problems Common to All the World".)

**DISCUSSION (by Three Members)**: "Meeting These Problems"

1. *Through the Chaplains*  
(See leaflet, "The Chaplain at His Tasks", also article in Monday's program, "The World through the Chaplain's Eyes". Stress the overcoming of ignorance of plan of salvation through evangelism, overcoming racial prejudices through contact with all races and overcoming provincialism through getting vision of world's need of Christ.)
2. *Through Cooperative Work with Negro Baptists*  
(See article in Tuesday's program, "Thanksgiving and Prayer—The Annie Armstrong Offering Helping Solve World Problems": Topic 1, "Work in Negro Baptist Schools"; Topic 2, "Supplement to Golden Jubilee Negro Fund". Also see story leaflet, "A Boy, a Dime and a Miracle". Explain how Baptists are working with Negroes to try to help train them; tell briefly the story in the leaflet. Through it all show how the problems of ignorance and prejudice are gradually being met.)

### 3. Through the Work of Home Missionaries

(See article in Monday's program, "Thanksgiving and Prayer—The Annie Armstrong Offering Reaching the World", items 1-4; in Friday's program, "Realities of Answered Prayer" and "Realities of Transformed Lives". Give the names of the missionaries whose testimonies are used and show on map where they are located. Let this prepare definitely for a season of directed prayer. Type on cards the names of missionaries mentioned including type of work and place of service; give one to each member in close of discussion. Ask each to pray silently for the missionary whose name she has.)

**PRAYER** for missionaries under Home Board, for Dr. J. B. Lawrence and those working on the Board with him

**SPECIAL MUSIC**

**INGATHERING of OFFERING**

**BENEDICTION**, praying especially for the S.B.C. Centennial Evangelistic Crusade and that B.W.C. members may be successful soul-winners

### List of Causes for 1945 Annie Armstrong Offering

(To Have Precedence in Order Herewith Listed)

1. General Work	9,840
Miss Wilma Bury (Salary \$2100, Travel Expense \$900)	\$3,000
Mrs. Una Roberts Lawrence (Salary \$2100, Office Secretary \$1080, Office Expense \$180)	3,360
Miss Emma Leachman (Emerita)	780
Miss Irene Chambers (Salary \$1800, Travel Expense \$900)	2,700
2. Education of Missionaries' Sons and Daughters (Margaret Fund)	6,000
3. Salaries of Missionaries	50,000
Among Mexicans and Spanish-speaking Americans \$22,068, Indians \$16,332, French (South Louisiana) \$2,704, Good Will Centers \$3,328, Italians \$1,456, Chinese \$2,448, Japanese \$624, Deaf \$1,040	
4. Good Will Centers and Missions	41,500
East St. Louis, Ill. (Building)	\$25,000
Key West, Fla. (Salary of Worker)	2,400
El Paso, Tex. (Salary of Worker)	2,400
Rachel Sims Mission, New Orleans, La. (Building)	10,000
Miss Gladys Keith (Salary)	1,200
Birmingham, Ala. (Current Expenses)	500
5. Expenses for Volunteer Summer Workers	5,000
6. Supplement to Golden Jubilee Negro Fund (Handled by Mrs. W. J. Cox)	2,000
7. Work in Cuba	60,000
8. Bette Ishibashi Kira (Salary)	1,000
9. Work in Negro Baptist Schools	35,000
10. W.M.U. Workers among Texas Mexicans and Oklahoma Indians	3,500
11. Rescue Mission and Emergency Home, New Orleans, La. (Current Expenses)	3,000
12. Jewish Work	2,400
13. Panama	6,000
<b>TOTAL</b>	<b>\$225,000</b>

## From Missionaries

### Answered Prayer

EVER since we've been on the Pawnee field there has been an acute need of Sunday-school teachers. We had tried every means of enlisting those whom we knew could teach, but we had utterly failed. Then it was we read again those words of the Master Teacher: "Look on the fields—pray ye the Lord of the harvest to send laborers!" And we began praying more earnestly for teachers. In our requests for the March Week of Prayer for Home Missions last year we asked the women of the south to join us in this prayer. This past fall on Sunday before the government school opened a simple announcement from Mr. Worthington that we would need more Sunday-school teachers with the coming again of the school children brought six of our finest members, volunteering to teach. Ashamed am I that, after we had been praying all these months and had asked you to pray, we were surprised at this evidence of answered prayer. How small was our faith!

A year ago we had in our town a beer-joint that made a special pull for our Indian young people. In the spring one of our finest young men, who had gotten in with the wrong crowd, stepped out of this place one evening into the path of an oncoming car and was killed. The heart of every member of our church was touched—especially those of our Woman's Missionary Society. At our first meeting in June of that year our community missions chairman asked the women to covenant together to pray every day for all the month of June that the Lord would remove this menace to our youth. I believe most, if not all, of the women kept that covenant. At the first meeting in July some of us were disappointed—the Lord hadn't sent a cyclone or a fire to destroy the place, neither had the proprietor dropped dead! However, some of us kept praying, spasmodically perhaps, but praying nevertheless. This past January, without the slightest warning beforehand, a full page ad in our local paper announced the fact that this cafe would no longer sell beer! An electric shock ran through our group—God had answered our prayers in His own time and way. What was once a menace to our young people is now a quiet, respectable eating place where excellent food is served. "Wait on the Lord; be of good courage, and He shall strengthen thy heart: wait, I say, on the Lord!"

Many of our prayers have been answered and many of yours in our behalf, for which we are truly grateful. May these two instances serve to strengthen your faith as they have ours.

—Mrs. A. Worthington, Pawnee, Okla.

### Among Arizona Indians

LAST June when my husband and I went to Sells on Papago Reservation for a revival meeting, only a few people attended the first day. The second day we organized a Booster Band for the children. They were to learn new songs each day and sing them for the evening service. We asked them to invite all the children to come. The children began to come and soon almost all the children in the village were coming. It was like a miracle performed before our eyes to see the many children present. Then we noticed that our names were on the Calendar of Prayer and that explained everything! Previously many of the parents were prejudiced about letting their children come to our services, but the prayers of W.M.U. people over the southland were answered by God in making those parents willing to let their children come to the meeting.

Several times while preaching, the missionary had to stop and call some of the children's attention to the fact that they were disturbing the service. But, when

you realize that most of these children had not been in services before, you will understand. When the Spirit of the Lord got hold of their hearts, twelve of them gave their hearts to the Lord. The Baptist church in the village is the only church that has had anything for the children. One of the parents told us that what the children like is what the parents will like and that some day we will find the parents coming to the Baptist church with the children. We thank the Lord for the prayers of the people over the southland that have meant so much to our work.

—Mrs. C. F. Frasier, Coolidge, Arizona

### Evangelizing in Campo Fluminense

**Y**EARS ago the wave of evangelistic fervor left this region of about nine counties untouched, seemingly for no reason whatever unless it was that God in His providence was providing for the 130 churches in Rio State, which are now at the task, an opportunity to exercise their spiritual lives and develop their possibilities in giving His Gospel to those right at their own door. Then after three years of labor His approval was manifest in the organization of three churches and the establishing of eight preaching points. The one missionary (a Brazilian) had more work than he could do in the training of those who accepted Christ as their Savior.

The principal object of our visit was to attend the organization of a church at Volta Redonda, Brazil's steel city. It developed from a village very rapidly due to the location of the steel smelters. The steel project brought in many workmen from different places; among them were Baptist believers, fresh from their active home churches, who joined forces with the little Baptist congregation and put on a successful evangelistic program. It was heartening to see them trying to take care of their needs just as soon as they were organized. Another interesting thing was that five states were represented in the 27 members that made up the church roll.

We learned in that field how mission work may be done in places where one is liable to run across believers at any stop. We discovered one by chance at a village where we were visiting a congregation. Seated in the public garden Mr. Christie was preparing his evening sermon and I was just observing, when from somewhere I heard the sound of music, surely a hymn it was. I soon located a young man about his work, at a distance whistling one of our well-known songs. Mr. Christie spoke to him, saying: "Good morning, sir! You seem happy and what is that music?" "It is a song of my devotion", he replied and smiled as he placed his hand over his heart. "Then you are a believer", said my husband. He was a Baptist from a neighboring state who had been in that locality some three years. He was informed of the little congregation that had been established. We had two more similar experiences. Often these Christians are cold and indifferent but seldom have we found their lives clogged with worldly deeds to the extent of being useless as a *living Gospel*. To the question upon entering a new place—"Are there any believers here?"—one has this reply: "Yes, a Bible lives near by!" Christians are in many places known as Bibles. The conclusion is not so far-fetched, is it kind reader? Are not all of us writing, by word and deed, a Gospel that the world reads and from it forms an opinion of our Savior and of us?

We are deeply thankful for the gift of the Lottie Moon Christmas Offering, which makes it possible for us to visit more churches, institutes and preaching-points. Through this aid you, in the homeland, have gone with us in our quest for souls and the upbuilding of those Christians who for a livelihood have penetrated into those nine counties which we call our "Mission Field".

—Mrs. A. B. Christie, Rio de Janeiro, Brazil

## Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

Reports from Russia indicate that the two groups of immersed Christians, known as Baptists and Evangelicals, now have a joint committee in which both groups cooperate. The Soviet government recently gave permission to the two groups to maintain an organization to communicate with each other and with Baptists in other lands. Plans are already under way for an all-Russian convention after the war when it is hoped to unite both bodies into one Russian Baptist Union. (Missions)

The editor of "Church News" in the *Christian Herald* says: "Newspaper correspondents in the town of Botosani, in Russian occupied northern Rumania, rubbed their eyes a short time ago as they stood in the chapel of a 200 year old convent and tried to convince themselves that their eyes were telling the truth. They were guests of the Red Army at a worship service which officially announced to Rumania and the world that the Russians were establishing a policy of absolute religious freedom in a land which had not enjoyed such freedom since King Carol (who is gone again) came back to rule with an iron hand.

At a recent meeting of the Federal Council of Churches in America a long cablegram was received from the general secretary of the World Council of Churches concerning the need of relief of the churches of Europe which ended: "Thus many millions needed if the church is to show strength equal in offensive as in defensive battle". It was pointed out that an estimate recently made is that American churches are prepared to spend \$500,000,000 for new plants or repairs after the war and that British churches are in many cases giving ten per cent of their reconstruction funds to the churches of the continent.

The following items from different sources concerning the attitude of various religious leaders in England and the United States should cause each of us as we plan for the Centennial of southern Baptists to give "serious thought to our own religious beliefs" and motives: "A commission appointed by the National Association of Boys' Clubs in England declares that spiritual well-being demands religious faith in face of the fact that the rather self-sufficient optimism of the 19th century has given way to a deep disillusionment. This point of view no longer takes for granted that Christian ethical standards will be maintained when Christian convictions are dead. Without religion the boy will not understand the purpose for which he is alive nor will he find the power to fulfill that purpose. Leaders should give serious thought to their own religious beliefs, for the ideal leader is one possessed of a definite Christian faith".

The Rev. Dr. W. F. Howard, president of the 1944 Methodist Conference in Great Britain, in his presidential address declared: "There are many Methodist churches where everything is provided for except that for which the church exists". (World Outlook)

**WOMAN'S MISSIONARY UNION, AUXILIARY to the SOUTHERN BAPTIST CONVENTION  
THIRD QUARTERLY REPORT—July 1 to October 1, 1944**

STATES	Reported by State Treasurers as Having Been Contributed by W.M.U. Members						Received by W.M.U. Treasurer			TOTALS	Cooperative Program
	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	State App't Training School	W.M.U. Training School		Special Gifts		
							Scholarship Fund				
Alabama.....	\$ 5,848.02	\$ 2,482.62	\$ 1,068.11	\$ 10,124.34	\$ 30,871.77	\$ 300.00	\$ 200.00	\$ 94.19	\$ 50,894.82	\$ 28,060.81	
Arizona.....	57.25	32.68	7.30	17.93	316.03	17.48	11.50	10.92	354.36	417.89	
Arkansas.....	3,306.88	1,485.52	621.66	918.55	15,943.38	152.80			22,441.81	14,720.62	
California.....			135.10		897.05	8.00			1,040.15		
District of Columbia.....											
Florida.....	12,446.16	2,663.07	964.79	1,396.67	22,818.80	125.00	200.00	153.46	40,767.95	26,777.66	
Georgia.....	3,996.89	380.13	1.89	235.35	76,274.62	805.46	600.00		82,314.34	57,032.30	
Illinois.....	3,307.53	1,371.21	1,166.91	1,460.77	13,060.13	85.24	200.00	37.43	20,689.22	10,744.82	
Kentucky.....	13,004.34	7,628.44	2,449.08	13,602.22	27,493.16		249.38	268.94	64,395.56	51,207.81	
Louisiana.....	6,133.72	2,490.72	1,087.32	1,466.22	17,531.54		200.00		28,909.52	31,712.77	
Maryland.....	5,624.13	3,613.17	251.03	502.06	6,684.71			21.00	16,696.10		
Mississippi.....	7,446.81	2,853.72	1,200.44	1,898.83	29,908.96	1,050.00	300.00		44,658.76		
Missouri.....	8,034.84	3,251.33	1,404.94	6,636.85	27,286.03	390.00	450.00	92.40	47,546.19	6,563.56	
New Mexico.....	4,167.52	1,587.97	678.23	1,025.13	1,962.78				9,421.66		
North Carolina.....	16,872.23	6,861.53	2,889.84	31,166.99	50,314.34	1,700.00	1,300.00		111,104.93	69,802.90	
Oklahoma.....	6,311.16	898.25	250.00	1,321.02	10,752.68	600.00	300.00		20,433.11	8,000.00	
South Carolina.....	14,301.65	6,274.12	2,686.14	13,350.13	27,949.50	650.00	100.00		65,311.54	57,766.43	
Tennessee.....	14,812.11	6,767.70	2,978.74	4,074.15	46,613.39		1,000.00	48.50	76,294.59	57,653.10	
Texas.....	20,341.49	8,187.18	7,904.31	66,972.11	89,186.44			376.12	192,987.65	78,672.29	
Virginia.....	24,637.50	11,950.67	3,638.59	5,652.69	43,783.17	500.00	700.00		90,882.62	72,906.79	
<b>TOTALS.....</b>	<b>\$170,650.03</b>	<b>\$ 70,780.03</b>	<b>\$ 31,386.42</b>	<b>\$161,841.97</b>	<b>\$539,648.48</b>	<b>\$ 6,384.08</b>	<b>\$ 5,810.88</b>	<b>\$ 1,102.96</b>	<b>\$987,604.85</b>	<b>\$572,039.75</b>	

## Stewardship Covenant

Recognizing, 1st, that I am God's steward, that He has the rightful and supreme claim upon me and my possessions; 2nd, that God said to ancient Israel: "The tithe is the Lord's; it is holy unto the Lord"; 3rd, that Paul says concerning giving: "See that ye abound in this grace also"; and, 4th, that the results of thus honoring God have always been most gratifying, enriching both the giver and the Kingdom:

I therefore, promise, as a recognition of my stewardship and an expression of my love to God, to lay aside until further notice at least one-tenth of my income for the support of His cause. First they gave their own selves unto the Lord—*II Cor. 8:5*. Of all that Thou shalt give me, I will surely give the tenth unto Thee—*Gen. 28:22*.

Signed by

(Name)

(Street Address)

(Town and State)

(Society of One Signing)

(Church of One Signing)

Date



**For RE-SIGNERS of STEWARDSHIP COVENANT**

The lines on this page and on its reverse side are for the signatures of all titheers in the society or circle. This strengthens purpose and helps aim with society or circle records. For new titheers, secure from state W.M.U. headquarters W.M.S. titheer's card as shown above. From the same source are to be secured cards for the young people who tithe.)

(OVER)

