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Royal Service

SUCCESOR TO

OUR MISSION FIELDS

OFFICIAL ORGAN of
WOMAN'S MISSIONARY UNION

FEBRUARY, 1945

VOL. 39

No. 8

In This Issue

| | |
|---------------------------------|----------|
| Announcements | 3 |
| Bible Study | 12 |
| Business Women's Circles | 4, 14 |
| Calendar of Prayer | 9-10 |
| Circle Programs | 12, 14 |
| Current Events | 31 |
| Editorial | 3 |
| Family Altar | 11 |
| From Missionaries | 24-29 |
| Leaflets | 22 |
| Magazine Announcements | 2, 15 |
| Mission Study | 6 |
| Our Young People | 7, 8, 30 |
| "Pray Ye" | 11 |
| Programs—B.W.C., Circles, Plans | 13-23 |
| State W.M.U. Addresses | 30 |
| Song | 32 |
| Training School | 7 |
| Week of Prayer | 5, 23-29 |



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.

In Royal Service

"WE are laborers together with God"; we are in royal service; we have made pledges of loyalty to the Centennial aims of the Southern Baptist Convention, of which we of Woman's Missionary Union are members. This is the Centennial time. We must be constantly about our Father's business. In royal service "we are laborers together with God" and, by His commission, with each other as members of His Kingdom. As individual Christians, as societies, as associations and districts, as states we are fellow-laborers with Him to bring in His Kingdom and to bring others into that Kingdom as members and as fellow-laborers. Conversion, enlistment, stewardship are the steps that lead to full membership for people of every color and clime. The Centennial objectives set in focus these constant Christian purposes.

Each society and each W.M.U. young people's auxiliary will plan prayerfully its participation in all the objectives of the Centennial. The 1945 Year Book of W.M.U. and each magazine—*Royal Service*, *The Window of Y.W.A.* and *World Comrades*—offer helpful suggestions as to what to do and how. Study to know the plans, follow them as fully as possible, adjust them to meet your highest possibilities.

PRAYER is fundamental in preparation, empowering for service. Prayer is essential for Spirit-quickened effort through all the days. It is presumed that all have participated in the Day of Prayer (December 31) and the Week of Prayer (January 1-5). If your church has failed in this observance you may still help to catch step with denominational plans by arranging with your pastor and deacons such an all-church period of prayer. Individual and united prayer releases power. Let us "pray without ceasing".

Study of soul-winning methods in classes will equip members for this vital task. The chief reason that many Christians are not active as soul-winners is that they lack confidence as to how to approach non-Christians. If southern Baptists are to win one million souls to Christ this year the large number of members who seldom win even one soul must be taught how to do personal work to win souls. Study classes will help and W.M.S. members can promote and participate in such classes.

Goals for souls to be won! Whenever a Christian is led to approach a lost soul to present the claims of Christ that one soul becomes a goal; the purpose or aim is to win that one. W.M.U. experience has proved the value of setting goals. It seems therefore reasonable to suggest that each circle of every Woman's Missionary Society set as its goal at least one soul won to Christ each month of 1945. Perhaps members of your circle have unsaved friends for whose salvation all could pray, while certain members voluntarily or by designation make the most tactful approach. Your pastor will gladly supply names of lost ones of your community whom you can make definite objects of prayer and personal endeavor. A minimum goal of twelve souls by each circle of every Woman's Missionary Society during the Centennial will give a tremendous lift to the total goal of one million. Pray first for the consciousness of the lost condition of persons without a saving knowledge of Jesus Christ. Pray that the Holy Spirit will lay upon your heart some lost soul and will prepare that soul for your approach with personal testimony as to the saving, keeping power of Jesus Christ. Covenant with members of your circle to pray and work for those so directed to your attention and theirs. Make this matter an object of earnest prayer in your circle so that each member may be charged with a sense of responsibility. "There is joy in the presence of the angels over one sinner that repenteth". Add to the joy of the angels of Heaven and bring to your own hearts holy joy as you win lost ones to repentance and salvation.

(Concluded on Page 30)

Building World Consciousness through B.W.C.

CONSCIOUSNESS is built of knowledge and experience; we become conscious of facts or objects as we know of their existence or experience them in our lives. Business women have a consciousness of the business world because they are daily knowing and experiencing its facts and objects. For most of them this business world is localized, that is, centered in one office, one store or one school-room. For a few it reaches out to include perhaps a city, county, state or larger territory. God's business world, however, has no boundaries. It includes all nations, all races, all ages. It reaches from our own doorsteps, our own offices, stores or other places of business "unto the uttermost parts of the earth" and into eternity. Business women need to be conscious of this wider world—the world for which Christ died, the world which awaits the message of salvation through Him. The Business Women's Circle provides the knowledge and experience which will build this "world consciousness" in the minds and hearts of business women and thus make them a part of God's great business of winning the world to Christ.

In the building of world consciousness, B.W.C. creates:

Willing Hearts. Prayer is fundamental in seeking the fulfillment of the will of God in one's own life and in the lives of others. As B.W.C. members follow the prayer plans of Woman's Missionary Union, regularly engaging in individual and united prayer, a new spirit of willingness enters their hearts and prepares them for God-given tasks. As they intercede for God's messengers on mission fields, they are conscious of having a part in carrying forward the Kingdom of God in all parts of the world.

Open Minds. The study of the missionary message of the Bible opens the minds of business women to God's great plan of the ages for the world He created and to the Bible's message of salvation for all people. The study of world missions opens their minds to the great mission fields and the tasks which are being done or are still waiting there. There is no better way to build a consciousness of the peoples of the world and their civilizations, customs, languages and even their soul-hunger than through the mission study courses offered by Woman's Missionary Union. Business women are trained for necessary tasks and, when their minds are opened to the needs of the mission fields, they will more readily share in providing for the necessary tasks on those fields.

Ready Purse. A Christian business woman should be, first of all, conscious of her debt to God. As a Christian and as a business woman she should be conscientious in paying that debt and should start with the tithe of her income. Then, conscious of God's great "over-and-above" blessings and of the greatness of His business of reconciling the world to Himself through Christ, she will want to pour out her love for Him in offerings which will help to increase His work. The W.M.U. stewardship plans which are followed in each Business Women's Circle create a consciousness of trusteeship and thereby promote a ready purse from which a business woman will pay her tithe regularly and will give lovingly and sacrificially when special offerings are requested.

Leadership for Youth. Business women as they look to the future will realize that some day someone else must take up the work of ministering to world needs. Woman's Missionary Union's program of missionary education for young people provides the training for those who will thus take up the work and who, even in the early years of their lives, can serve in many ways to help forward the Kingdom of God. Members of Business Women's Circles have many opportunities to help in this training. Conscious of the fact that today's children are tomorrow's missionaries as well as tomorrow's business men and women, business women should increase their efforts to train them to meet the needs of tomorrow's world.

Devoted Witnesses. Through directed community missions B.W.C. members utilize their many opportunities to witness to others in their own communities. Through community surveys conducted by the W.M.S. they become conscious of the

(Concluded on Page 5)

Week of Prayer for Home Missions

Memories of Miss Annie Armstrong

MY mother was closely associated with Executive Committee of Woman's Missionary Union and not only worked and served with Miss Annie but also had devoted friendship with her. So Miss Annie was a frequent and welcomed visitor to our home. Tennyson once said that "sorrow's crown of sorrow was remembering happier things", but Tennyson surely never knew the joy of remembering a loved one like Miss Annie.

As I let the gates of my memory stand ajar, my mind is filled with those happy days. And I can see Miss Annie now—tall and stately, not pretty to my childish eyes but with a quality about her that would distinguish her in any gathering.

Somehow, as I think of Miss Annie as I knew her, the thought of the early work of our Home Mission Board keeps coming into my mind and I get the two mixed up. Perhaps that is just as she would wish: her life was the home mission work and the home mission work was her life. I think of the work among the immigrants at the ports in Baltimore and in New Orleans; how she did long to have those poor, frightened, homesick people met with a welcoming hand and told about our Savior! But more especially was her heart burdened for the work of our "frontier missions".

Now perhaps you don't know what our "frontier missions" were. It was the work out on the prairies and on the great plains of the west where our home missionaries had gone to carry the story of Jesus to the Indians. I can almost hear the throb in her voice now as she would tell us something of the stories of their lives: how those heroic missionaries and their families lived, sometimes in mere huts, sometimes in no houses at all but in caves or large holes dug into the side of hills with a door at the entrance. These were called "dugouts". To me there is tragedy and pathos in that word, "dugout", that shall live in my heart forever. Those missionaries were living without a neighbor within twenty-five or fifty miles of them!

I remember one family whom Miss Annie described as living on "peas and salt and bread". How long they lived on peas and salt and bread I don't remember; but I do remember how, when Miss Annie told us about those courageous soldiers of the Cross, a passion for missions was kindled in our hearts.

I remember quite well a trip she made to visit our frontier mission stations. It seemed to me that she had visited a land not of this world. Now, as she looks down from Heaven upon our frontier land and sees it not only thickly populated but also dotted with big strong churches where Christ's message is preached, how she must praise God for His promise that "greater works than these shall ye do because I go unto My Father".

What a debt of gratitude our nation and more especially we as Baptists owe this "Woman of God"! I thank my God humbly for the privilege of having known her in the flesh.—Mrs. Dora Barron Withers, La.

Building World Consciousness through B.W.C.

(Concluded from Page 4)

spiritual and material needs of many people to whom they can minister personally in Christ's name. As the Community Missions Committee directs this phase of circle activity, the B.W.C. becomes a group of devoted witnesses for Christ. There comes to each one who participates a consciousness of God's power to use her witness to help draw someone to Himself and a consciousness of His power to use her efforts and those of all other Baptist business women to bring the world to Christ.

Thus does B.W.C. provide the knowledge and experience which build world consciousness!

—Miss Jo Withauer, Fla.

Study Suggestions

Miss Willie Jean Stewart, Tennessee

"Give Ye"

PLAN for three class sessions on this book by Dr. Frank K. Means of the Southwestern Theological Seminary. For short review of this book see page 9 of December issue of this magazine. Use as decorations sets of ten objects the Hebrews tithed such as: sheaves of wheat, bottles of olives or olive oil, bunches of grapes or bottles of grapejuice, pictures of sheep, cattle. Prepare for each group two placards, "God's" and "Mine". Prepare two larger placards, "Give to God" and "Use for God". Use as your objectives: To help each member of the class to become a more intelligent, devoted, generous giver of self and substance.

Session One: Contrast development of stewardship idea in Old and New Testaments (*chapters 1 and 2 but omit all reference to tithing*).

1. Discuss basis of stewardship in Old Testament as a sense of obligation growing out of man's dependence on God (*pp. 1-10*). On blackboard write "God—Creator—Possessor"; Draw diagonals toward top and bottom. Above write, "Substance of Wealth"; below, "Power to Get Wealth".

2. Discuss stewards and stewardship in New Testament times, emphasizing Jesus' example (*pp. 37-52*).

3. Contrast Old Testament and New Testament ideas of stewardship: Old Testament—All mine; return to God a part. (*Move forward one item of each ten, placing "God's" and "Mine" placards. At center place "Give to God" placard.*) New Testament—All God's, use all for Him, even the part which I spend for myself. (*Move back into the groups the "title" items and remove "Mine" placards. Replace center placard with "Use for God".*)

4. Discuss Old Testament emphasis on character of giver and of gift (*pp. 27-33*).

5. List on blackboard, as you discuss it, each characteristic of good steward (*pp. 52-64*).

Session Two: Show how stewardship of money and stewardship of life are interrelated (*chapters 3, 4 and section V of chapter 1*).

1. Contrast intrinsic value of money (*pp. 62-72*) and of life (*pp. 103-108*).

2. Discuss importance of money (*pp. 72-82*).

3. Contrast tithing of Old Testament (*pp. 15-24*), using placards again and emphasizing fact that its intent was never "rent" but worship; and in New Testament (*pp. 24-26, 95-97*). Take time for class response.

4. Discuss totality of life in service to God (*pp. 108-133*). List "segments" on blackboard as each is taken up. Plead for consecration of self and wealth to God.

Session Three: Develop thought of stewardship as part of God's purpose to give Gospel to all (*chapter 5*).

1. Present idea that each Christian should work at being a Christian and at giving the Gospel to others (*pp. 137-145*).

2. Lead group discussion of what Gospel is and whom it is for (*pp. 137-140*). Note place of money-giving and of self-giving in process of giving Gospel to those for whom intended.

3. Develop, briefly, levels of stewardship responsibility. With "1" place picture of person in middle blackboard. With "2" draw outline of church around picture. With "3" draw circle around church. With "4" let group discuss the kind of unity with others which is desirable as you draw several circles with churches and persons in them around the first. With "5" draw outline map around all circles.

5. Place ten rolls of "money" on table before class. Arrange as for tithes, using placards "God's" and "Mine". Hold up two large placards as you use epilogue as a plea. Ask: "How shall I arrange my wealth? Which placard shall I use? Which will you use from this time on?"

Training School

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

Training School Y.W.A.

ON a recent program of Missionary Day at the Seminary one of the outstanding speakers made this significant statement: "Missionaries are the best interpreters in the world. They have one message: 'We have a Christ whom you need and we are here to share His Gospel with you'". Realizing this truth our Y.W.A. of the Training School has manifested increased interest and zeal in the great world-wide mission program of our Christ.

In the spring before our School session ended the officers of the Y.W.A. for our present session were elected! This group—made up of Dorothy Clinkenbeard, Mable Camp, Abbie Louise Green and Daphne Penny with the president and Miss Lyne, our counselor—made plans for the coming year. Each of us accepted definite responsibilities which we agreed to work on during the summer with the covenant to pray that our Y.W.A. might be used of God to fulfill His highest purpose.

We are especially happy to have the students in the Music School working with us this year for the first time. From this group our chorister, Florence Moore, and pianist, Judy Wallace, were chosen.

The first meeting of the year brought joy and gratitude to our hearts as we were led to realize the high ideals for which Young Woman's Auxiliary stands. The program, given as an initiation service to welcome our new members, was a beautiful pantomime of the Y.W.A. Dedication. Surely the words of our "Dedication" will always hold a much deeper meaning for us since seeing the splendid pantomime which Dorothy Clinkenbeard had written and directed.

The installation service was also written and directed by Dorothy. A large Y.W.A. monogram in green made on an easel was placed on a table in the center of the platform. Electric lights were screwed in the inserts where the pearls fit in the crescent of the monogram pin. They were lighted as the mission study chairman, program chairman, community missions chairman, devotional chairman and treasurer were installed. The others who were installed unfolded streamers which were attached to the monogram and which had printed on them the functions of the respective officers and chairmen. The counselor read an appropriate Scripture passage as each inductee entered; she in turn responded with a pledge of earnest and faithful service.

A new venture with us this year is our monthly mimeographed paper entitled the "Missionaire" edited by Vauda Burson. It is proving to be a great aid in heightening our interest in current mission events.

Major emphasis is being placed upon community missions under the direction of Anna Bell Brame. Our activities thus far have included visitation in homes adjacent to the missions and settlement houses of the city, attractive Scripture cards made by the girls for Waverly Hills, the Tuberculosis Sanatorium, and the provision of materials, such as crayons etc., for the colored children at Fellowship Center.

The program for the first circle meetings was on the life of the missionaries for whom the various circles are named. Plans were made for sending a gift to the missionaries, writing letters to them or in a similar way manifesting interest in and gratitude for them. Each of these missionaries is a former student of our School. Mrs. Earl Hester Trutza of Rumania, Miss Martha Franks and Miss Ruth Ford of China are in the homeland at present. Miss Fay Taylor is studying in the Chinese Language School in California. Miss Elizabeth Hale is interned in China. Misses Annie Rines and Ruth Walden are in Nigeria. Mrs. J. M. Anderson is in Hawaii.

One of our most enjoyable programs of the year was the presentation of the skit, "Meet Your Relatives", secured from the Public Affairs Committee.

—Alma Cox, President of Y.W.A.

Our Young People

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

Hearty Plans for Our Daughters

THE second month in our S.B.C. Centennial brings Girls' Auxiliary Focus Week. It should receive the special emphasis that all denomination activities anticipate in 1945. An anniversary sets all events in vivid silhouette against the background of history and toward the promise of the future. No part of our life as southern Baptists can be more important than the definite missionary education of our girls. 108,066 are gathered in 9312 Girls' Auxiliaries now, but that leaves a host who are not sharing in the fine plans and enthusiastic zeal which these know. In the face of juvenile delinquency, of the moral let-down always attendant upon and following after war, in view of all the temptations to drink alcoholic beverages, to smoke, to enter into undesirable recreation plans, in realization of the increase in divorces and social diseases, every church in all possible ways should augment its girls' program through Girls' Auxiliary.

Focus Week offers a splendid time for showing girls what Girls' Auxiliary is doing in the world internationally, for letting parents know the value of Girls' Auxiliary and for assuring your church of the worthwhileness of its investment of W.M.U. leadership in Girls' Auxiliary. There are inviting plans for every day in the week of February 4-9 set forth in the February issue of *World Comrades*. You will find there also many pictures and accounts of impressive Coronation Services which are customarily a delightful feature of G.A. Focus Week. These will afford suggestions of what you can do in a similar ceremony. There is a mimeographed page of suggestions for Coronation Services which can be secured by writing to your state W.M.U. headquarters.

Sometimes counselors do not know about the attractive materials prepared for them. For use in announcing meetings there are charming invitation cards especially planned in G.A. green and white which can be ordered from W.M.U. Literature Department, 1111 Comer Building, Birmingham 3, Alabama (price: 100 for 75c, 12 for 10c). Also to be ordered from W.M.U. Literature Department are the attractive seals like the G.A. emblem; these are available in two sizes: one-half inch wide, 50 for 25c, 100 for 50c; two inches wide, 12 for 15c, 100 for \$1.15. The delightful G.A. Standard of Excellence is also ready for you, from W.M.U. Literature Department in paper (price, 10c) or on cardboard (price, 25c). Every girl should have her own G.A. Manual, either the Junior one in story form or the Intermediate G.A. Manual. These are compactly published by W.M.U. Literature Department and priced at only 10c, so readily provided for each one. The G.A. pins are on sale again by W.M.U. Literature Department after some months without them because of the war, (price: less than 12 pins, 60c each; 12 pins to one address, \$6.50). G.A. arm bands are ready to be purchased from W.M.U. Literature Department as awards for advance in the Forward Steps. So there are lovely accouterments for Girls' Auxiliary members to use.

Then February's Valentine remembrances can all be cared for by W.M.U. magazines. *World Comrades* can be sent to boys and girls under 16 years of age every month for a year for \$1 and *The Window of Y.W.A.* similarly twelve months for \$1 to every young lady daughter or friend. The glamor of recent perfume advertisements would suggest that world problems would all be settled if women and girls just chose the strategic perfume; but thinkers know that minds must be informed to be understanding, that hearts must be loving and forgiving to be harmonious for peace and that souls must be zealous for truth and salvation to be made known to all people in order to have a just and durable peace.

(Concluded on Page 30)

Calendar of Prayer February, 1945

Mrs. W. C. Henderson, Arizona

HELP us this year, dear God, to walk the cosmic highway
That goes where fields are green and rivers clear;
To watch bright sun lay rugs on April's meadows,
To brave the winter without cry or fear;
To know that seedtime and harvest will not perish,
That day must come if there has been the night;
That months will pass in unchanged rhythmic cycle—
Sometime, somewhere the pattern will be right.

—Helen Welshimer, NEA Service

1—THURSDAY

Dr. and Mrs. J. C. Pool, educational-evangelistic work, 1414 Ruth Kersey, medical-evangelistic work, Ogbomoso, Nigeria
Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.
—Isa. 26:4

2—FRIDAY

Rev. and Mrs. H. Caudill, Regla, Rev. and Mrs. R. Fraguela, Placetas, Cuba, evangelistic work; also Rafael Fraguela Jr., Margaret Fund student
There is none like unto Thee, O Lord; for Thou art great, and Thy Name is great in might.
—Jer. 10:6

3—SATURDAY

Dr. and Mrs. N. A. Bryson, Hwaughien, Dr. and Mrs. A. W. Yocum, Pingtu, China, medical-evangelistic work; also Sarah Bryson, Margaret Fund student
If any man be a worshiper of God and doeth His will, him He heareth.—Jno. 9:31

4—SUNDAY

That sermons preached in all Baptist churches, on this Baptist World Alliance Day, shall especially emphasize religious liberty in post-war plans; also Girls' Auxiliary Focus Week, Feb. 4-9
Prepare ye the way of the Lord, make His paths straight.
—Matt. 3:3

5—MONDAY

That southern Baptists may get a vision of the glory of God in the 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. 14:6

6—TUESDAY

Rev. A. E. Pardue, Biloxi Route, La., Rev. J. N. Phillips, Phoenix, Ariz., Rev. J. W. Williams, Los Angeles, Calif., city-evangelistic work
I am the Lord, the God of all flesh: is anything too hard for Me?
—Jer. 32:17

7—WEDNESDAY

Dr. J. B. Lawrence, executive secretary of the House Mission Board; also all secretaries, superintendents, field workers and state board members working with him
The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated.
—James 3:17

8—THURSDAY

Mrs. R. F. Gray, Misses Fern Harrington and Glen Morrison (internees), Philippine Islands
Their Redeemer is strong: the Lord of Hosts is His name: He shall thoroughly plead their cause.
—Jer. 50:34

9—FRIDAY

Rev. and Mrs. L. Gloria, Cotulla, Rev. and Mrs. I. E. Gonzales, Corpus Christi, Texas, evangelistic work among Mexicans
We believe and are sure that Thou art that Christ, the Son of the living God.
—Jno. 6:69

10—SATURDAY

Mrs. C. A. Baker, Misses Bernice Neel, Ruth Randall, Leila Saunders, educational-evangelistic work, Rio de Janeiro, Brazil
Ye yourselves are taught of God to love one another.
—1 Thess. 4:9

11—SUNDAY

Dr. and Mrs. R. T. Bryan, Miss Blanche Rose Walker, emeritus missionaries from China
A book of remembrance was written before Him for them that feared the Lord and that thought upon His name.
—Mal. 3:16

12—MONDAY

Rev. and Mrs. A. D. Maddy, Jeanette, Mrs. L. G. Thompson, Montegut, Miss Veda Franklin, Morgan City, Louisiana, evangelistic work among French; also Carolyn Maddy, Margaret Fund student
It is more blessed to give than to receive.
—Acts 20:35

Calendar of Prayer for February

13—TUESDAY

Woman's Missionary Union Training School.
†Dr. Carrie U. Littlejohn, principal, the
Board, faculty and students.
Thou has planted them, yea they have taken
root: they grow, yea, they bring forth fruit.
—Jer. 12:12

14—WEDNESDAY

xxRev. and †Mrs. P. W. Hamlett, xxRev.
and Mrs. J. E. Jackson, evangelistic work.
Wunsh, China; also Carrie Jackson, Mar-
garet Fund student.
Whatsoever is born of God overcometh the
world.
—I Joh. 5:4

15—THURSDAY

Woman's Missionary Union magazines:
Royal Service, *The Window of Y.W.A.*,
World Couriers; their editors and associate
editors.
The Lord giveth wisdom: out of His mouth
cometh knowledge and understanding.
—Prov. 2:6

16—FRIDAY

Revs. J. R. Baker, G. Drake, T. F. Gloup,
J. E. Outlaw, O. S. Robinson, S. W. Scott.
Iao, Oklahoma, Rev. W. T. Waring, Illinois.
rural-evangelistic work.
Fight the good fight of faith. —I Tim. 6:12

17—SATURDAY

Rev. and †Mrs. B. W. Orrick, Rev. and
†Mrs. R. L. Carlisle Jr., Montevideo, xxRev.
and Mrs. S. L. Goldfinch, Salto, Uruguay,
evangelistic work.
Because ye are sons, God hath sent forth
the Spirit of His Son into your hearts.
—Gal. 4:6

18—SUNDAY

Mrs. Pascal Arpaio and A. O. Wil-
son, Miss Grace Clifford, emerita mis-
sionaries of the Home Mission Board.
Those that wait upon the Lord shall in-
herit the earth.
—Psa. 37:9

19—MONDAY

Educational-evangelistic work among Ne-
groes.
Let not thine heart envy sinners.
—Prov. 23:17

20—TUESDAY

†Mrs. W. C. Tyler, recording secretary, Mrs.
J. Fursim Lee, assistant recording secretary
of Woman's Missionary Union.
Make known His deeds among the people.
—I Chron. 16:8

21—WEDNESDAY

xxRev. and †Mrs. W. E. Allen, Dr. and
Mrs. L. M. Bratcher, educational-evangel-
istic work, Rio de Janeiro, Brazil.
A man is not justified by works of the law
but by the faith of Jesus Christ.
—Gal. 2:16

22—THURSDAY

*Miss Irene Anderson, San Antonio, Minn.
Amelia P. Bland, Alice, Miss Evangelina
Lopes, Edinburg, educational-evangelistic
work, Rev. H. Duffer, Ft. Worth, Rev. M.
Lesch, Sabinal, Rev. and Mrs. F. Montero,
Lubbock, Texas, evangelistic work among
Mexicans.
Great is our Lord and of great power.
—Psa. 147:5

23—FRIDAY

Dr. and †Mrs. R. A. Dyer, Rev. and †Mrs.
H. H. Culpepper (internas), Philippine Is-
lands.
I love the Lord because He hath heard my
voice and my supplications. —Psa. 115:1

24—SATURDAY

Rev. J. W. Gardner, Hollins College, Va.,
Rev. and Mrs. C. F. Landon, Commerce,
Okla., Rev. G. Watson, Louisville, Ky.,
evangelistic work among dead.
All things are of God, who hath reconciled
us unto Himself by Jesus Christ.
—II Cor. 5:18

25—SUNDAY

Rev. and Mrs. R. L. Koib, †Miss Lou
Demie Segura, †Rev. David Meis, appointees
to Brazil.
It is better to trust in the Lord than to
put confidence in man. —Psa. 118:8

26—MONDAY

xxRev. and Mrs. J. L. Hart, †Miss Lou
Hart, Antofagasta, Rev. and Mrs. J. A.
Parker, Talca, Chile, educational-evangelis-
tic work; also Sarah Hart, Margaret Fund
student.
O Lord, how manifold are Thy works: in
wisdom Thou hast made them all.
—Psa. 104:24

27—TUESDAY

Mrs. H. R. Mosley, evangelistic work, Miss
Edelmira Robinson, publicational-evangelis-
tic work, Havana, †Miss Eva Smith, edu-
cational-evangelistic work, Caraballo, Cuba.
Lead me in the way everlasting.
—Psa. 139:24

28—WEDNESDAY

Mimes xx†Florence and xx†Jane Lide,
Hwanghai, Misses †Elizabeth Hale and
xx†Mary Lucile Saunders, Shanghai, China,
educational-evangelistic work.
Because Thou hast been my help, therefore
in the shadow of Thy wings will I rejoice.
—Psa. 63:7

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

Family Altar.

Mrs. W. H. Gray, Alabama

TOPIC: God at Work on Home Mission Fields

"My Father Worketh"

1st Day—John 5:1-17; 15:1-14
2nd Day—Ex. 32:15; Luke 10:38-42
3rd Day—Psa. 64:9, 10; Matt. 15:32-38
4th Day—Psa. 68:1-10, 16-20; Matt. 9:1-8
5th Day—Psa. 67:1-7; Mark 3:13-19
6th Day—Eccl. 7:13, 14; 8:16, 17;
Luke 9:1-6
7th Day—Eccl. 11:1-10; Luke 10:1-11

"Go, work today".

15th Day—Matt. 21:28-32; Eph. 3:14-21
16th Day—Matt. 21:33-46; 13:31-33
17th Day—Matt. 22:1-14; Isa. 11:1-9
18th Day—Matt. 19:1-15; Heb. 1:1-14
19th Day—Acts 2:1-21; Matt. 16:13-20
20th Day—Acts 2:22-32; Matt. 16:21-28
21st Day—Acts 2:33-42, 47; I Joh. 2:18-25

"I must work".

8th Day—John 9:1-16; Mark 16:14-20
9th Day—John 9:17-34; I Cor. 3:1-11
10th Day—John 9:35-41; 10:19-21;
I Tim. 4:6-16
11th Day—Matt. 4:17; 28:16-20
12th Day—Matt. 9:18; 13:44-46
13th Day—Mark 1:14-20; Matt. 14:13-21
14th Day—Luke 8:1-15; Matt. 14:34-36

"Revive Thy work".

22nd Day—Hab. 3:1-4, 17-19; Rom. 10:1-13
23rd Day—Psa. 85:6-13; Matt. 17:1-8
24th Day—Psa. 51:1-19; II Pet. 1:10-18
25th Day—Eph. 1:1-14; Phil. 3:7-14
26th Day—Eph. 1:15-22; Matt. 18:23-33
27th Day—Gal. 6:1-10; Matt. 20:20-28
28th Day—Matt. 13:43; 5:21-26

Note: The above references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". Similarly the references in heavy type are in keeping with the month's missionary topic and with the Centennial Evangelistic Crusade.

"Pray Ye"

Giving thanks for God's goodness to our country
Intercede that our country will accept the warning
of Scripture that "righteousness exalteth a nation but
that sin is a reproach to any people".

Pray for total abstinence.

Pray that W.M.S. and Y.W.A. members will faith-
fully anticipate the Week of Prayer for Home Missions,
March 5-9 inclusive.

Ask that every W.M.U. member be eager to con-
tribute as generously as possible to the Annie Arm-
strong Offering, helping the goal of \$225,000 to be far
exceeded.

Intercede for a deepening of the spiritual life of
W.M.U. members through their soul-winning efforts.

Pray that in each society several women will open
their homes to prayer-meetings in connection with
their church's evangelistic meetings.

Plead through the Prince of Peace for world-wide peace.

Pray that in post-war decisions there may be the guarantee of religious liberty
for all peoples.

Intercede for world-wide observance, beginning in your church, of Baptist World
Alliance Sunday, February 4.

Pray for W.M.U. and S.B.C. meetings, May 5-14 inclusive.

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Bible Study

Dr. W. O. Carver, Kentucky

Acts 8:4-13, 25

THE actual subject of "Acts" is *The Gospel of the Holy Spirit*. It is the story of God at work in missions—the first great chapter of a continuing story. The Father sent His Son to save the world. He saved a few and commissioned them to extend that salvation to all men. On the day of the Resurrection He said: "Ye are My witnesses . . . but wait in Jerusalem until ye are clothed with power from on high" (Luke 24:46-49). At the Ascension He said: "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be My witnesses, both in Jerusalem and in all Judaea, Samaria and unto the uttermost part of the earth" (Acts 1:8). On Pentecost He sent the Holy Spirit to carry on and carry out His commission by working in believers. Acts then is the story of the Holy Spirit taking up the work of the commission and beginning to make the Gospel universal.

Luke wrote this first chapter of this story of the Holy Spirit in the witnesses' continuing "all that Jesus began to do and teach" (Acts 1:1). He followed the outline Jesus gave in the Ascension Commission: first, the witness in Jerusalem, through 8:3; then, typical, significant stories to show how the witness was carried to all sections of Judaea-Samaria, 8:4 to end of 12. From 13 through 28 Luke tells how the Spirit carried the witness to the great centers of the Graeco-Roman world until in Rome it had in principle gone to the end of the earth. It had shown that it is for all men.

The section about Judaea-Samaria begins with the witness in Samaria, 8:4-25, which we study now. Next is Philip's witness to the Ethiopian treasurer and in the coast country to Samaria where he settled for a permanent base (8:26-40). The persecutions by Saul, his conversion and his early witnessing are told in 9:1-31. Peter's ministry "in all parts" until he came to Joppa is next (9:32-43). The epochal step taken in the call of Peter to Cornelius and what that led to is the topic of 10:1-11:18. The witnesses reached the limits of their home country and Jewish people and passed over into the great heathen city of Antioch and began preaching the simple Gospel to heathen Greeks; and "the Hand of the Lord was with them; and a great number that believed turned unto the Lord" (11:19-30). Chapter 12 tells of the persecutions and martyrdom and of the doings of the Lord in delivering His witnesses or using their sufferings so that "the Word of the Lord grew and multiplied" (verse 24).

With this setting we can quickly see the chief points in the Holy Spirit's working in the "home-field" of the first disciples—(Acts 8:4-13, 25):

1. These were at first all Jews. The Spirit must overcome race prejudice and religious exclusiveness. This was difficult. He had to find men in whom to work. He had to use flank movements to get good men where they had to go forward or deny their faith. He could make Philip willing to proclaim the Christ to Samaritans.
2. He caused the Samaritans to accept His salvation (4-8). He confounded a powerful pretender who even took his place with "men and women" who "believed the good tidings and were baptized" (9-13).
3. The apostles sent Peter and John from Jerusalem to see about this "irregular" work. They were made to see its genuineness. The Holy Spirit set His seal upon it when Peter and John "laid their hands on" the Samaritan believers (14-17).
4. The Spirit enabled Peter to discern, expose and denounce the hypocrisy of Simon (18-24).
5. Peter and John, convinced by the Holy Spirit's work, gained a new freedom so that on the way back to Jerusalem (*not on the way to Samaria*) they "preached the Gospel to many villages of the Samaritans". The Holy Spirit has no little difficulty getting us to find our freedom, our duty and our glory in giving a full simple Gospel to all classes, races and conditions in the homeland.

Circle Program

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



Royal Service, 50c a year from 1111 Comer Bldg., Birmingham 3, Ala.; *The Window of Y.W.A.*, \$1 a year from the same Birmingham address; *World Comrades*, \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 38 of 1945 W.M.U. Year Book and page 14 of this magazine.)

Circle Program Topic: Security of Our Inheritance

(Stewardship)

Devotional Theme: "Abound in this grace also"—II Cor. 8:7b.

"For Such a Time as This" (See article in February issue of *The Window of Y.W.A.*)

Spiritual Destitution Challenged Early Missionaries (See article in February issue of *Southern Baptist Home Missions*.)

Your Centennial Dollar (See picture-story in February issue of *The Commission*.)

Message from President (See page 3 of this magazine.)

Kingdom Facts and Factors (See article in February issue of *The Commission*.)

The Deacon's Tithe (See article in February issue of *World Comrades*.)

Message from Dr. J. Clyde Turner (See article in February issue of *Southern Baptist Home Missions*.)

Business Women's Circles

Prepared by Mrs. Tommy Haleall, Arkansas
Student in Missions 161-B
W.M.U. Training School, Louisville, Ky.

Personal Invitations: A few days before the meeting a postal card might be sent to each member as a reminder. Cut out small hearts from red construction paper and paste one on the left side of the back of each card. To the right of the heart, write: "Let our hearts rejoice as we hear 'God at Work on Home Mission Fields' discussed at Business Women's Circle". Place..... Date.....

Poster: Fasten a large red heart on a piece of white poster cardboard. Cut the heart so that the center will open from the middle like a window, behind which will be a map of the southland indicating the places where home mission work is being done. Underneath the heart write: "What place does home missions occupy in your heart? God at Work on Home Mission Fields. Hear this discussed at Business Women's Circle. Place..... Date..... Time.....".

Preparation: The most important preparation and that which will bring the best results is prayer. Let the Program Chairman begin her preparation with definite prayer for the guidance of the Holy Spirit, and also urge those who will have parts on the program to make this same prayer-preparation.

Have the Christian flag and the American flag in a prominent place in the room. On a large sheet of white poster cardboard draw an outline map of the southland, putting in the states. At the top of the map sketch an open Bible with yellow ribbon streamers, emblematic of light, falling loosely from its pages. Place the map where everyone can see it while the program is being presented.

Presentation: The person to whom the Bible study (page 12) is assigned may display a map of Palestine during the time of Christ and point out the position of Samaria in relation to Judea and Jerusalem. It might be of interest to mention the fact that the Samaritans, being of mixed blood, were regarded by the Jews as social outcasts. Philip sets us a good example in ministering to different races and the socially degraded peoples.

A small picture of a building should be pinned on the map at Marion, Alabama, to mark the home of the Domestic Mission Board, which became the Home Mission Board upon its removal to Atlanta. Move the picture of the building to Atlanta as you tell about the change of headquarters.

As the first speaker tells of "A Century of Home Missions", she can call attention to the places where missionary work was carried on, by attaching colored ribbons to the yellow ribbons hanging from the Bible and fastening them on the map where the mission stations are located. The colors should be as follows: Indian (Okla.)—dark red; Negro (Ga.)—black; Mexican (Texas)—brown; Mountain Work (Ky.)—green; Spanish (New Mexico)—bright red; Italian (Fla.)—orange; French (La.)—bright blue; Chinese (Arizona)—yellow; Jews (any large city)—royal purple; City Work—gray; Army Camp Work—red, white and blue. The other speakers should refer to the map as they tell about mission work in the different places. In connection with the discussion of the Annie Armstrong Offering the showing of a picture of Miss Armstrong to the group might add interest.

Lead the members to be grateful for the progress of home missions in the past century and to pray for even more glorious achievements in the future. (For program material see pages 16-23.)

Bacone College, an Indian school in Oklahoma sponsored by the Home Mission Society of the Northern Baptist Convention, is reported to have one of the largest enrollments in its history. The student body of 219 consists of students from twenty-five Indian tribes scattered over sixteen states. The Baptist work among Indians by both northern and southern Baptists is being greatly blessed.

-14-

Program Plans

Prepared by Mrs. James E. Wood Jr., Virginia
Student in Missions 161-B
W.M.U. Training School, Louisville, Ky.

POSTER: This poster will require six pieces of construction paper of different colors. The smallest is 3 x 5. The next in size is 4 x 6; then 5 x 7, 6 x 8, 7 x 9, 8 x 10. On centre of the smallest print a large question mark and underneath print WHAT? Paste across the top only and put on the next largest piece of paper, so it will open tablet fashion. On this second sheet print "W. M. S. Meeting". And on the bottom, so it will be seen beneath the edge of the first sheet, print "WHERE"? Again, paste the top only on the third largest piece of paper. On this third sheet print the place of your meeting and on the bottom, so it will be seen below the edge of the second sheet, print "WHEN"? Paste the top on the fourth largest sheet of paper and print on the fourth sheet the date and hour of your meeting. On the bottom of your fourth sheet print "WHY"? Paste across the top and put it on the fifth sheet of paper on which print "To LEARN about GOD at WORK on HOME MISSION FIELDS". Print on the bottom of this page "Who is to come?" Paste this on the last sheet and in the center of that page paste a mirror.

INVITATIONS: To be sent several days in advance to all members. On the left of the postal card sketch a map of the United States, using heavier lines to outline the southland. Print or write neatly "Let's see in W.M.S. meeting God at work in the home mission fields. Place..... Date..... Time.....".

PREPARATION: Much careful thought and prayer must go into the preparation of this program. For program material see pages 16-23.

Decorate the room with American flags and bunting. Use flags from countries where some of our missionaries work; use state flags, too, if available. At the front of the room have a large map of the home mission territory. On each state and country paste or sketch and color pictures of people representative of the groups with whom our home missionaries work. Make this as attractive as possible.

Cut out from plain white paper individual states which are to be pinned or tacked on before the program begins. As the work in various states is presented, let someone remove the white paper thus revealing the attractively colored state with its pictures.

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-15-

Program Material

Mrs. C. D. Creasman, Tennessee

TOPIC for YEAR: Facing Tomorrow with God

TOPIC for MONTH: God at Work on Home Mission Fields

Hymn—Come, Women, Wide Proclaim

Bible Study—Acts 8:4-13, 25 (Page 12)

Prayer that we may see the needs and missionary opportunities of our "Samaria"

Hymn—America the Beautiful

A Century of Home Missions

Prayer thanking God for a century of home mission achievements

Hymn—Faith of Our Fathers

Home Missions Today

The Field

The Force

The Fruits

Prayer for God's blessings on all our home mission work

The Future of Home Missions

The Season of Prayer and Gifts for Home Missions

Hymn for the Year—Lead On, O King Eternal

Prayer that the Season of Prayer for Home Missions this year may be observed by members of W.M.U. with much interest and great consecration and that the Annie Armstrong Offering may be larger than ever before

A CENTURY of HOME MISSIONS

"Hitherto hath Jehovah helped us".

"I shall be the design of this Convention to promote foreign and domestic missions". Thus did southern Baptists, in that initial meeting in Augusta, Ga., in 1845, write into the constitution the missionary purpose of the newly formed Southern Baptist Convention. And in keeping with this purpose at that very first meeting two boards were formed, one for foreign missions and one for home missions. In this program, on the topic "God at Work on Home Mission Fields", we are interested particularly in the work of the Board for Domestic Missions and will review briefly its achievements through the century.

In 1845, the Domestic Mission Board, which was the first name by which the Board for home missions was called, set up headquarters in Marion, Ala., and as rapidly as was possible began carrying out the purpose of the Convention in giving the Gospel to the homeland. In outlining the work of this Board three main objects of need were mentioned, namely: Indians, Negroes and the city of New Orleans. Resolutions had been passed at the Convention recommending that missions be promoted in these three fields where needs were very appealing. However, in only two of these fields did home mission work immediately begin and none of these became at once major objects of interest in home missions. At the time of the organization of the Convention the Indian work of the south was under the Indian Missionary Association and for ten years all Indian missions were conducted through this body which was independent of the Southern Baptist Convention. So, while southern Baptists supported the Indian work, it could not be called a part of the program of the Domestic Mission Board in this early period. Through these early years frequent resolutions expressed the interest of the Convention in the spiritual welfare of the Negroes, most of whom were at that time slaves. However, the religious nurture of the race was left for the most part to their white masters and to the

white churches of which the Negro slaves were members. So, for the first fifteen years of its history very little work among Negroes can be credited to the Board of Domestic Missions—just a few missionaries devoting a portion of their time to this work, only two being employed for full time both of whom were in Georgia. In New Orleans the Domestic Mission Board continued the work which had been started by the American Home Mission Society of the Triennial Convention. A few missionaries were sent and aid was given in the erection of a church building. Even in this earliest period of southern Baptist home mission work interest was expressed not only in New Orleans but in other cities of the south and southwest which were described as "great centers of influence" where "the emissaries of darkness are most busy and successful".

However, the great field of home mission work for the first fifteen years was not among Indians, Negroes or in the cities but on the western frontier. We remember that this was the time when our national boundaries were expanding, as thousands of people were moving westward to form new settlements and new states. Southern Baptists very wisely realized "that the opening of new settlements and the admission of new states in the southwest and the mighty tide, which is filling them up with an emigrant population, should be regarded with solemn interest, as augmenting the responsibilities of the southern churches . . . and that it is highly important that the first impressions (on such a population) . . . should be made by a holy, zealous and intelligent ministry".

Rev. Joe Burton in his book, *Epochs of Home Missions*, which is a most valuable historical contribution to the Centennial Celebration, tells of the going of the first missionaries sent out by the Domestic Mission Board to the western frontier. It was late in 1846 that three missionary families (one from Virginia and two from Georgia) and the new president of Baylor University, which at that time was one year old, met by a happy coincidence in New Orleans and traveled together on a ship, the Palmetto, to Galveston, Texas. They were met at the wharf of this busy port of about 5000 inhabitants by Rev. James Hutchins, one of the first Baptist preachers in Texas. Mr. Hutchins had attended the second session of the Southern Baptist Convention, meeting in Richmond, where he had spoken on the importance of beginning missionary work in Texas. He "touchingly portrayed the destitution of religious instruction in the sparsely peopled portions of the state". After the Convention he had journeyed through the southern states appealing for missionary workers for Texas. It was in response to his appeal that this first group of missionaries had made the long and arduous journey to the far-away mission field of Texas. These were but the first of many missionaries who were to go to Texas, to Arkansas, to Oklahoma and to other frontier mission fields.

It is interesting to know that in this first period our home mission work reached even to California. And it was our first foreign missionary to China, J. Lewis Shuck, who was our home missionary in California. After serving under the Foreign Mission Board for seven years (1846-1853) he served under the Domestic Mission Board in California for seven years (1854-1861).

Mr. Burton tells us that in this early period home mission work was done in all the southern states. A much used term in religious circles of that day was *destitution*. In all states were found people who were destitute of preaching, destitute of churches, destitute of the Bible. "The Board felt the great weight of this alarming destitution and strove ever to rectify it".

By the end of the first fifteen years of southern Baptist history, 900 missionaries and agents had been sent out by the Domestic Mission Board to different places of destitution in the south. These had constituted 179 churches and had baptized 13,312 converts.

In 1861, when the Southern Baptist Convention was only sixteen years old, came the tragic War between the States. This of necessity greatly interrupted the work of home missions. The California Mission was abandoned. Missionaries to the Indians suffered greatly and practically all of them had to give up their work.

A promising city mission program, which had developed just before the outbreak of the war, was much curtailed. However, during the period of hostilities the Board did a wonderful work in army missions. Some of the very strongest preachers of the Convention were sent to the army on preaching commissions. Large sums of money were given for the distribution of Bibles and Testaments among the troops. "So far as resources of men and of means made this course possible the Board gave itself almost exclusively to such work until the cessation of hostilities".

The reconstruction period was even harder on home missions than the war had been. The country was devastated, the people were impoverished, the church members were scattered. But neither war nor reconstruction trials could kill the spirit of home missions among southern Baptists. Under great and wise leaders the program of home missions was adjusted to new conditions and soon the work not only regained its former strength but also began to expand.

The complete story of home missions from reconstruction days until now cannot be told in this limited space but a brief review reveals that it is a wonderful story of growth, development and expansion. In 1882 headquarters were moved from Marietta, Ala., to Atlanta, Ga., and in 1883 the word "Home" was substituted for "Domestic" in the name of the Board. As years passed by new departments of work were inaugurated to meet the needs of different groups in the homeland. Some of these served for a period and then, as changing conditions seemed to make such action wise, were abandoned. But others have remained great and useful departments of home missions until today. Indian and Negro missions have remained important phases of home mission activities. Through the years there has been continued interest in city and rural missions and recently much enlarged programs have been inaugurated to reach needy groups in growing cities and destitute rural sections of the south. During the period when foreigners were coming to our shores at the rate of a million a year, a great home mission work was done at the pier at Baltimore and through the years there has developed a large work among different groups of foreigners—among the French in Louisiana, the Mexicans in Texas, the Spanish-speaking people in New Mexico, the Italians in Florida and other places and in centers where there are foreigners speaking many languages. There was a period when the Home Mission Board conducted with far-reaching results a system of schools in the mountains. A department of evangelism did a marvelous work in soul-winning all over the south. For some years a Tuberculosis Sanitarium in El Paso was a home mission project. Time came when a department of Jewish missions was launched and another for deaf mutes. Cuba, the Canal Zone, Panama and Costa Rica have also become fields for the work of our Home Mission Board.

Through the years there have been periods of discouragement in the work of home missions. There was a time when depression and debt made drastic retrenchments necessary, with the danger that the Home Mission Board would be dissolved. But wise leadership and the loyalty of southern Baptists carried the Board safely through this period of danger and set it on a firm financial basis which made possible the payment of all debts and a greatly increased mission program.

In this century southern Baptists have given over \$26,000,000 to home missions; the thousands of missionaries sent to home fields have baptized over 800,000 converts. Quoting Mr. Burton: "A mighty army has been at work on home mission fields. Many victories have been won. It has been a notable century, replete with blessings, filled full with triumphs in the Lord. The heritage of the past gives confidence in the present as southern Baptists face a second century".

HOME MISSIONS TODAY

"The little one has become a thousand".

WE have seen something of how God has worked in home missions for a century. We come now to look at southern Baptist home mission work today, seeing how that work has grown and how God is still working in a marvelous way in home missions.

The Field

"White unto the Harvest"

First, let us look at the field of home missions. One hundred years ago the field of home missions was the southland. Today the field of home missions is the southland and also western Cuba, the Canal Zone, Panama and Costa Rica. We must remember that the southland of today is far different from what it was 100 years ago. Then it was a comparatively new and sparsely settled part of our country. There were few cities of any size even in the east, while most of the expanse west of the Mississippi was still virgin territory. There were a few railroads along the Atlantic coast-line but none to the west, with nothing but country roads and water-ways to furnish means of transportation. There were great natural resources but they were for the most part undiscovered and undeveloped. Today the south bids fair to equal any part of the nation in its transportation and in its agricultural, industrial and educational development. In this century we have discovered that this southland of ours is one of the richest countries in the world. Wealth descends from southern mountains, grazes on southern plains, grows on southern trees, floats on southern rivers, springs from southern soil. Northern and eastern capital, attracted by her natural resources and climatic conditions, is pouring into the south, rapidly making her the center of the industrial life of the nation.

However, as a mission field the southland is even more needy and more challenging than it was a century ago. Then, the destitution in the different states made its appeal for home missions. Today, even after the great Baptist development of a century, there is still destitution in the cities, in the rural sections and among many especially needy groups of the southland. Then the center of home mission interest was in the western frontier. Today, while there are no new parts to which new settlers are going, there are in many sections fields almost as virgin as the great west was a century ago—virgin not in the same way but from a missionary outlook and need. Today there are racial frontiers, industrial frontiers, evangelistic frontiers presenting needs and opportunities as great as the territorial frontiers did in early home mission history.

It is people who constitute a mission field. We have them here, here in our southland. There are the Mexicans and Spanish-Americans, more than 1,500,000 of them on this side the Mexican border. There are the 200,000 Indians, the 700,000 French, the 11,000,000 Negroes, the 500,000 Jews, the 600,000 Italians, the 40,000 deaf mutes, the smaller groups of Chinese and Japanese. Add to these the migrant workers, the tenant farmers, the crowding masses in the great and growing cities, the spiritually destitute people in the country districts, the millions of needy in Cuba, in Panama and in Central America and we will begin to get a picture of the vastness of this home mission field. In this field are at least 25,000,000 lost people—far more people than there were in the south a century ago. These are our home mission possibilities. These are our home mission responsibilities. These make the field of home missions one of the neediest and one of the most challenging in all the world.

The Force

"Laborers into His Harvest"

A century ago the home mission force was very meager—just a secretary and a few missionaries. Today we can rejoice in a great force at work for home missions. There is Dr. J. B. Lawrence, the great executive secretary who from his headquarters office in Atlanta, Ga., as well as by most effective field work, directs the whole program of southern Baptist home missions. With him as an assistant is Dr. Courts Redford. There are: Mr. Joe Burton, secretary of education; Mrs. Una Roberts Lawrence, mission study editor; Mr. L. W. Martin, superintendent of schools of missions; Miss Wilma Bucy, field representative. Then there are the heads of departments: Rev. J. L. Moye, Spanish work; Dr. J. B. Rounds, Indians;

Dr. N. Y. Beall, trust funds; Dr. J. F. Plainfield, Italians; Rev. Jacob Gartenhaus, Jews; Rev. Solomon F. Dowis, city missions; Dr. Alfred Carpenter, camp work; Dr. M. N. McCall, Cuba; Rev. Paul Bell, Panama. Then there are the missionaries, over 500 of them at work among the different groups in the homeland, Cuba, Panama and Central America.

This gives us some idea of our great force of home mission workers. However, in measuring the force of home missions we should include all southern Baptists, for every member of every Baptist church should be a force for the evangelization of the southland. And with such a force in our churches and on the fields there is no reason why the southland should not become the greatest center of Christian light in the world. Surely with such a force for evangelism it is not too much to expect that during this anniversary southern Baptists should reach the goal of the Centennial Evangelistic Crusade and win a million souls to Christ.



The Fruits

"By their fruits ye shall know them".

The fruits of home missions are bountiful. We can see them in the hundreds of churches on the home fields. We can see them in the thousands of converts won to Christ each year by home missionaries. We can see them in the lives of home mission converts as they make their contributions in prayer, service and gifts to the furtherance of the Gospel.

There is the man who, intent upon killing another man, was arrested by strains of music and led to enter the Rachel Sims Mission in New Orleans where he heard the Gospel, was smitten of conscience and accepted Christ. As some of the workers talked with the new convert he showed them a long knife: "I was on my way to kill a man", he said, "but now I do not want to kill him".

There is that Mexican to whom a missionary gave a Bible requesting that he read it. Every time he read it a voice within himself seemed to say: "I am lost! I am lost!" When the missionary returned to the home for another visit the man said to her, "I have found the Savior in the Bible". And now all of the members of his family work in the Mexican Mission Church.

There is that Cuban family all of whom when won to Christ learned the Bible teaching of tithing. They became faithful tithers though the family income seemed not sufficient to provide the bare necessities of living.

There are those Indians in Florida who, when gas rationing and tire shortage threatened the mission work, went to their missionary, saying: "Is there some way we can help you so you can continue to come to us? We want to continue in hearing you talk about the Jesus Way. We don't want you to leave us".

There are the children who go home each day from our sixteen home mission kindergartens to sing songs about Jesus and to tell stories about Jesus. So they prepare the hearts of their parents to receive the Gospel message.

There is that marine, a product of home mission work, who when traveling on a troop train on Sunday conducted on his car a religious service with the help of a Christian comrade, complete with songs, prayer, a short talk and a short forum afterwards. He wrote: "Then the officer in charge of the second car asked us to do the same for his boys. So we did. And so on until we had conducted services in four cars. Officers and enlisted men alike were really interested and attentive. We proved that you can even have services and worship God on a troop train".

There was that Jewish man in the hospital who, from reading a tract given him by a Christian woman, sent for our missionary to the Jews. After a conference of two hours and a half, when the discussion centered in prophecies which proved conclusively that the Christ of the New Testament was none other than the Messiah of the Old Testament, the missionary asked: "In the light of all this do you believe Jesus to be the promised Messiah?" At once came the answer, "I do believe!" A new soul—one of Jesus' own race—was born into the Kingdom.

Stories like this could be multiplied many times. Each would be a proof that home missions is a fruitful southern Baptist enterprise.

The FUTURE of HOME MISSIONS

"Let us press on".

GOD has worked on home mission fields in the past. God is working on home mission fields in the present. God will work on home mission fields in the future. The future of home missions is most important not only for America but for the whole world. Dr. Lawrence continually reminds us that the function of home missions is "to evangelize the homeland and to help mobilize the evangelized in the homeland for world conquest for Christ".

America has a mission to the whole world, a mission which only a Christianized America can fulfill. It is predicted that after the war America will become the educational center of the world. It is also suggested that the English language will become the world language. Certainly America will become the center for world communication, world transportation and world commerce. "The commerce of the world will flow out from American manufacturing institutions, the economics of the world will be controlled by American banks and the civilization of the world will be governed largely by American institutions". Such is the prophecy of a recent editorial in *Southern Baptist Home Missions*, and then the pertinent question is asked: "Shall America be the leader in all these material things and not be a leader in propagating the Christian religion?" The answer to this question depends on whether or not America herself becomes Christian. And surely the home mission work of southern Baptists is a mighty force for the Christianizing of America.

In this day when so much is being said about post-war plans we are glad to know that our Home Mission Board is making far-reaching plans for the post-war period. A careful survey of home mission fields is being made, methods are being studied and a much enlarged work is being planned. Dr. Lawrence writes: "The Home Mission Board, while it is preparing for an enlargement of its work, is however trying to give first place to spiritual preparation for the work. The Board knows from experience that it is 'not by power nor might but by My spirit, saith the Lord'. We must be prepared to meet any situation that may arise after the war is over, in the wisdom and power of God. The workers of the Home Mission Board are praying daily for the endowment of the Holy Spirit for post-war tasks".

Again looking toward the future Dr. Lawrence says: "Beginning where we are, we must move out towards tomorrow with Christ. New fields challenging us with their harvest of souls are to be entered. Our homeland, rich beyond measure in men and materials, must be made the base for the international propagation of Christianity".

The SEASON of PRAYER and GIFTS for HOME MISSIONS

"By your good works glorify God".

WHEN the Southern Baptist Convention was forty-three years old the Woman's Missionary Union was organized. At that organization meeting in 1888 the Home Mission Board reported that Woman's Missionary Societies of the southern states had given that year over \$7000 to home missions. With the impetus of the new southwide organization the gifts of women to home missions

increased \$5000 next year and continued to grow larger and larger year by year, the total in 1943 being \$515,070.59.

We remember that in the very first year of W.M.U. history a season of prayer and gifts for foreign missions was observed, and we know how far-reaching has been the influence of this season. It was not until 1895 that a similar season of prayer and gifts for home missions was inaugurated. This came as a response to an appeal from the Home Mission Board to the Woman's Missionary Union for help in paying a debt of \$25,000 which was greatly hindering the work of home missions. So in March 1895, when the Southern Baptist Convention was fifty years old and the Woman's Missionary Union was seven years old, the W.M.U. observed its first Season of Prayer and Gifts for Home Missions, called at that time a "Week of Self-denial". Ever since that time this week has been a part of the W.M.U. yearly program. After a few years the name of the gift was changed to "Thank Offering". Then in 1934 it was changed again to the "Annie Armstrong Offering".

It is most fitting that this offering should bear the name of Miss Annie Armstrong for not only was she the first corresponding secretary of Woman's Missionary Union, serving for eighteen years without salary and the one who was largely responsible for the inauguration of the home mission offering, but she was also a great friend to the cause of home missions. During her years of service she visited the home mission fields; so by personal contact her interest in and love for the missionaries and their work were increased and she did everything possible to transmit this love and interest to the women and young people of the southland.

In the first year the special offering for home missions was more than the \$5000 which the Home Board had requested. Year by year it has grown larger and larger, reaching in 1944 the sum of \$381,308.60. In the fifty years it has totaled over \$3,000,000. It was this offering which helped greatly in carrying the Board safely through the period when debt and depression endangered its very existence. In expressing appreciation for this offering Dr. Lawrence writes: "It is with a deep sense of gratitude that we acknowledge our obligation to the missionary-minded women of the south who have been so generous in their contributions to the Annie Armstrong Offering. We rejoice not only in the amount of money which they have given but also in the fact that from thousands of loving hearts throughout our land prayers were arising to our Father in Heaven for our missionaries and our work. Woman's Missionary Union has rendered an invaluable service to our home mission enterprise, and we express to them the gratitude of our Board for the support which they have given".

The time for the 1945 Season of Prayer and Gifts for Home Missions draws near (March 5-9 inclusive). The theme of the program for the week will be "Facing Realities in Home Missions", and the goal for the offering is \$225,000. In this Centennial, as we remember the work of home missions for a century, let us enter into this season with gratitude in our hearts. Then let us pray more earnestly and give more generously than ever before that this may be the best season of prayer and gifts for home missions in the history of Woman's Missionary Union. Then let us continue to work and pray and give that the great cause of home missions may enter a new century of glorious achievement in giving the Gospel to our beloved homeland.

QUESTIONS for REVIEW and DISCUSSION

1. Tell something of the early work of southern Baptist home missions.
2. What phase of home mission work held the center of interest for the first fifteen years?

3. Discuss the effect of war between the states and the reconstruction period on home missions.
4. When did Atlanta become the headquarters of the Home Mission Board?
5. Tell of the development of home missions since the War between the States.
6. Discuss the present field of home missions.
7. Tell of the present force of home missions.
8. Discuss the fruits of home missions.
9. Discuss home missions as a force in world evangelism.
10. When did W.M.U. inaugurate a Season of Prayer and Gifts for Home Missions?
11. Tell something of the influence of this season through the years.
12. Discuss plans for the observance this year of the Season of Prayer and Gifts for Home Missions.

REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for 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. |
| State Denominational Papers | —Southern Baptist Home Missions |
| Last Report of the Home Mission Board | |
| Home Missions in the New World | Dr. J. B. Lawrence |
| Fruits of the Years | Mrs. H. M. Wharton |
| Southern Baptists in World Service | Dr. E. P. Alldredge |

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

| | |
|--|-----|
| America's Tenth Man | 10c |
| Is There a Frontier? | 3c |
| Let Us Look at the Indian | 3c |
| Meditations of a Lonely Country Road | 3c |
| My Testimony to the Jew First | 2c |
| The Jews in a New Day | 5c |
| Who Measures Your Lace? | 2c |
| How Home Missions Came Home to Helen (Play: 7 Women, 5 Girls, 2 Boys; Time about 25 Minutes) | 10c |

AVOIDING CONFLICTS as to MARCH 5-9

"Earliest effort by the W. M. S. to guard against the holding of study courses or other activities during the Season of Prayer"—This 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.

From Missionaries

Mi Sociedad Misionera

IF I were an active member of my W. M. S., maybe I would not dare to write about it. However as I am missionary-at-large among the Spanish-speaking people of New Mexico, I feel that I can.

There was a time when my W. M. S. was a much larger society with three circles but that was before war and defense plants robbed us of many of our members. Many would have become discouraged and well-nigh disheartened but not that W. M. S. of mine!

At the beginning of 1944, when they realized that they could not continue with three circles, they decided to start over with one and see if they could not work up to three again. Nor have they ceased to work because they are few in number! One of their community missions projects has been to prepare hospital gowns and layettes for one of our fine Baptist doctors in the association who does a wide charity practice among the Spanish people.

The three years old Spanish-American W. M. U. of New Mexico celebrates four seasons of prayer instead of three as does the W. M. U. of the south and my tiny W. M. S. has a part in each. The fourth is the Week of Prayer and Offering for the Spanish-American Convention. Each of these seasons of prayer brings a real blessing to every heart and the offerings have been worthy ones indeed. The Lottie Moon Christmas Offering for 1943 was \$46. The Annie Armstrong Offering for 1944 was \$43, the Spanish-American Offering, \$65.65 and the Offering for State Missions, \$41.23.

Among the objects of prayer for our own Spanish-American Convention were these: that we might have kindergartens and through them win many Catholic parents to Christ, and that God would call out many of our fine young men to preach the Gospel to their own people. We celebrated this particular week of prayer the last of July and God has already begun to answer our prayers! The middle of October we were able to open a kindergarten in our own church with twelve kiddies enrolled and there is the prospect of opening another in our Mission in another part of the city. There is the hope of an all-Spanish kindergarten in Santa Fe where a large number of the children in the kindergarten which Miss Pauline Cammack and Miss Doris Christensen have had for the last three years has already proved the value of such schools in New Mexico. In Alamogordo there is soon to be another. Besides these answered prayers, God has already spoken to three of the fine young men from the First Baptist Church in Albuquerque and one from Alamogordo and has called them to preach His Gospel. All of them are in the armed services—one is a young flier lost over Burma—but we know that God is able to take care of them and that if it is His will they will all return to preach the unsearchable riches of Christ Jesus once this horrible war is over.

These are only a few of the victories that have been ours. As 1945 opens before us, we hope to claim many of Christ's precious promises as we seek to cooperate in the Centennial Crusade.

—Miss Martha Thomas Ellis, New Mexico

Realizing God's Promises

FOR ten years now I have watched God keep His promises. He hasn't answered all my prayers as I would have had them answered, but He has answered all of them. There have been times when He has said "No". It hurt dreadfully at the time but later I came to my knees to say: "Thank you, God, for saying no!"

—24—

The promises that He gave about soul-winning are the most glorious I suppose. Their fulfillment is the greatest joy that I have ever known. Sometime these have come quietly and unexpectedly. Last fall while teaching a group of young boys thirteen and fourteen and fifteen years old, I asked the question: "What had you rather have than anything else?" There was a fourteen years old boy sitting over by himself. Most of the time he sat by himself for he was a lonely illegitimate boy. He came to the Rachel Sims Mission for months before we could get him in the classes. He would go to the shop but not to the classes. He sat there alone that afternoon. The other boys had said what they would like to have—the usual things that boys want: a bike, a pony, a football, a drink of water etc. Then quietly this one boy said: "I'd rather have the Kingdom of God in my heart than anything on earth". I saw all the loneliness, the heartache and hunger in his face. I asked him to stay after the other boys left. I saw him when he found the Kingdom of God. I saw a light come into his eyes and face that had not been there before. I saw an illegitimate boy become a legitimate son of God. He became my little brother in Christ Jesus. Now he is a part of a great Christian family.

God's promise that His Word would not return unto Him void was made more plain to me one Sunday last fall when an old man came up to me in my church and, with his face glistening with tears, said: "Sister Keith, if it hadn't been for you dear workers at the Mission I would not have known my Lord". I said to him: "But when did you hear and believe?" He said: "I sat in Clay Square and heard the Vespers Services that you have and it just got me" (we have vespers over a loud-speaker each evening at six).

God's promises to us if we teach little children came so plain the other day. In the nursery-kindergarten all the children are taught a "Thank you" prayer to say before they eat. It is wonderful to see them all praying together but it is more wonderful to realize what I did the other day when a mother told me what she saw on the street in the gutter about a block and a half from the Mission. Two little girls had gone to a grocery store. They were three years old. They either bought a pie or the grocery man gave them one. They went out and sat down by the gutter. They broke the pie in half and laid the pieces on their knees and, though neither of them has prayer in her home, they folded their little hands and thanked God for the pie. It is great to have a part in such work.

Very often I find that I must go back and read the promises again to find assurance. Always I come back with the feeling that there is not a one that He has made but what so far as I am concerned He has either fulfilled or will fulfill before we shall see Him face to face. I am quite sure He is coming again, for He said He would. Therefore my task and yours is to teach—teach the Word!

—Miss Gladys Keith, New Orleans

Victories in Relocation Center

THE uprooting of some 100,000 Japanese and Japanese-Americans from our west coast and the placing of them in the Relocation Centers have challenged the Christians to have greater faith in God and to have victories through Him. It is not to be denied that the majority of our people realize that these centers are "trouble-breeds". Particularly distressing is the situation among the children. However, the members of our Rohwer Federated Christian Church have come to the worthy conclusion that, in spite of the undesirable problems that arise in Center life, we can still have victories through our belief and trust in God.

One of the most impressive experiences since coming into this Rohwer Center was the return of our G.A.'s from the Arkansas State G.A. Conference. Our Japanese Baptist minister's daughter said, "I want to become a missionary". Another young girl on the train suddenly turned to me and said: "I don't quite know how to explain it, but since I attended the G.A. Conference I know what it means to

—25—

believe and serve the Lord Jesus Christ". Thanks to Misses Reba Hayes and "Bobby Jo" Roberta Best (*school teachers in our Center*) our G.A.'s. are enthusiastically working for the glory of God.

At seven o'clock on Wednesday evening we find Rev. K. Harper Sakaue (*North-ern Baptist Board*) taking charge of the Junior Bible Hour. Songs and prayers, happily led by the young people, give us the knowledge that God is in the midst in spite of Center life.

The elder group meets every Wednesday evening with Dr. W. Maxfield Garrott. Singing of hymns, prayers and Bible study under Dr. Garrott give us greater determination to be faithful unto our God, no matter what comes into our pathway.

At this time of national crisis, our Center people too are saddened by this unnecessary war. Many of our Nisei (*American born Japanese*) have already given their lives for our country on the battlefields. However, the Christians observed last Thanksgiving Day with praise and gratitude to God, the Giver of all things. It was a touching experience to see the church filled with young people who came to worship and praise God. The hymn, "For the Beauty of the Earth", was very meaningful after Dr. Garrott explained it to us. From the depths of our souls we sang: "For the beauty of the earth, for the glory of the skies, for the love which from our birth over and around us lies, Lord our God, to Thee we raise this our hymn of grateful praise!" It was easy to forget the beautiful churches we left behind, also the homes, Caucasian friends and the complete liberty which were ours in California. For truly our hearts were full of praises in spite of the unattractive barrack, with rude benches taking the place of pews. All these inconveniences are easily forgotten when we realize the goodness of God unto His people. Yea, even here in the Center God gives us victory after victory which the world does not give.

We are grateful to you, southern Baptist friends, for your prayers and for sending us Christian workers such as Dr. and Mrs. Garrott and also for supporting me. Your efforts have not been in vain; so pray on and on for more victories in the Center. May the love of God be uplifted everywhere!

—Bette Ishibashi Kira, Arkansas

Gratifying Work for Jews

First, we are gratified beyond words with the results, even amazed! We are delighted at the way Jewish people are receiving Bibles, tracts and other Christian literature. For example: I loaned the book "Mystery and Romance of Israel" (*Reich*) to a Jewish man. When I returned he said: "Where can I buy that book? I want it for one argument, that Jesus is the Christ the Messiah of my people".

Second, a new field of enlarged opportunity has come through reaching the Jewish boys and girls in the schoolroom. From one of the fine Christian teachers in the primary school of a Jewish population we learned of the reception and demand for New Testaments. Not only have the parents given their consent to having the New Testament read to their children but have also allowed their children to bring home the little book, even requesting it in some instances, and have not only asked questions about its teaching but many want also to buy one for their very own. How glad we have been to place "free" copies among these hungry-hearted people.

Third, we are happy that "the middle wall of partition" is being broken down on the gentile side. Our reports have shown a steady and marked increase in interest and results, for example: five hundred subscriptions to *The Mediator** this year, over seventy-eight last year; many more key women and prayer groups of the "Friends of Israel" in the churches; warmer reception manifested in invitations to speak for the Jewish work among the churches and a noticeable increase in offerings for local expenses. (*Order for some Jewish friend this quarterly for 25c a year from Rev. Jacob Gartenhaus, 315 Red Rock Bldg., Atlanta 3, Ga.)

Last but not least, the response from the pastors, musicians and speakers at our public meetings has thrilled our hearts to overflowing as they have given of their best to encourage and stimulate in every possible way. For this we are deeply grateful and inspired to go on.

Since tragedy has opened Jewish hearts and they are looking for sources of spiritual strength, what an opportunity for southern Baptists to give them the simple but satisfying Gospel rather than the desolating substitutes and brands which teach that man can be saved through his own good works of righteousness and ecclesiastical adherence to ceremony and form! How we do need missionaries for the Jews in our large cities.

—Mrs. J. W. Bruner, Texas

For Navajo Indians

OVER ten years ago the Burnetts and the Wilsons, Home Board missionaries, opened our work among the Navajo Indians at Alamo, in "the lost canyon".

A good start was made, and a church was constituted. These Indians were in a sad plight at that time, physically as well as spiritually. The Alamo Navajos are far removed from the regular Navajo reservation and are so isolated that very little attention was paid to them by anyone, including the government officials. They were hungry nearly all the time. They were scantily clad and could raise but little food on the desert sand-hills about them. Many diseases raged, unchecked. Death took a heavy toll, for the doctor lived so far away and the roads were so bad that he could seldom get to the sick. During extra dry years their flocks of sheep were greatly reduced by starvation.

Following the continued efforts of the missionaries, the trading-post man and leading Navajos, the government began to take a definite interest in these people. The amount of relief food and clothing began to increase. It was approximately 150 miles to a school where their children could begin any education. It was about 65 miles to their doctor and about the same distance to any Indian church of any denomination, including Catholic.

The missionaries began having summer Vacation Bible Schools, and in the summer of 1938 the government cooperated with us in having a two months' mission school, by furnishing school equipment, a large tent, food for a noon meal for the Indians and cooking and eating utensils. Great progress was made in this period, and there were noted and interesting developments. On the last day of school the government trucks arrived with machinery for beginning drilling wells for water for the people and the stock and preparatory to locating a school. This was only the beginning. In less than two years several wells had been drilled, a modern school building had been erected and school was begun. Much progress has been made; the children are learning rapidly. It is wonderful to see these people in their new surroundings.

The missionaries continue their ministrations. It is now a different world for these people. We hope to see our religious and spiritual program keep pace with other developments. This is a Home Mission Board field, and its progress is largely due to Christian missions.

—Dr. C. W. Stumph, N.M.

Winning a Frenchman in Illinois

THIS elderly gentleman did not want to be bothered by listening to the missionary (*my husband*). While street services were being held near his dwelling he sat behind the house. The missionary had seen those dodging acts before, so he did his best to talk to the man behind the house while preaching to a

good sized crowd that had gathered for the occasion. The singing by the young people and the music by the "little organ" were charming indeed but the gentleman remained unmoved, so it seemed.

Some months later his family moved to another locality. When the missionary visited the home, he was fearful of spoiling the interview if by-gones were recalled but the elderly gentleman was willing to listen to the visitor's plea and to hear a reading from the New Testament and to have prayer. After a few such visits this French gentleman was converted in his home; the missionary baptized the happy convert in a large lake. The service was witnessed by his wife and their only son as well as by several others. It was a delightful occasion.

Street services as in this case are very likely never in vain. We count this conversion and baptism as another trophy of honor to the glorious Gospel of our Lord and Savior Jesus Christ.

—Mrs. G. O. Foulon, Illinois

The Call of the Mountains

HIGH up in the mountains of northern New Mexico about 35 miles from Raton is a Spanish settlement called Pinones. Most of the way is over rough, winding, unkept roads. It is easily reached in good weather, but the roads are blocked with snow much of the time in the winter. These mountains are covered with pine trees. Pinon is the Spanish name for a certain kind of nut bearing pine. Thousands of sheep graze upon the mountain-sides and find protection from the cold on the sunny side of the canyons.

Most of the inhabitants have lived there all of their lives. Their language is Spanish. Only the younger generation speaks English. These people are larger than most Spanish-Americans. Some of the men weigh more than 200 pounds. They are very courteous and hospitable.

Traditionally they are Roman Catholics. A few of them still believe in the teachings and practices of Romanism, but most of them do not. Some of them have Bibles and have found it hard to harmonize its teachings with the religion of their ancestors.

The men make several business trips each year to Raton, the county seat. Sometimes the whole family goes. It is not unusual for them to spend a few days in Raton with friends or relatives. A few years ago, Mr. and Mrs. Samuel Casados were in Raton for a few days. While there they were invited by a friend to attend a service at the Spanish Baptist Church. She went, but he would not go at that time. She found to her surprise that one of the members of the Spanish church was her second cousin. She liked the service and was soon converted. Mr. Casados at first had his doubts about the new religion but began to study the Bible after they returned to Pinones. About six months later he was in Raton and asked to have a conference with the missionary, at the close of which he surrendered to the Lord. A few months later Mrs. Casados was baptized. Then Brother Casados and their son, Robert, were baptized. Now we hold occasional services in the Casados home in Pinones. Most of the neighbors are convinced of the truth but need more instruction. Brother Casados has said: "Thank the Lord, we have a congregation now!"

Many anxious souls in New Mexico are waiting for the message of salvation. May we do our best to give it to them before it is eternally too late!

—Mrs. J. B. Parker, New Mexico

Among the French in Louisiana

LAST summer Miss Aleen Wimpee and I worked among the French-speaking people in the southern part of Louisiana. As students at Baptist Bible Institute we had gone out on the mission trips on Sunday to the towns where we worked full time during the summer.

The mission trips were continued during the summer with a group of students coming out from New Orleans. We would join them and go through to La Rose, having services in Lockport, Raceland, Des Allemand, Paradis and Bouttee on the way back to New Orleans.

Something occurred at La Rose that I shall never forget. We, as usual, had stopped, set up the loud-speaking system and as the young man talked the girls had gathered the children together to teach them a Bible story. Several other children came up and began to make disturbing noises and distracting the attention of those who were trying to listen. We tried to quiet them but failed and soon the disturbance was so great it was impossible to teach. We stumbled through the lesson and prepared to go. The children gathered around and asked for tracts. We passed out a few with Gospels and as we drove off they were standing there tearing them into pieces. That was mild to their reaction at other times. The actions of the children were only a reflection of the attitude of the adults.

My work was really in Des Allemand and there I visited from home to home, reading the Bible to protestant (*what few there were*) and Catholic alike. In one Catholic home the mother was anxious over a son in service; while there I suggested we have prayer for her son and others in service. She replied: "My husband would not approve of my taking part. You go ahead if you wish".

In another home of seven or eight children the mother told me of her disbelief in the Catholic faith and the emptiness she had in her own experience; yet because her family desired it she would not break completely. Though her children were Catholic they were allowed to go to any protestant service not held in a church. Fortunately, all our classes were outdoor or in the public school building so they were permitted to come. In this way we reached children who would not have been permitted to come to church services.

One of the families that were unusually nice to us kept telling us of a small settlement nearby and asked us if we would teach a class once a week. The people lived down the bayou and only since oil companies came in and built roads have they had other ways than boat to get to the nearest towns. There were numbers of children and I shall never forget the way they treated Miss Wimpee and me. The people were lovely and the children followed us from home to home. We came to love them very much. We had grand attendance in our Bible school and several adults came to our weekly class.

This settlement was a contrast to others in which we worked. Here the homes were open and the people were very hospitable. In the others only a few homes were open and only a few were receptive or sympathetic with the work. In the first community the people had their Bibles and had church services with Sunday-school (*not Baptist either*). In the last ones mentioned the Bible certainly was not on the approved reading list. The two places seemed a good example of what the open Bible and the Gospel of Christ could do and what a community could be like without it in the majority.

This past summer I came to see more than ever the need of Spirit-filled missionaries and missions. I do thank God for women who have seen the need and are willing to try to meet that need. I am very grateful that I could be among the students sent out.

May southern Baptist women continue to work together, under the leadership of the Holy Spirit, until "every creature has heard the Gospel of Christ". —Miss Lois Jones, Louisiana

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

| | |
|---------------------------|--|
| Mrs. R. S. Marshall | 127 South Court Street, Montgomery 2, Ala. |
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Editorial (Concluded from Page 3)

Cooperative Program giving must grow if southern Baptist agencies and institutions are to meet the opportunities and obligations of these telling days. Expansion in missions in the homeland and around the world can become a reality only as our giving keeps pace with the needs. Our Seminaries and Training Schools must have larger support if they in turn are to train men and women for the expanding needs of missions and ministry to our churches. Each participant in the Cooperative Program can render full service to the denomination and the Kingdom as its share is increased by larger giving. Emphasis upon this necessity early in the year will contribute to an enlarged service on the part of all recognized agencies. We are laborers together with one another and with God. We are in royal service. We must keep and fulfill our pledges of loyalty to the Centennial aims of the Southern Baptist Convention. This is, for 1945, our royal service.

Reports from the Mexican Baptist Convention in Texas show that evangelistic fervor ran high, 46 persons having made a public profession of faith in Christ in that meeting. Definite progress in Christian work was reported from the churches, the membership of which is composed of Mexican people who have come across the border and have been won to Christ and into His service.

Our Young People (Concluded from Page 3)

February is the month to greatly enhance the work of the Girls' Auxiliary in your church; to start a new Girls' Auxiliary in your church if there is none or in a neighbor church where there is none. "Girls are the eternal springtime of the world" and in this night of fear and fatality the seed of Christian loyalty and purpose must be sowed in the heart of springtime that there may be a royal reaping in the days and years to come. Heartily give attention to Girls' Auxiliary during February.

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

Our program editor calls attention in this issue to the fact that in 1846 the first missionaries of our Home Mission Board on their way to Texas met by coincidence in New Orleans the president of Baylor University and together traveled with him to the "Lone Star State". The now great university was then just one year old. It was interesting to note in a recent issue of the *Watchman-Examiner* that "Baylor University, Waco, Texas, during its hundred years of existence, has trained more than 4000 Baptist ministers and more than 40 men who afterwards became college or seminary presidents". It would be interesting to know how many home and foreign missionaries have been trained there in these 100 years. We know they are many.

Dr. Frank Heron Smith, former missionary to Japan who now leads the Methodist work among Japanese in the United States, says that "the rigors of relocation camps have not lessened the faith of Japanese Christians". In an interview at his home this "kindly man of God" said that "tradition-bound young Japanese, loyal heretofore to their family's beloved Buddha or other religions, are finding it easier to slip unobtrusively into Christian camp-meetings. In the dimmed light of the centers, they can join a throng of Christians to hear Christ's message without causing criticism that probably would have arisen back in their home towns".

According to the editor of *Missions* the following figures, culled from the 1944 issue of the National Roman Catholic Directory, furnish food for thought among American evangelicals. The membership of the Roman Catholic Church in the United States, Alaska and the Hawaiian Islands numbers 23,419,701, a net increase of 474,454. Converts from other churches number 90,822. Evidently the balance of the net increase represents additions by infant baptism. Four American cities have Roman Catholic populations exceeding 1,000,000 each. These are Chicago with 1,627,164, Boston with 1,133,075, New York with 1,113,132 and Brooklyn with 1,037,976.

The close of the war will bring a crime wave "that might rock the very foundations of our government", Chief Justice Miner of Chicago told the Chicago Bar Association recently. Whether Judge Miner is correct or not we must recognize that the great increase in juvenile delinquency ranging down even among children under eight years of age is an alarming fact and may be looked upon as the handwriting on the wall. Certainly the following items should cause us to ask, "Wherein has American Christianity been 'found wanting'?"—W. C. Parry, director of the department of Christian education among the protestant churches of southern California says: "Past experience would indicate that about fifty per cent of the children in our week-day church schools have not been actively related to any church or church school".—*World Religious News* says that a questionnaire was sent to 18,000 high school students in a certain state and that 16,000 of these could not name three school students in a certain state and that 16,000 of these could not name three prophets of the Old Testament, 17,000 could not name the four Gospels, 10,000 could not name three of Christ's apostles.—*The Presbyterian Survey* laments the fact that in the Presbyterian Church of the South in proportion to the church membership there are fewer enrolled in their Sunday-schools today than in 1940 and such a lament is going up not only from the Presbyterians but from our own and all denominations throughout the country.

Forward, Baptist Comrades

*(A Centennial Marching Song: Tune, "Onward, Christian Soldiers"
—Printed copies of proper length for pasting in hymn-books may be
had from the author at 50c per hundred, but there is no copyright and
multigraphing for any desired use may be done at will.)*

Forward, Baptist comrades!

Jesus calls us on!

Hitherto He helped us

Through the century gone,

Henceforth He will lead us,

Bold and strong and sure;

On with Him to triumphs

That shall long endure!

Chorus:

Forward, Baptist comrades!

Jesus leads us on!

Seeking, praying, toiling

Till the world is won!

We will seek the straying,

Win them from the wrong,

Share God's great salvation

With the weak and strong;

Reach and train them

While as yet 'tis day,

Help them see His glory,

Walk His holy way.

We will tell His story

In the lands afar,

Light their night of darkness

With the Morning Star;

Bear their heavy burdens,

Share their bitter woe,

Bring to them the Savior

Whom 'tis Life to know.

Baptists, lift your banners!

Hold His cross on high!

Hitherto He led us

In the years gone by;

Lord of Past and Future,

Grant us grace to be

Henceforth true and loyal,

Marching on with Thee.

—Ernest C. Kolb, Pastor

Loris Baptist Church

Loris, South Carolina

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