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....., President; Miss  
Kathleen Mallory, Executive Secretary;  
Mrs. W. J. Cox, Treasurer; Mrs. Wil-  
fred C. Tyler, Recording Secretary;  
Mrs. J. Furniss Lee, Assistant Record-  
ing Secretary; Miss Juliette Mather,  
Young People's Secretary

#### EDITORIAL STAFF

Miss Kathleen Mallory (Managing Edi-  
tor), Mrs. W. J. Cox, Miss Juliette  
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## Royal Service

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OFFICIAL ORGAN of  
WOMAN'S MISSIONARY UNION

AUGUST, 1945

VOL. 40

NO. 2

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The woman of YESTERDAY had no ROYAL SERVICE but today her granddaughters in Woman's Missionary Union have ready access to this monthly missionary magazine. See directions on this page for renewing or subscribing.

## An EDITORIAL

### "The Gospel . . . in All the World, Bearing Fruit and Increasing"

**T**HUS the American Revised Version translates in Colossians 1:5-6. Dr. Goodspeed conveys the thought through the expression "to thrive and bear its fruit". In the King James Version it reads, "bringeth forth fruit".

The American Bible Society reports that nine-tenths of the world's population now has in dialect or language form a part or all of the Word of God. The Society calls grateful attention to the fact that, in thus taking the Bible around the world, the missionaries of the various denominations have offered it to the people as a gift which was most precious but that now, when all such people are bewildered and impoverished and stunned and suffering, the missionaries are telling such people that the Bible is a "must" for them even as we are more surely seeing that it is for us.

Rejoicing that through our Annie Armstrong Offering and Lottie Moon Christmas Offering we have enabled the American Bible Society to increase greatly its distribution of the Bible in full or partial form, we find added reason for checking on our individual and organizational record as to gifts thus far not only to the Annie Armstrong Offering but to the regular causes of the Cooperative Program and to any other cause that is contributing toward the \$20,000,000 goal of southern Baptists during the Centennial. You are aware of the fine fact that our Woman's Missionary Union is seeking to raise at least one-third or \$6,666,666.66 of the twenty million. More than half of the fiscal year has passed; have you and has your W.M.U. organization given already more than one-half of what you and it purpose to give in 1945 that the Centennial's financial goal may be readily reached? Please gladly "check" and generously "measure" up! The marvelous quarterly report (page 30), when compared with a similar report of last year, shows a total gain of \$208,552.89; the quarter's gain in contributions to the Cooperative Program was \$95,744.48.

Spiritually stimulating also is it to be having a high goal in soul-winning efforts throughout the Centennial. How about the "one" whom you and your coworker were early in 1945 asked to win to Christ and to active service in the church? How about the others whom your circle or your society or your W.M.U. young people were asked to seek for the Savior? The Centennial goal is one million souls, even as the month's program material (pages 15-22) stirringly sets forth as vastly greater than any previous achievement of southern Baptists but as practically possible if as individual Christians and as organizations we each and all prayerfully and persistently "win them one by one". You and your association will find stimulating suggestions in the article on page 4. As an extra urge, please remember that over half of the Centennial has passed into history.

You will readily agree that study increases zeal for souls whether in one's own community or in far-away lands. Convinced of this fact, there is furnished monthly in this magazine a review of a book, offering therewith suggestions for the teaching of it (see page 6); studying such a book now in mid-summer should make Indian roving life all the more vivid, even as their need of the steady power through faith in Christ will be a new urge to help more in leading them to "The Jesus Way". This month as rather regularly also this magazine carries brief facts concerning a number of other books which, if individually read and then frankly discussed in one's Missionary Round Table group, will undoubtedly increase interest in other people and their countries (see page 7). When Christians thus read and discuss they inevitably see ways in which they may advance the Kingdom of God through further study, through more intercession, through really earnest soul-seeking and through very faithful stewardship.

One of the most far-reaching results of such study and reading and Missionary Round Table discussion should be more zeal in enlisting women and young people

(Concluded on Page 27)

## Community Missions

Mrs. Edgar Godbold, Louisiana  
Southwide Community Missions Chairwoman

### Association-wide Community Missions Crusades

**T**HERE are fifty-four churches in seven associations in Illinois that have had W.M.U. Community Missions Crusades. From their reports we have compiled these figures:

Number visiting in afternoon, 910; homes visited, 2804; prayer-meetings held in homes, 548; conversions, 107; attending night services, 5062; new W.M.U. organizations set up, 42; enlisted in W.M.U. organizations, 566; homes promising to establish family altars, 155; new tithers enlisted, 86; dedications for life service, 53. Thousands of tracts and copies of the Gospel were distributed. There were several schools visited, services held in institutions and in the church each afternoon for young people. Banquets for young people were also held in some of the churches. Most of the 42 new W.M.U. organizations are for the young people.

The general plans for these crusades were suggested by the state W.M.U. president, Mrs. J. F. Gill. The detailed program was worked out by her and me as the executive secretary. The pastors of the associations were consulted and became definitely interested. In most cases each asked for a certain available leader to be sent to his church to conduct the crusade, this request being granted whenever possible. The pastors visited on their fields each afternoon. In many churches they led the opening devotional period in the evening. The following outline explains in general the preparation, personnel and program for such crusades.

1. **Preparation**—First, a program is planned which carries out Woman's Missionary Union's five chief aims but majors in soul-winning. Second, churches must be enlisted. This can be done at the quarterly meetings. The community missions chairman together with a pastor becomes responsible for enlisting the churches. Letters and programs to be sent to the churches are mailed to the superintendents from the state W.M.U. office. Churches participating are asked to make a survey of their community before the date for the crusade.

2. **Personnel**—A special worker is promised to each church that wishes an outside leader, traveling expenses and a small honorarium being paid by the state W.M.U. to each worker. These workers are placed in the various churches by the associational superintendent.

3. **Promotion**—On Sunday afternoon a Leaders' Conference is held in a central church in the association. The leaders are introduced, literature is distributed to the churches and discussions concerning the week are led. If an outstanding speaker is available, an inspirational address may be given. The workers go with their church groups and make announcements at the evening services. Monday is called the "Day of Prayer". The women are asked to meet at 1:30 for prayer, making of prayer lists and a brief study in soul-winning. One hour is left for visitation. On Monday evening, with the Bible as text-book, passages on prayer are taught; after this an appeal is made for commitment for family altars.

Tuesday is "Bible and Mission Study Day". The afternoon is spent in visitation and the giving of Gospels and tracts in unsaved and needy homes, contacting unaligned Christians, holding cottage prayer-meetings, visiting jails, hospitals etc. At night the Bible is used in further teaching on soul-winning.

Wednesday is "Stewardship Day". As good stewards of missions, the W.M.S. invites all of the women of the church to meet with them from 1:30 to 2:30 where the women give testimonies or reasons for being members of the W.M.S. All new ones attending are urged to join the society. If the church has no W.M.S., the leader seeks to organize the women. At 2:30 they become good stewards of the Gospel by doing personal work as on Tuesday. At night there is Bible study as to tithes and offerings. Tithing cards are passed to be signed.

Thursday is "Young People's Day". Visitation is done in the afternoon. Just after school the young people of the church come for community missions assignments and each organization has some well planned work to do. In the larger churches the women serve a banquet or have refreshments ready when the young people get back to the church. In case there are no W.M.U. young people's organizations the leader, having previously found counselors, sets up the organizations. On Thursday night an address is made to the young people with an appeal for dedication to missionary service.

Friday is "Evangelistic Day". The women meet at 10 a.m. and visit until noon, returning to the church for lunch. The week closes with the bringing of the unsaved to the service at night at which time the pastor brings an evangelistic message.—Mrs. John Hathaway, Illinois

### BIBLE STUDY TOPICS for 1946

January—1 Peter 2:1-10  
February—Psa. 80:14-19; Isa. 60:1-5  
March—Acts 1:8; 15:36-16:5  
April—Isa. 43:8-13; II Tim. 4:1-8  
May—Gal. 3:26-4:7; Acts 10:28, 34  
June—Matt. 5:12-20, 48; Eph. 5:6-14  
July—Micah 4:1-5; Matt. 28:16-20; Acts 1:3  
August—Isa. 49:8-13; 59:19; Luke 13:29 (Cf. Matt. 8:11)  
September—I Tim. 1:1-7; Matt. 22:35-40  
October—Isa. 54:1-5; Matt. 6:19-21; Acts 13:1-3  
November—Psa. 72:5-11, 17; Josh. 13:11  
December—Isa. 9:6-7; Jno. 1:14-18; Luke 2:29-32 (Isa. 49:6); Matt. 2:2

### Missionary Program Topics for 1946

**Theme: Let Us Now Prepare to Build**

January—Our Assets for Building a New World. Changeless Foundations  
February—Signs of Spiritual Awakening  
March—Home Missions Building in a New World  
April—Evangelical Witness to the World  
May—The World-Significance of Justice and Cooperation among the Races in the South  
June—Living Up to Our Moral Standards  
July—Missionary Education, a Christian Imperative  
August—The Orient  
September—The Christian Foundation for the Good-Neighbor Policy  
October—World Investments of Southern Baptists  
November—Fields Yet Untouched by Southern Baptists  
December—"Christmas for Christ"

## Book Review and Study Suggestions

Miss Willie Jean Stewart, Tennessee

### The Indian in American Life

**T**HIS war has made it forever clear that Indians are true Americans and that the day for patronizing paternalism and segregation is forever past so far as they are concerned. In this book Dr. G. E. E. Lindquist, field secretary of the "Society for Propagating the Gospel among the Indians and Others in North America," challenges the churches and church people to take the leadership in providing for the Indians freedom from wardship, the absorption of their children and youth into the schools of the community, the assimilation of Indians wherever possible into the life of the community and especially into the life of the churches. This is a large order but one to which Christian principles of democracy should mightily stir us.

In preparing to teach this book, class leaders should realize that this is a serious study of a vital problem of a potentially great people; they should plan to present it as such. They may well omit feathers and an outmoded romanticism, instead confining themselves to a persuasive consideration of the facts and implications the book so ably presents. In connection with it they may well use, for a literate Indian's point of view, "Speaking of Indians" by Ella C. Deloria. In addition, they can get for 25 cents from Friendship Press (156 Fifth Ave., New York City) a very effective wall-map showing the locations of the various tribes.

**Session 1—The Foreword and Chapter One**—Let the person to whom the foreword is assigned present briefly its point of view and ask the group to read together the objectives which it sets out. Ask a student to present from the book and current reading some of the outstanding contributions of Indians in the armed forces and in war centers of the present war. Let another member of the class discuss in general the Indian population and its lack of homogeneity. Show the inadequacy of the old hunting economy. Ask a third member of the class to present pertinent material from pages 13-19. Lead a general discussion of the questions: "What should be the Indian's place in American life today? What can we as individuals do to better his lot?"

**Session 2—Chapter Two**—Using a large copy of the map on page 25, describe briefly the general cultural areas presented, reserving for more detailed study the southeastern, southwestern and plains areas in which southern Baptists work. Assign each of these last three areas to a studious member of the class who will present briefly the main ideas in the book, integrating with them something about the types of work our Home Mission Board is doing in these areas as gleaned from its latest report to the Convention. Lead a general discussion of the question: "What more might southern Baptists do to assimilate these Indians more fully into community life?"

**Session 3—Chapters Three, Four**—Have someone who has visited an Indian reservation give a vivid picture of the life there. Conduct a debate on the question: "Resolved that the Indian can take his place as a citizen in American life and should be encouraged to do so." Both sides may draw material from outside sources as well as from these chapters.

**Session 4—Chapters Five, Six**—As an introduction, show how education and religion went hand-in-hand in early mission work among the Indians and the implications of this fact for today. ("Speaking of Indians" is especially valuable here.) Ask an educator to discuss the various educational experiments made with our Indian population and the inherent reasons for their successes and failures. Ask the pastor or other qualified person to tell of the efforts which have been made to Christianize the Indians and the causes for their successes and failures. Lead the group to discuss what southern Baptists should do to help Indian schools and churches.

(Concluded on Page 24)

## "Give Attention to Reading"

Miss Thelma Brown, Book Consultant  
Baptist Sunday School Board

### About Various Races and Countries

**T**HE *Missionary Round Table* plan is a very satisfactory way to learn and to share. Like all other worthwhile projects it does not go forward by itself—but properly prayed for, planned and projected it will bring rich rewards. Each group must study the lists carefully and decide the best way for its *Missionary Round Table* to proceed. The up-to-date lists are to be secured from your state W.M.U. headquarters.

For groups, that prefer to read about more than one country or area, there is a wide variety of material. An interesting way would be to select books about people representing various races and countries. Too frequently we think of individuals or groups with customs unlike ours as queer. Often we hear people of other cultures and lands ridiculed because they dress or speak or even think in ways different from ourselves. Mrs. Ruth Bronson Muskrat reminded us of this in *Indians Are People, Too*. Remember in *North to the Orient*, Anne Lindbergh and her husband were stranded in the humble home of a Russian couple in Siberia? When asked later how she felt toward them Anne replied: "Although our language was different we understood each other; they too, had lost a son!" The knowledge of this common experience among mothers around the whole sad world today should draw hearts together.

The following selection of titles would introduce us not to teeming millions or masses but to fellow-beings with whom we have shared not only a great sorrow but with whom also we have a great hope: for God, too, had lost a son, that they as well as we may have everlasting life through Him. Until all who do not know this have heard, we have a sacred mission. We can more fully meet it by "giving attention to reading" concerning them.

**People of India** (Goshal, Sheridan, \$3), a carefully detailed account of India's people, begins with an advanced stage of people in the Indus Valley five thousand years ago and continues through the eventful days of the present World War.

**In My Country and My People** (Lin Yutang, Day, \$3.75) every aspect of Chinese art and culture is lovingly presented by one of China's great writers of today. He covers his country's long history in graphic scenes and makes his people real and attractive. It is the best one-volume writing available on this subject.

**Without Bitterness** (A.A.N. Oriau, Creative Age, \$3) presents through a young prince of a strong and advanced kingdom in Nigeria his people to us in a very astounding manner. Here is much to make us think, especially in view of our great missionary investments in Nigeria.

**In Peoples of Southeast Asia** (Lasker, Knopf, \$3) we are shown that we need to know more of the thickly populated East Indies and the strategic Malayan peninsula. Since so many American men have been stationed in this area, we have an added interest in its future.

**Peoples of the USSR** (Anna L. Strong, Macmillan, \$2.50) brings us closer to the Russian people. No longer can we afford to be ignorant of this vast area where more than one hundred different peoples have solved many problems of living together. This is a very easy book to read, having attractive illustrations.

**Meet the Arab** (Van Ess, Day, \$3) was written by a missionary who lived in Arabia many years; he writes sympathetically of the people with whom he then worked. The book contains humor, interesting anecdotes, experiences and an intelligent interpretation of the modern Moslem world.

**One Humanity** (Kerschner, Putnam, \$1.25) is a book we should all read once a year for the rest of our lives. It is a poignant story of Europe's helpless children during the dreadful war. It is this aspect about war that we should not forget.

(Concluded on Page 26)



## Family Altar

Mrs. W. H. Gray, Alabama

TOPIC: Facing the Needs in Our Own Community

Dorcas

1st Day—Acts 9:36-43; Gen. 24:15-20  
2nd Day—Psa. 9:1-11; Gen. 24:21-27  
3rd Day—Psa. 11:1-7; Gen. 24:61-67  
4th Day—Psa. 23:1-6; Gen. 25:27-34  
5th Day—Psa. 40:1-11; 37:18-25  
6th Day—Psa. 41:1-4, 13; Gen. 26:1-5  
7th Day—Psa. 46:1-11; Gen. 26:12-17

Aquila and Priscilla

8th Day—Acts 18:1-11; Gen. 26:18-22  
9th Day—Acts 18:24-28; Gen. 26:26-33  
10th Day—Rom. 16:3-5; Isa. 63:7-9  
11th Day—Heb. 13:1-9; Jer. 20:7-13  
12th Day—I Pet. 4:7-11; Psa. 107:1-9  
13th Day—Luke 14:12-24; Gen. 28:1-5  
14th Day—Luke 14:27; Gen. 28:10-16

Peter and John

15th Day—Acts 3:1-13; Gen. 28:18-22  
16th Day—Acts 3:14-25; I John 2:7-11  
17th Day—Mark 3:13-20; John 15:1-7  
18th Day—Luke 5:1-11; Psa. 34:1-7  
19th Day—Luke 5:12-16; Psa. 46:1-7  
20th Day—Luke 5:17-26; Gen. 32:22-30  
21st Day—Luke 22:7-23; Gen. 33:1-11

Paul

22nd Day—Acts 9:1-9; Gen. 31:12-17  
23rd Day—Acts 9:10-19; Luke 17:1-4  
24th Day—Acts 14:8-18; Luke 11:1-4  
25th Day—Acts 16:1-11; Eph. 4:25-32  
26th Day—Acts 16:11-15; Rom. 14:13-19  
27th Day—II Cor. 1:1-7; Gen. 37:5-11  
28th Day—Col. 1:1-8, 19-23; Gen. 37:25-28  
29th Day—II Pet. 3:8-13; Gen. 39:1-6  
30th Day—II Pet. 3:14-18; Gen. 41:37-46  
31st Day—Heb. 12:1, 2; Dan 3:13-18

Note: The above references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning.

## "Pray Ye"

- That every Christian W.M.U. member will seek to win souls
- That every Community Missions Committee will plan and direct activities that lead to soul-winning and that develop Christian characters
- That reports on community missions activities will awaken redeemed souls to zeal for the lost
- That W.M.U. organizations and members will teach and adhere to the moral standards as upheld by Woman's Missionary Union
- That summer camps for W.M.U. young people will lead many to dedicate their lives for definitely Christian service
- That the bi-racial institutes as held this summer with southern Baptist Negro women will yield definitely Christian results
- That southern Baptists will win at least one million souls to Christ this year



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## Calendar of Prayer August, 1945

Mrs. W. C. Henderson, Arizona

**A**S torrents in summer, half dried in their channels,  
Suddenly rise though the sky is still cloudless,  
For rain has been falling far off at their fountains—  
So hearts that are fainting grow full to overflowing;  
And they that behold it marvel and know not  
That God at their fountains far off hath been raining.  
—H. W. Longfellow

### 1—WEDNESDAY

Rev. and Mrs. J. A. Abernathy, evangelistic work, exRev. and Mrs. J. B. Hipps, Miss Lorene Tillord, educational-evangelistic work, Chungking, China; also Jackson Hipps, Margaret Fund student

Let your hands be strengthened and be ye valiant. —II Sam. 2:7

### 2—THURSDAY

That in this week there may be much prayer for the evangelization of the southland and great wisdom be granted the Home Mission Board in future planning

Thus art the glory of their strength. —Psa. 89:17

### 3—FRIDAY

Miss Evelyn Mills, Miss Ruth Goodin, Washington, D. C.; Rev. A. M. Medlock, Baltimore, Md., evangelistic work in military areas

Love ye therefore the strangers. —Deut. 10:19

### 4—SATURDAY

exRev. and Mrs. J. A. Harrington, Miss Pauline White, Bella Horizonte, Rev. and Mrs. J. E. Lingetfelt, Jaguaguara, Brazil, educational-evangelistic work

Thrust in the sickle and reap; for the time has come for thee to reap. —Rev. 14:15

### 5—SUNDAY

Sunbeam Forum Week, August 5-10  
That they may teach their children —Deut. 4:10

### 6—MONDAY

That the Centennial Evangelistic Crusade may be stressed in camps and assemblies, also for the annual meeting of Woman's Missionary Union, Auxiliary to the Mexican Baptist Convention of Texas, Alto Frio, August 8

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

### 7—TUESDAY

Rev. and Mrs. H. R. Littleton, Igodo, Rev. C. W. Knight, Ogbomoso, exMiss Alma Graves, Iwo, Nigeria, educational-evangelistic work

Help us, O Lord our God, for we rest on Thee. —II Chron. 14:11

### 8—WEDNESDAY

Rev. and Mrs. S. P. Mireles, Del Rio, Rev. P. Flores, Carlin Springs, evangelistic work, Miss Amelia Diaz, Miss Esperanza M. Ramirez, educational-evangelistic work among Mexicans, San Antonio, Texas; also Sarah Mireles, Margaret Fund student

The Lord is the true God, He is the living God and an everlasting King. —Jer. 10:10

### 9—THURSDAY

That Woman's Missionary Societies, including Business Woman's Circles, may give special heed to promotional plans during the week August 9-15

Consider how great things the Lord hath done for you. —I Sam. 12:14

### 10—FRIDAY

exRev. and Mrs. H. H. Snuggs, exMiss Mary Alexander, exMiss F. Catharine Bryan, educational-evangelistic work, Shanghai, China; also Harold Snuggs, Margaret Fund student

The eyes of the Lord are over the righteous and His ears are open unto their prayers. —I Pet. 3:12

### 11—SATURDAY

Rev. S. Rogers, Bernice, Rev. J. D. Scott, Many, Rev. H. A. Sylvest, Amite, La., rural-evangelistic work

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

### 12—SUNDAY

Dr. and Mrs. A. V. Napier, Mrs. S. E. Stephens, Mrs. E. F. Tatum, Mrs. S. J. Townsend, emeritus missionaries from China

The fruit of righteousness is sown in peace of them that make peace. —Jas. 3:18

### 13—MONDAY

Rev. H. Caprio, Remedios, Rev. D. Heronandez, Guines, Rev. J. R. Orue, Calabazar, Rev. A. Pinelo, Loma de Candelaria, Cuba, evangelistic work

As for our Redeemer, the Lord of hosts is His name. —Isa. 47:4

### 14—TUESDAY

Rev. and Mrs. T. B. Hawkins, Rosario, Rev. Z. P. Freeman, Tucuman, Argentina, evangelistic work; also Louise Freeman, Margaret Fund student

Stand fast in the Lord. —Phil. 4:1

## Calendar of Prayer for August

### 15—WEDNESDAY

Rev. and Mrs. C. F. Frasier, Conkide, Rev. and Mrs. L. Johnson, Bagchale, evangelistic work among Indians, Rev. and Mrs. I. B. Williams, Tucson, Ariz., evangelistic work among Mexicans  
He which converteth a sinner from the error of his way shall have a soul from death. —Jas 5:20

### 16—THURSDAY

That the Holy Spirit may call many trained young people into foreign mission service this year and may guide the Board in post-war planning  
To preach the Gospel in regions beyond —II Cor. 10:16

### 17—FRIDAY

xxRev. and Mrs. W. H. Bryant, Temuco, xxDr. and Mrs. L. D. Wood, Santiago, Chile, evangelistic work  
For we walk by faith. —II Cor. 5:7

### 18—SATURDAY

Rev. T. P. Farr, Pensacola, Rev. H. M. Litchy, Jacksonville, Rev. C. Walker, Tampa, Fla., city-evangelistic work  
Only take heed to thyself and keep thy soul diligently. —Deut. 4:9

### 19—SUNDAY

Dr. and Mrs. W. W. Adams, Chilo, Mrs. R. L. Logan, Argentina, Miss Bertha Huot, Brazil, emeritus missionaries  
The effect of righteousness: quietness and assurance forever —Isa. 32:17

### 20—MONDAY

xxDr. and Mrs. C. L. Culpepper, xxMiss Martha Franks, educational-evangelistic work, Hwangshen, China; also Mary Culpepper, Margaret Fund student  
Thou hast been a shelter for me and a strong tower from the enemy. —Psa. 61:3

### 21—TUESDAY

Rev. and Mrs. R. M. Averitt, Calvert, Rev. C. Reed, McIntosh, Ala., Rev. and Mrs. J. J. Johnson, Cherokee, N. C., evangelistic work among Indians  
He that loveth his life for My sake shall find it. —Matt. 10:39

### 22—WEDNESDAY

All-China Woman's Missionary Union  
This work was wrought of God. —Neb 6:16

### 23—THURSDAY

Rev. and Mrs. M. Agallard, Orsage, Tex., Rev. and Mrs. E. McGee, Barataria, Rev. E. Savole, Church Point, La., evangelistic work among French  
Press toward the mark for the prize of the high calling of God in Christ Jesus. —Phil 3:14

### 24—FRIDAY

Rev. Wm. Hicks, New Orleans, La., Rev. C. S. McCall, Richmond, Va., Rev. T. E. Hopkins, Washington, D. C., Rev. W. R. Harris, Kansas City, Mo., educational-evangelistic work among their own Negro race  
The very God of peace sanctify you wholly. —I Thess 5:23

### 25—SATURDAY

Rev. and Mrs. J. J. Cowart, Miss Edith West, evangelistic work, Rio de Janeiro, Brazil; also George Bagby Cowart, Margaret Fund student  
They that wait upon the Lord shall inherit the earth. —Psa 37:9

### 26—SUNDAY

Dr. and Mrs. W. C. Newton, Dr. and Mrs. C. W. Pratt, Dr. and Mrs. T. N. Johnson, emeritus missionaries from China  
Thy testimonies also are my delight and my counselors. —Psa 119:24

### 27—MONDAY

Rev. and Mrs. A. Corujado, Matanzas, Rev. and Mrs. E. Pina, Colon, Cuba, evangelistic work; also Daniel and Mirra Corujado, Margaret Fund students  
They shall keep the way of the Lord to do justice and judgment. —Gen. 18:19

### 28—TUESDAY

Woman's Missionary Union of South China  
Happy are these servants which stand continually before Thee and that hear Thy wisdom. —I Kings 10:1

### 29—WEDNESDAY

Rev. and Mrs. P. H. Pierson, Kenedy, Rev. and Mrs. V. Gonzalez, Bryan, Tex., evangelistic work among Mexicans  
Take diligent heed to do the commandment and the law. —John 12:5

### 30—THURSDAY

xxDr. and Mrs. E. L. Hill, xxDr. and Mrs. F. T. Woodward, evangelistic work, Canton, China; also Adell and Elzabeth Woodward, Margaret Fund students  
Harken now unto My voice, I will give thee counsel and God shall be with thee. —Ex 18:10

### 31—FRIDAY

Rev. and Mrs. W. D. Morgan, Almirante, Bocas del Toro, Panama, Rev. I. O. Vitch, Cristobal, Canal Zone, Rev. and Mrs. A. Gutierrez, San Jose, Costa Rica, evangelistic work  
Only fear the Lord and serve Him in truth with all your heart. —I Sam 12:74

1 Attended W.M.U. Training School  
\* Attended Southwestern Training School  
† Attended Baptist Bible Institute  
xx On Furlough

## Bible Study

Dr. W. O. Carver, Kentucky

Acts 2:41-47; 4:31-33

A SOMEWHAT popular book about Christianity has the title "It Began in Galilee". The functioning of the first Christian church began in Jerusalem. That is where Jesus told them to begin. There was fitness in having it begin in the central city of the Hebrew religion and nation, because the church was the continuance of "the congregation of the Israel" of faith and of stewardship of God's grace. Also the fully implemented church as the body of witnessing believers was at Jerusalem. They must begin where they are, in their own community. That is where every church must begin and where it must evermore keep at it. When its witness is extended to Judea-Samaria it does not cease to be responsible for serving in and serving Jerusalem. It must keep the uttermost parts of the earth before it as its parish, as Wesley said, but never at the cost of faithful, fulfilling service in its own community. It is just here that our churches most fail. Thereby they delay all the work and growth of the Kingdom of God. Christians are "the light of the world" and the churches are "the lamp-stands" from which "light shines upon all that are in the house". (See Matt. 5:14-16, Rev. 1:20.)

The study of the churches in Acts and the Epistles will emphasize their community significance and value. This lies in the very nature of things. Yet we show often that we can overlook it.

In the two passages cited in the heading we have two familiar, very similar pictures of the Jerusalem church and of its meaning in its community. The church in the morning had a hundred and twenty members. But what members! The Holy Spirit came upon them and filled each and everyone of them. By night they had three thousand newly baptized additions. No wonder they set up a great school for teaching all these the meaning of what had happened to them and what it was they had joined. They gave themselves over in full strength to the apostles' teaching. They cultivated, deepened and extended their fellowship in Christ and His Spirit. They "applied their strength to the breaking of bread" which was the symbol of their new life in and for Christ and of their oneness in Him. Also they worked steadily at "the prayers" which bound them to God in peace and power.

The impression on the community was tremendous. "Fear came upon every soul". The church created an atmosphere of reverence which affected the entire community. The city knew that God was in their very midst and that His focal center was in the church. "Many wonders and signs were done through the apostles", done by the whole church as a unit society. "All that believed" were so aware of their new relationship and so occupied with their several and combined witness that they remained together and shared their goods for common support as need required. They were everywhere and always a glad-hearted and praiseful group. And the result was "favor with all the people" and a continuous stream of converts coming in.

Inevitably one result of such community service, of such zeal and agitation, was opposition and persecution. Our second passage pictures the church as it reacted when it realized that it was to be bitterly opposed. Its two chief men had been beaten and threatened and enjoined from so much as speaking the name of Jesus. What then? "With one accord they lifted up their voice to God" (4:24).

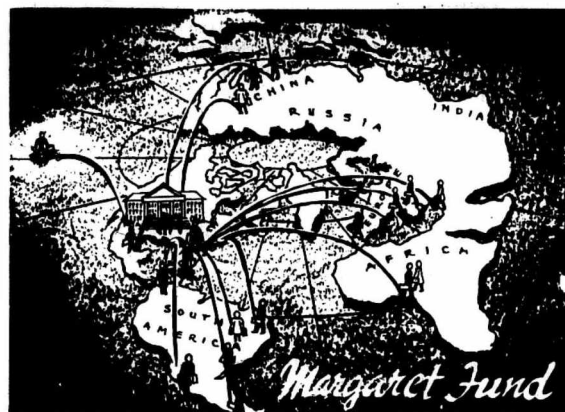
See God's answer. "When they had prayed the place was shaken". "They were all filled with the Holy Spirit" anew, made to know within them and upon them the power of the living Christ. "And they spoke the Word of God with boldness".

Again urged to unity and fellowship and witnessing with "one heart and one mind", they learn that all property is God's and is held by them only in stewardship. Now that it is needed in the cause of the Gospel they pool their possessions for

(Concluded on Page 24)

## 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



participating in the following program should have access at least to the magazine in which her article appears. (See also page 39 of 1945 W.M.U. Year Book and page 13 of this magazine.)

### Circle Program Topic: Fruitage of Our Investments

(Margaret Fund)

**Devotional Theme:** "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need". - *Hebrews 4:16*.

**Let Us Apply Christianity** (See article in July-August issue of *The Commission*.)

**First Line of Defense** (See article in August issue of *Southern Baptist Home Missions*.)

**She Plans to Be a Doctor** (See story in August issue of *Southern Baptist Home Missions*.)

**Almost a Fairy Story** (See article in August issue of *The Window of Y.W.A.*)

**Our Young People** (See page 23 of this magazine.)

**Association-wide Crusades** (See page 4 of this magazine.)

**Current Events** (See pages 28-29 of this magazine.)

## Business Woman's Circles

Miss Mary Christian  
W.M.U. Representative

**T**HE program this month is a discussion of community missions: the beginning of it, the way to carry it on, the purpose of it, the urgency for it now and the future of it. All these phases of community missions are discussed under 5 H's—The Hitherto, The How, The Heart, The Hour, The Henceforth. So why not call this program meeting "H-night"? Have individual programs typed with "H-night—The Hour for Community Missions" at the top.

Use for the devotional period the hymns, Scripture and prayer suggestions in the program outline, page 15. Draw on the individual program a big H and by it put the remainder of the words: Hitherto, How, Heart, Hour, Henceforth. By each of these words put the names of those who will discuss them.

The speaker who discusses *The Hitherto* should especially include the general information in paragraphs 1, 2, 3, 8, 10. In discussing *The How*, the speaker should stress the fact that a committee in the W.M.S. finds the needs through a survey, enlists all the women in meeting the needs through the methods of visiting, holding meetings and distributing supplies to meet needs. In discussing *The Heart* of it, *The Hour* for it and *The Henceforth* of it, the full discussion in the program material should be carefully studied and interestingly presented. (See program material, pages 15-22.)

On the table (if it is a supper-meeting), there might be placed at intervals small mounted pictures of stores, houses, churches, schools, factories, people of various races—all cut from magazines. These should suggest one's community and its needs.

In the center of a blackboard or a posterboard there might be drawn or thumb-tacked a scene representing the community. Again, pictures from magazines might be used. From this scene there should be drawn very lightly fine lines, one directly from the top and two from each side in such proportion that a five-pointed star may be completed from them. At each point of the star place a large H. Within these points on the lightly drawn lines write the words for which the H's stand, as the discussion of each is given. Below the star drawn around the community write: "Community Missions—Following the Star That Leads to Jesus Christ".

o ————— o

### Of Interest to Business Woman's Circles

A new leaflet on "The Federation of Business Woman's Circles" may be secured on request from state W.M.U. headquarters. This leaflet explains the who, what, why and how of a B.W.C. Federation and also gives a suggested constitution for such an organization. Officers of new federations and associational W.M.U. presidents or superintendents, planning to help organize a B.W.C. Federation, will be interested in this leaflet. See page 26 of this magazine as to *B. W. C. Guide*.

Eight new federations of Business Woman's Circles were organized in Alabama in May, with organization meetings held at the following places: Tuscaloosa, Selma, Wetumpka, Sylacauga, Phenix City, Guntersville, Huntsville, Sheffield. Most of these federations were association-wide, with members coming from circles in many towns over the association. The associational W.M.U. president took the initiative in each place in promoting the meetings, local ladies working out detailed plans.

## Program Plans

Prepared by Miss Cathryne Word, Alabama  
W.M.U. Training School, Louisville, Ky.

**Aim for Program:** To lead everyone present to realize her opportunities to work for Christ in her own community—by winning souls, manifesting Christian fellowship and helping the ones in need

**Poster:** On a large white posterboard draw or paste pictures, clipped from magazines, to represent community missions that can be done in your church community. For example you could use a picture of a sick person being cared for, a person in jail or trouble being helped by another, a needy person, unchurched and unsaved people being taught about Jesus, service men receiving attention. Under each of these write what they represent and in the middle of the poster write: "Our Needs—How Meet These?" At the bottom of the poster write: "W.M.S. Place..... Time..... Date....."

**Invitation:** On a postal card or a piece of stationery paste a picture of the Bible which can be taken from a catalog, a picture of a person helping someone or a picture of Christ. Then write on the card: "As ye have done it unto one of the least of these, My brethren, ye have done it unto Me". Near the bottom of the card write: "Come to W.M.S. Place..... Time..... Date.....". Another suggestion is to make the invitation on a card with picture of a bear outlined on it. Inside the bear write: "Bear in mind the needs of your community. W.M.S. Place..... Time..... Date....."

**Program:** On the front of a folded half piece of pastel construction paper put a small picture of Jesus (a gummed seal of the "Head of Christ" can be ordered from your Baptist Bookstore, at 15 cents for fifty; the order number is 601.) Underneath this picture write: "As ye have done it unto one of the least of these, My brethren, ye have done it unto Me". On the inside of the program put this:

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### of COMMUNITY MISSIONS

**Atmosphere:** Place at the front of the room the poster that was used for advertisement. Have people on program sit at the front of the room or around a table.

**Presentation:** Give the parts because it is material that is so important that you want others to know about it. Try to leave your Royal Service at home and just use notes to help you present your part. The program chairman presents the program by leading the women on program in a roundtable discussion. Leader introduces each part by connecting what has just been said to what is to follow and perhaps by asking the next person to tell what she knows about a certain part (the one she has) of community missions. For program material see pages 15-22. Additional suggestions follow:

"The Hitherto of Community Missions"—Write on construction paper. "Beginnings, 1888-1910". These dates represent the beginning of W.M.U. and organized personal service (now called community missions). Later in your part you can present the names of the community missions chairmen by having them written one name under the other on construction paper or posterboard—Leaders: Mrs. H. M. Wharton, Mrs. Peyton Eubank, Mrs. Una Roberts Lawrence, Mrs. P. B. Lowrance, Mrs. Eureka Whiteker, Mrs. Edgar Godbold.

"The How of Community Missions"—Show the group a copy of "Guide for Community Missions" as you talk about it. The Guide is published by Woman's Missionary Union. Then show the group a poster you have made as follows: Print on the top of a piece of construction paper a big "How"; then underneath it print—"Visiting. (Concluded on Page 22)"

## Program Material

Mrs. C. D. Cressman, Tennessee

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

**TOPIC for MONTH:** Facing the Needs in Our Own Community

Hymn—Make Me a Channel of Blessing

Bible Study—Acts 2:41-47; 4:31-33 (See page 11.)

Prayer that we may have the spirit and evangelistic fervor of the first church at Jerusalem

Hymn—Where Cross the Crowded Ways of Life

The Hitherto of Community Missions

The How of Community Missions

The Heart of Community Missions

Hymn—Rescue the Perishing

Prayer that we may realize the evangelistic purpose in all of our community missions

The Hour for Community Missions

The Henceforth of Community Missions

Hymn—Lead On, O King Eternal (See page 27.)

Prayer that God may bless our community missions work and help us to make our communities centers of Christian life

### The HITHERTO of COMMUNITY MISSIONS

**S**INCE we are historically-minded in this Centennial, we will find it interesting to think for awhile on the history of community missions of Woman's Missionary Union. Let us consider how and when this work began, its development through the years etc.

From the very beginning of the organization for missions by Baptist women in the south, some sort of service in the community has had a place in their activities. Many of the early missionary societies started as sewing circles, some of the articles made to be sold and the profits used for foreign missions but others to be used to meet community needs. In the early days the women took a personal interest in the Indians and Negroes near them, ministering to their physical needs, teaching them the Bible and oftentimes winning them to Christ. Miss Heck, writing of a group of Texas women, said: "The work of the women was always the same—prayer-meetings, sewing societies, getting into close touch with new women as they moved into the county and setting them in turn to work among the Mexicans and Indians". This sounds like a very good program of community missions.

After the organization of the W.M.U. in 1888 we are sure that much community missions of the individual type was done by members of the missionary societies. However, "twenty years of the organized life of Woman's Missionary Union went by without definite effort being made to enlist all the societies in a program of missionary service in their own community". According to Miss Heck, "the old near-sightedness of Christian women which kept them from seeing anything but the need of their own neighborhood was being succeeded by a strange farsightedness, which saw at nearest the need in some other community". There was danger that in their interest in far-away mission fields the women would forget the importance of the mission field in which they lived. But in 1908 the term personal service was added to the W.M.U. vocabulary, thus giving a name to the varied activities of the women in serving the needs of their communities.

In 1910 this new department was formally incorporated into the work of the W.M.U. and Mrs. H. M. Wharton of Baltimore was appointed chairman of the committee of the Executive Committee charged with the promotion of this work. For fourteen years Mrs. Wharton gave to the task all the power of her consecrated personality, of her talent for leadership and of her heart full of compassion for



and suffering people. Mrs. W. J. Cox says: "Her leadership gave the work direction, force and status". On her resignation in 1924 Mrs. Peyton A. Eubank of Birmingham became the chairman of the Committee on Personal Service, serving faithfully for five years.

During these years interest in the work grew and personal service chairmen were being appointed in states, associations and societies. So in 1929 a southwide personal service chairman was appointed whose duty was "to correlate and focus the Union in a definite, directed program with the state personal service chairmen as a southwide committee through whom this program would link association and society chairmen". Mrs. Una Roberts Lawrence became the first southwide chairman and during her two years of service wrote the *Personal Service Guide* which was a great help in defining and clarifying personal service activities.

Mrs. Lawrence was followed by Mrs. P. B. Lowrance of Tennessee. Under her wise and consecrated leadership new emphasis was placed upon work with Negroes and on Jewish evangelism with the formation of many "Friends of Israel" bands.

Mrs. Lowrance was followed by Mrs. Eureka Whiteker of Kentucky. Not only by wise planning but also as a gifted writer and speaker, Mrs. Whiteker added much force to this department of the work. On her resignation in the fall of 1941 Miss Mary Christian, field representative of the W.M.U., became personal service chairman.

There was a growing feeling among W.M.U. leaders that, while personal service was a beautiful and fitting name for this department of work, it did not properly correlate it with the other missionary work of the W.M.U. So, at the annual meeting at San Antonio, Texas, in May 1942, the name was changed to community missions. With the new name, members of W.M.U. have come to realize that the missionary program is one and that it is just as important to tell the good news of the love of Jesus in their own communities as it is to send missionaries to tell the story on state, home and foreign fields. With the adoption of the new name the *Personal Service Guide* was revised, Mrs. George E. Davis of South Carolina collaborating with Mrs. Lawrence in the work; the name was of course changed to *Guide for Community Missions*.

Since Miss Christian felt that she could not do justice to this work with her many other duties as W.M.U. representative, early this year Mrs. Edgar Godbold of Louisiana was appointed southwide chairman of community missions. Mrs. Godbold is well prepared both by personal gifts and experience for this service. She has gone to work at her new task in earnest and writes: "I am enjoying the work so much already. Please pray for me".

So has community missions come to hold an important place in W.M.U. activities. Hitherto from a rather indefinite and haphazard method of personal service the Lord has led us to a definite, organized department of community missions, aiming to do for the communities in which we live just what state, home and foreign missions do for near-by and far-away communities. So has Woman's Missionary Union, organized for missionary purposes, learned to "begin in Jerusalem" by realizing that community missions is an important phase of her world-wide mission program.

#### THE HOW OF COMMUNITY MISSIONS

**W**OMAN'S Missionary Union has a very simple and a very sensible organization for community missions. First there is the southwide chairman. Then each state has a community missions chairman; they and the southwide chairman make up the Southwide Community Missions Committee. Each association has a chairman and each church W.M.U. a chairman who plan and direct the work not only of the W.M.S. but of their respective young people's organizations in cooperation with the counselors and the community missions chairmen of the organization. Where there are circles each one has a community missions chairman and these, with the general chairman, form the Community Missions Committee of the society. Now let us give our attention to some of the activities of the local community mission chairman and her committee.

**Face the Needs**—Before effective community missions work can be done, community needs must be faced and before they can be faced they must be found. So, the first duty of the Community Missions Committee is to make a survey of the community to ascertain the needs and opportunities for community missions. There is no community without these needs and opportunities, but of course they differ in the different communities. Some communities have one or more institutions such as schools, hospitals, old people's homes, reform or industrial schools etc., offering opportunities for community missions. Almost all communities have some group especially needing the loving ministrations of Christian people—such as Negroes, foreigners, Jews or the socially, economically or religiously underprivileged. In some communities Good Will Centers offer opportunity for a splendid program of organized community missions. In some communities mission Sunday-schools or Bible classes or Christian Americanization classes or home-maker's clubs are needed. In every community there are lonely people to be visited, the sick and aged to be ministered to, children to be taught in Christian ideals, homes where cottage prayer-meetings can be held and lost people to be won to Christ. These needs whatever they are should be found, faced and recognized as a challenge to the devoted service of members of W.M.U.

There are many aids in helping to find the facts as to the needs of a community. Quoting from the *Guide for Community Missions*: "You will find that public officials, public agencies, county health units, hospital officials, institutional agents, public welfare department heads and case workers, local social welfare and community workers, religious social welfare groups—all these and many others will give you hearty cooperation and the desired information". The alert Community Missions Committee will not be adverse to a house to house canvass if such is necessary to find the community needs.

**Meet the Needs**—After the needs are found and faced then plans must be formulated for meeting those needs. This is where the community missions chairman can function in a definite, organized, year round program of community missions. Assignments should be made—to circles where there are such and in small societies to individuals. Every month every individual in every circle and in every society should have something definite to do in community missions.

In the *Guide for Community Missions* three methods are given. All of these are almost universal and can be used in practically all communities.

First—and without doubt the most important of these universal methods—is visiting. Visitation lies at the foundation of community missions, for "there is hardly an activity of community missions which at some time or another does not call for a visit either in person, over the telephone or by mail". Surely there is no method of community missions so effective and resultful as visitation and it is something that can be done in any community by any community missionary. It doesn't take any special ability or money but only willingness and Christian tact and friendliness to do effective visiting. The visitor can carry comfort to the sad, help to the poor, friendliness to the lonely, strength to the weak, hope to the hopeless, love to the loveless and, best of all, the message of salvation to the lost.

Another method of community missions is the distributing of material gifts to meet human needs. Our love can express itself in a basket of food, a load of coal, a pair of shoes, trays for the sick, layettes for expected babies, flowers for the lonely, Bibles, Testaments and leaflets bearing the Christian message for those who need spiritual guidance. Such tangible expressions of interest often open the way for needed spiritual influences.

In the distribution of gifts it is important that the personal element should be ever present. It isn't enough that a circle prepare a basket and send to a needy family but some of the members should carry it, making a personal contact with the family. It isn't enough that a Royal Ambassador Chapter should buy a Bible for a boy but the members should present it personally and follow their gift with their friendship.

"Not what we give but what we share,  
For the gift without the giver is bare".

Another method of community missions is the holding of meetings. This is a splendid method for directed community missions, for it requires the cooperation of a group. Cottage prayer-meetings, mission Sunday-schools, Christian Americanization classes, mother's clubs, story hours for children, services held in institutions of every type—all of these are activities rich in opportunity for community missions of the highest order.

**Report the Activities**—Some sort of reporting is necessary for the successful operation of any activity. So in our community missions work we have a plan of reporting simple but adequate. No attempt is made to report the individual type of community missions—that which the individual woman does on her own responsibility to meet some need which she herself has discovered. This kind of service is invaluable, but it is something which the woman does not care to report lest she be thought to be seeking praise for her acts of kindness. So our plan is to report only the directed activities. And even in reporting these we do not try to report everything that is done, but we do report the number of women participating. It isn't how many trays or garments or Bibles have been given but how many women have given them. It isn't how many cottage prayer-meetings or mother's clubs or services have been held but how many women have engaged in these forms of service.

The usual plan is for the society's reports to be sent to the associational chairman, telling of activities being carried on and the number of members participating. Then the associational chairman sends a report to her divisional or state chairman according to the plan of the state. Of course the state chairmen send their reports to the south-wide chairman. However, by the time the reports reach the south-wide chairman the number of societies rather than the number of members participating is given. The only result tabulated is the number won to Christ, thus emphasizing the fundamental aim of all community missions.

#### The HEART of COMMUNITY MISSIONS

**T**HE heart of all missions is evangelism. The means of missions may be many but the motive is always the same. Community missions, like all other missions, has at its heart this soul-winning purpose. And because community missions makes each of us a missionary it lays upon every one of us the obligation of personal soul-winning. Such a concept of community missions raises it to the very highest realm of Christian service. Such a concept spiritualizes our community missions work and makes us see in every visit made, in every basket given to the poor, in every leaflet handed to a friend, in every service held in an institution the purpose and hope of a soul won to Christ. The understanding of this lofty aim of community missions will obliterate all carelessness and haphazard methods in conducting the work and will lead us to be earnest, prayerful and faithful in this most important service.

It should be the ambition of every member of W.M.U. to be a soul-winner. We should study books on soul-winning. We should be alert for soul-winning opportunities. We should have a prayer list of the unsaved. We should let the Holy Spirit guide and be wise in our dealings with lost people. We should be willing to be all things to all people, that we might win some. Matthew Henry said, "I would think it greater happiness to win one soul to Christ than to gain mountains of gold and silver to myself". What we need is such a consuming desire for the salvation of the lost.

"Oh, for a passionate passion for souls!  
Oh, for a pity that yearns!  
Oh, for a love that loves unto death!  
Oh, for a fire that burns!

"Oh, for prevailing power in prayer  
That pours itself out for the lost:  
Victorious prayer in the Savior's name!  
Oh, for a Pentecost!"

Evangelism involves much more than just talking to lost souls about the way of salvation. Oftentimes by friendliness, sympathy and material expressions of love the way must be prepared for definite efforts in soul-winning. So do we in our community missions use visitation, distribution and meetings as means of preparing the way for the evangelistic message. After a woman or a group of women have gone into a home, ministering to its needs in time of trouble, hearts are open to hear and heed the Gospel story. Not only in that one home thus helped but others around seeing this demonstration of love are led to say: "That is the kind of Christianity in which I believe. That's the kind of a Christ I want". And thus their hearts are turned to the Savior whose followers go about doing good.

So, we see that every method and every form of community missions rightly used and motivated becomes a means of soul-winning. The trouble is that all too often we lose sight of this fundamental aim of community missions. We carry flowers to the sick but do not linger to pray. We carry the basket of food to a home but fail to give them the bread of life. We send our old clothes to a poor family but fail to follow them with our interest in the spiritual welfare of those who wear them. We make our hospital visits because that is the assignment for the month but fail to minister to the spiritual needs of the patients. Such is pleasant pastime or an empty routine and not community missions.

Another means of soul-winning is the consistent character of Christian people and here is where community missions and moral standards of W.M.U. meet. As members of W.M.U. live up to these moral standards in their daily conduct and in their contacts with others they are being good community missionaries and are preparing the way for definite efforts in soul-winning. By our manner of speech, dress and conduct, by keeping Sunday as a Christian should, by a life of total abstinence from tobacco and strong drink, by the right attitudes toward those of other races, by standing firmly for justice and law-enforcement we exert an influence in the community which makes our efforts in personal soul-winning effective. Most people feel as did Edgar Guest when he wrote:

"I'd rather see a sermon  
Than to hear one any day;  
I'd rather one would walk with me  
Than merely tell the way.  
The best of all the preachers  
Are the men who live their creeds,  
For to see good put in action  
Is what everybody needs".

Moreover we must remember that after a soul is won to Christ the work with that life is not finished. Converts must be built up and strengthened in their Christian character. So, anything we do to help others to live a clean, useful Christian life has a part in our community missions program. Again our methods of visiting, distributing and holding meetings may be used. And again our moral standards come in as an aid. By standing for total abstinence, prohibition, the making and enforcing of righteous laws we help to make our community life clean, thus aiding rather than hindering the development of strong Christian character in the lives of our fellow-citizens.

The story is told that after the great Iriquois Theatre fire in Chicago a young girl on a streetcar was weeping bitterly. When asked the cause of her grief she said: "Oh, I was in that fire!" Surprised the questioner exclaimed: "Why do you weep for that? You should be rejoicing because you were not burned to death". "Oh", moaned the girl, "I didn't help anybody. I saved myself but I didn't save anybody else". Too many of us are like that girl. We are saved ourselves but we are doing nothing to save anybody else or to help others to live the abundant life. Let us be good community missionaries—thinking of those around us and doing something to help them.

### The HOUR for COMMUNITY MISSIONS

**T**HE clock of opportunity is striking the hour for special effort in community missions. This is the time when every missionary hearted woman should resolve to be a consecrated community missionary. This is the time when every missionary organization should face the needs of its community and resolve to meet those needs with a well directed program of community missions. This is the hour for evangelism—"beginning in Jerusalem".

The Centennial, with its special effort in evangelism, calls southern Baptist women to renewed faithfulness in personal soul-winning. If a million lost souls are won to Christ in 1945 members of Woman's Missionary Union must do their part. When we look at our past record the goal of one million seems high, for never have we won to Christ in one year even half that many. But when we consider the lost multitudes about us a goal of a million in a year seems very small. We are told that there are twenty-five million lost people in the southland; so our goal strives to win only one in twenty-five. If we win the million there will still be twenty-four million lost ones.

We need to remember that these lost ones are in our communities. Every one of us knows some of them. Every one of us has influence with some of them. Community missions means giving the Gospel to those whom we know, to those under our influence, to those for whom we are responsible. This is the hour for us to pray:

"Lead me to some soul today;  
Oh, teach me Lord just what to say;  
Friends of mine are lost in sin  
And cannot find their way.

"Few there are who seem to care,  
And few there are who pray,  
Melt my heart and fill my life;  
Give me one soul today".

The conditions of the world make this an hour for community missions. Each little community is a part of the great world community, and all the problems and conflicts of the world affect each little community. Racial problems, labor problems, economic problems, social problems—any of these problems which are thought of in terms of the whole world may be problems in any American community. And anything which is done to solve such problems in any American community will help to solve them for a whole world. How broad then is the scope, how far-reaching may be the influence of community missions! Surely never again can we dole out old clothes to the poor or walk self-righteously through hospital halls with a few out-of-date magazines under our arms and call it community missions. Such an hour as this—"with a world scarred by hate and racial antagonism, by idioms and ideals, the opponents of love and service—needs a practical demonstration of faith in the power of good to overcome evil, of love to overcome hate". Such an hour as this calls for community missions which is Christlike. "The golden thread of service gleams in its most beautiful pattern against the darkest background; so does every vexing problem challenge Christian women to this ministry to weary, suffering, soul-sick humanity".

### The HENCEFORTH of COMMUNITY MISSIONS

**T**HE *hitherto* of community missions is but the preparation for a greater *henceforth* in this important phase of W.M.U. activity. We have perhaps not exalted this service in the past as we should. The new name, community missions, helps us to give it a new emphasis in our thinking. We are beginning to realize that only those who begin at Jerusalem can with any Christian force go into the world to share the Gospel. Only those who are community missionaries can claim to be missionary at all. This lofty ideal of community missions will lead to greater service in the future than we have known hitherto. The Centennial, with its evangelistic

spirit, is calling us to a demonstration of the sincerity of our fundamental purpose in community missions. This year, dedicated to soul-winning, will prepare us for a greater *henceforth*. We asked our new chairman of community missions, Mrs. Godbold, for a message and this is what she gave us.

"Once there came down from Heaven a Man, of whom it was said, 'He went about doing good'. He preached the Gospel, healed the broken-hearted, gave sight to the blind and set at liberty those who had been bruised. Standing alone at the beginning of His ministry, at the end of three years by His divine power He had won so many followers that the spread of the Gospel around the world was begun. There were always women who helped. We see Mary, the mother of John Mark, opening her home for a prayer-meeting; Lydia, the business woman, housing the disciples; the daughters of Philip, prophesying; and on until the Apostle Paul with death approaching wrote, 'Help those women which labored with me in the Gospel'. Today we will open our homes and use our talents, seeking with compassionate hearts the lost until two of us win one and go on until these very numbers are reversed. May we follow in His train!"

We feel that this message has in it the spirit that will lead us to a more fruitful future in community missions. Following in the footsteps of Him who went about doing good we will go henceforth to give His Gospel to the whole world—not forgetting to begin in our own communities.

### QUESTIONS for REVIEW and DISCUSSION

1. Tell something of the *hitherto* of community missions.
2. Why was the name changed from personal service to community missions?
3. Who is our southwide community missions chairman?
4. Discuss our organization for community missions.
5. Discuss the importance of knowing community needs.
6. Tell of the importance of visitation.
7. How may the distribution of material gifts prepare the way for soul-winning?
8. Mention some institutions where meetings may be held with profit.
9. Discuss plan of reporting community missions.
10. Discuss the importance of evangelism in community missions.
11. Why is this a time for special effort in community missions?
12. What should be our ideals for the *henceforth* of community missions?



## REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting help may be found in this listed material and in leaflets as suggested below.

The Window of Y.W.A.	—World Comrades
Southern Baptist Home Missions	—The Commission
State Denominational Papers	
Guide for Community Missions	Lawrence and Davis
Following in His Train	Ethlene Boone Cox
Helping Others to Become Christians	Roland Q. Leavell
In Royal Service	Fannie E. S. Heck

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

Family Worship	3c
From Main Center	2c
From Mother's Club to W.M.S.	3c
God Cares for We!	2c
"I'll Go Where You Want Me to Go"	3c
Meditations of a Lonely Country Road	3c
Racial Revelations	3c
To Bible and Tract Distributors	2c
The Pearl Divers	2c
You Did Not Forget	2c
"Inasmuch" (Playlet: Reader, Quartet, 8 Others; Time about 30 Minutes)	10c

Send order, with remittance please, to  
**W.M.U. LITERATURE DEPT.**  
 1111 Comer Bldg., Birmingham 3, Ala.

## Program Plans (Concluded from Page 14)

**Gifts and Meetings.** Let the people look at this while you are talking about the ways of community missions.

**"The Heart of Community Missions"**—Use a heart cut from red construction paper with evangelism written across it in big letters in white ink or black crayon.

**"The Hour for Community Missions"**—While talking hold in your hand a clock.

**"The Hencelorth of Community Missions"**—Hold in front of you a poster with these words printed on it: "And ye shall be My witnesses in Jerusalem" (substitute your town's name). The Scripture is Acts 1:8b.

**After the Meeting:** Immediately after W.M.S. is over have the whole group do some type of community missions, such as: visit the jail and put on a program, make tray-cards for the hospital or any other thing that needs help in your community. Have the community missions chairman plan this prior to the meeting.

## Our Young People

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

### "They Go Together"—Youth and Recreation

**A**N ambitious student whom I knew attempted after two months of research to tell in a 200-page thesis all about Shakespeare's influence on the literature of every presumably civilized country. Profiting from her sad experience, I admit the impossibility of covering the subject of this article. But, because there are always young people and because they will always seek and find recreation of one sort or another, the topic is timely.

First, to list a few of the "truths we hold to be self-evident": 1—Recreation is a normal, necessary part of each person's life. 2—Like anything else, recreation can either be positively Christian, dangerously neutral or definitely harmful. 3—The right recreation helps build character and attacks delinquency and other problems in a positive way. 4—Present-day young people have more leisure than had their parents. 5—Juvenile delinquency is a major national problem. 6—Recreation is not as home-centered as formerly. 7—There is far more commercialized amusement than in the so-called "good old days". 8—Non-Christian people and institutions cannot reasonably be expected to provide Christian recreation for anyone. 9—Deploping the evils of unwholesome amusements is a poor substitute for thought and action which give good recreation. 10—A Christian church should be concerned with every area of the life of its members. 11—Christian church members are responsible for providing for their young people the right kinds of recreation.

For those who are interested, there are many books (notably, *Handy and The Fun Encyclopaedia*) available on this problem. Your Baptist Bookstore catalog lists numbers of such books. Any librarian will know of others. Magazine articles in abundance deal with the subject. But, for the churches, the major necessity is to see that there is this need. When pastor, W.M.S. president, some other key-adults and some of the young people themselves admit that if the right recreation is not available the wrong will be substituted and if they are willing to do something about it, then theory gives way to practice. Without people who love boys and girls and are willing to give them understanding and careful guidance in their spare-time activities, we will be none the better, though we read a hundred books on the scientific approach to youth problems.

I knew a Sunday-school superintendent and his wife in one very small Louisiana community who were shining examples of such practical Christianity. After the mid-week prayer services and on many other nights they gathered a group of high school boys and girls and other young people and took them hiking. Always the 2- or 3-mile hike was enlivened with singing and stories and ended with a stop for ice cream or, more frequently, with a visit at the superintendent's own home for light refreshments.

Rarely do young people go right home and to bed after church services. Most of them seek some sort of recreation somewhere. The fellowship hour after the evening service with some sympathetic adults to supervise the fun while at the same time participating in it is the answer many churches are making to this need for "something to do". Often such recreation could and therefore should be provided on weekday evenings also. Some teen-age girls frankly told a missionary in one of our cities that they visited a gambling-place weekly simply because it was the only near-by amusement place open, and they added: "We'd come to the Mission, if it was open". So, though the schedule was crowded already, the workers opened the Mission to those girls for the one night each week when it had been closed. They came, playing, singing and studying together, and quit the gambling-house entirely. Given the same love for young people and willingness to work, the average church can do what these missionaries did—and the responsibility is the same. A pretty, 20-year-old bride in

one small Louisiana community heard the older church members criticizing girls who hung around street-corners late each evening. She knew that Y.W.A. was a church mid-week organization for girls, and she got a Manual of Y.W.A. and learned more. Then she organized a Y.W.A., enlisting those girls with her friendliness and with the cordial invitation to her home for social activities and all the work of a live Y.W.A. It worked there and will work elsewhere.

The popularity of Christian camps, encampments, houseparties and other such general gatherings is proof that Christian recreation appeals to Christian young people. Many of the features of such gatherings—camp-fire services, talent hours, tournaments of all kinds, singing sessions where each one mentions a favorite hymn and all join in—can be used in any church recreational program, *if people are willing to try them.*

Surely, reading Zechariah's tender and glowing description of the transformed Jerusalem—"And the streets of the city shall be full of boys and girls playing in the streets thereof"—Christians will not feel it inconsistent with the eternal purposes of our churches to give consideration to the providing of happy, wholesome recreation for young people. Would it not add greatly to the fostering done by your W.M.S. if it carried out an adequate recreation program for our own young people?—Miss Virginia Wingo, Louisiana W.M.U. Young People's Secretary

## Bible Study (Concluded from Page 11)

support while "with great power the apostles gave their witness of the resurrection; and great grace was upon them all". The whole community knew that God was working in their midst.

Can that happen in any community today? Do we wish it to happen? In the measure in which any group today gives itself over to making God active in the grace of Christ, as the Jerusalem believers did, essentially the same effects are seen in any community.

## Book Review and Study Suggestions

(Concluded from Page 6)

**Session 5—Chapter Seven**—Seek to crystalize in the class the growing impulse to fellowship with and to show human consideration for those Indians with whom they have contacts as well as to further in every way possible, as Christian citizens, the objectives set out in the foreword. Interspersed with brief explanatory comment lead the class to read the fine print on pages 142-144, the paragraph beginning on page 146, the ones at the top of page 147 and at the bottom of page 148 and the last paragraph on page 150. Let the class discuss the implications of these quotations. Speak of the Christian goal for the new day and some steps necessary for its accomplishment. In connection with the section on page 156 note that, because Baptists base their church doctrines on the New Testament, Indians have no difficulty seeing their position. Ask seven persons to present the items under "Province of the Christian Missionary". Close with the section on page 162 and a discussion by the class of the question: "What shall I do for my Indian brothers and sisters?"

*Any book reviewed or otherwise recommended in this magazine may be purchased from your State Baptist Bookstore.*

## Training School

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

### Summer Activities of Students

**T**RAINING School students are having rich opportunities for service and practical development as they try themselves out in many sections of our southland during the summer. Our prayers are with them.

According to the information furnished our office the following students are with the *Home Mission Board*: Dorothy Allen is with the Good Will Center at Key West, Florida; Betty Ann Davis is working in Texas among Mexicans; Jean Dunaway is in the office of the Board in Atlanta; Eunice Hayes is working with Negroes under the City Mission program in Louisville, Kentucky; Nina Belle Holaday is working with French people in Louisiana; Lucy Hoskins is assigned to Indian work in New Mexico; Frances Roberts is in San Antonio assisting in Mexican work; Pearl Sledge is engaged in Vacation Bible School work in Texas among the Mexican people. She writes: "The work is very interesting. The Mexicans are responsive and very appreciative. We had six conversions last week". Louise Tadlock is doing Vacation Bible School work in New Mexico; Margie Whisner is working with Indians in New Mexico; Margaret McKinney, Martha Morrison and Lillian Williams signed for work with the Home Board, but their assignments had not come before they left school.

Another large group is doing some sort of *W.M.U. work* in several states: Edith Arrington and Edna Klarer are engaged in field work among the rural churches in Florida; Dorothy DeVault is the field worker in her association in Tennessee; in South Carolina Pitts Hughes is working among Y.W.A.'s and G.A.'s and Mary Willis is the Bible teacher for the G.A. Camps; in Kentucky Elaine Neeley is assisting with G.A. and Y.W.A. Camps and Evelyn Wingo is doing general W.M.U. field work; Dorothy Shaw is doing associational field work in North Carolina and Olivia Stephenson is doing similar work in Virginia; Nell Taylor and Zelma Van Osdol are assisting in young people's camps in Mississippi; Mary Ellen Yancey is doing general field work in Alabama.

The following girls are doing *Vacation Bible School work*: Marjorie Ailstock, Ann Byrd Atkins, Lucile Riner and Edith Vaughn in Virginia; Jean Clark, Roberta Claxon and Opal Osborne in Kentucky; Mildred Crabtree and Martha Dawson in Alabama; Elizabeth Dupuis in South Carolina; Roberta Kells in Maryland; Emma Lee Simpson in Tennessee. In North Carolina Esther Adams, Evelyn Garrison and Olene Sinclair are engaged in *Sunday-school field work* and *Vacation Bible Schools with the Cherokee and Pembroke Indians* while Dora Page Scarlett is doing *Training Union field work*.

*Local church work* is being done by the following girls: Margaret Adams in Chattanooga, Tennessee; Doris E. Davis in her father's church in Darlington, South Carolina; Carolyn Moseley in her home church in Greenville, South Carolina; Kathleen Vestal in the Beechmont Baptist Church in Louisville, Kentucky; Cathryne Word in her home church in Shawmut, Alabama.

Caralie Nelson, Sue Barker and Ruth Garcia have charge of the religious activities, recreation and music at Camp Junaluska for girls in North Carolina. Mary Richards is working at Ormsby Village, Kentucky, the county institution for delinquent and dependent children. Marilyn Sanders is working in the Baptist Bookstore in Louisville. Dorothy Sears is assisting in the Training School office. Martha Tanner is with a student-team doing religious work in Boston, Massachusetts.



The Guide for Business Woman's Circles published by Woman's Missionary Union, S.B.C., is now available from the W.M.U. Literature Department, 1111 Comer Building, Birmingham 3, Alabama—price 25 cents. The use of this Guide along with the W.M.U. Year Book would be excellent for the next mission study class in a Business Woman's Circle or a B.W.C. Federation. Every B.W.C. member should have a copy and certainly all circle and federation chairmen and officers cannot afford to be without it.

#### State Executive (Corresponding) Secretaries: State W.M.U. Headquarters

Mrs. R. S. Marshall	127 South Court Street, Montgomery 2, Ala.
Mrs. G. D. Crow	Box 1244, Tucson, Ariz.
Mrs. C. H. Ray	209 Radio Center, Little Rock, Ark.
Mrs. W. C. Howell	243 Holland Building, Fresno 1, Calif.
Mrs. Carleton M. Long	4441 Yuma St., N.W., Washington 16, D. C.
Miss Josephine Jones	207 Rogers Building, Jacksonville 2, Fla.
Miss Janice Singleton	Baptist Building, 291 Peachtree Street, N.E., Atlanta 3, Ga.
Mrs. John Hatbaway	211 1/2 South Illinois Avenue, Carbondale, Ill.
Miss Mary Winborne	127 East Broadway, Louisville 2, Ky.
Miss Hannah E. Reynolds	Box 12, Shreveport 80, La.
Mrs. Samuel R. Barnes	307 Professional Building, Baltimore 1, Md.
Miss Edwina Robinson	Box 530, Jackson 105, Miss.
Mrs. C. M. Truex	1023 Grand Avenue, Kansas City 6, Mo.
Miss Eva Inlow	Box 485, Albuquerque, N. M.
Mrs. J. S. Farmer (Acting)	214 Recorder Building, Raleigh, N. C.
Mrs. Berta K. Spooner	223 1/2 West First Street, Oklahoma City 2, Okla.
Miss Vonnie Lance	1301 Hampton Street, Columbia 29, S. C.
Miss Mary Northington	149 Sixth Avenue, North, Nashville 3, Tenn.
	302 Baptist Building, Dallas 1, Texas
Miss Blanche Sydnor White	1 West Franklin Street, Richmond 20, Va.
W.M.U. Headquarters	1111 Comer Bldg., Birmingham 3, Ala.

## "Give Attention to Reading"

(Concluded from Page 7)

**Mexico Speaks** (G. Rosa, Day, \$3) is an attractive close-up picture and story portrayal of life in Mexico where ancient cultures and modern interests form an interesting counterpoint.

In **I Lived with Latin Americans** (Strohm, Wilcox, \$2.50) we are introduced in a realistic and sympathetic manner to the people who live in twenty American republics, what they eat, how they dress, what they do for a living and things of personal interest to all of us. It is a delightful book.

**Within the Circle** (Stefansson, Scribner, \$2.50) is a graphic book, picturing the nature and development of the people who live north of the Arctic Circle and the new significance aviation has brought to them.

Each **Missionary Round Table** will search for unique ways to present discussion or the form of the meetings. An interesting project for the members of this group might be to develop a pageant or play to be presented before the whole W.M.U. After all, **reading is not enough**. What you read should lead to constructive action. Truly the test of a book is how it changes your mind and what it makes you do. Again let us read John 3:16.

## Lead On, O King Eternal

Ernest W. Schurtleff, Lancashire, 7s. 6s. D. Henry Smart

## Editorial (Concluded from Page 3)

in W.M.U. organizations. Woman's Missionary Union has set high ideals as to organizations and membership during the Centennial. Each state Union, each district and each associational W.M.U. has in turn doubtless set for itself a worthy goal in these organizational and membership undertakings. Now that more than half of the Centennial has passed, please check to see if your respective goals have been met proportionately. Have you helped in organizing a society or in enlisting a woman that can thus have the honor of dating their missionary zeal with the S.B.C. Centennial? Have you helped a young person to covenant during this Centennial to be a missionary in the new century of southern Baptists?

In proportion as you answer "Yes" to any or all of the foregoing questions, you will have the joyful satisfaction of seeing Colossians 1:5-6 more completely fulfilled in your day. Read and reflect upon its appeal to your heart and mind and energies: "The word of the truth of the Gospel which is come unto you even as it is also in all the world bearing fruit and increasing"—Kathleen Mallory, W.M.U. Executive Secretary

## Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

In the light of the W.M.U. program topic for the month, "Facing the Needs in Our Own Community", an article in the June issue of *The Presbyterian Survey* is thought-arresting. Under the title "What have I to share?" the author calls attention to Christ's instruction to the Gadarene demoniac to go home and tell "what great things" the Lord had done for him and then called attention to the "great things" God has done for us—for Christians today—things which the demoniac did not have to share. "First of all", says the author, "we have the Word of God, both the Old and New Testaments, the sword of the Spirit . . . the final authority for life. In the second place we have an all-sufficient, living Savior who offers not only His redemptive blood but also His resurrection power which we can share with others. Finally, we can share with others our own experience of a new life in Christ". This is something the Gadarene had to share, an experience but not in full measure as those who have been changed by the redemptive power of Christ and led by the Holy Spirit.

The *Methodist Woman* of June carried an article in which were listed several suggestions designed to help the members of the Methodist "Woman's Societies of Christian Service" so to cultivate their spiritual lives that they may be truly effective in seeking to share the "great things" with their neighbors. They are: *Quiet Time* each day for the individual; *Family Worship* in the home; *Prayer Groups* in the society for definite prayer, Bible study and spiritual conversation, remembering the needs in the local church and community; *Plans for Evangelism* on the part of society members in cooperation with the pastor; *Fellowship of Intercession* on the part of active members and others who for some reason cannot attend the services of the church; *Ministry of Suffering* which offers large opportunities; "Day-a-part" Meetings in which the society spends a day together in prayer and meditation; *District and Conference Retreats* when women go apart for several days, living together for the purpose of having their strength renewed; *Spiritual Book-shelf* which should be provided or sponsored by the spiritual life secretary and her committee (community missions committee in W.M.U. terminology); *Program Committee* to plan the worship services so that they will be worshipful and helpful; *Study and Action Committee*; "Quiet Day" of Week of Prayer and Self-denial.

We wonder whether or not all our community missions committees are aware of the fact that the entire Bible has now been made available on 169 records for the use of the blind and if they know of any blind in their communities to whom these records might bring joy and comfort. We are indebted to the Library of Congress, the American Bible Society and the New York Bible Society for bearing the initial cost.

There will be another Bible reading period this year fostered by the American Bible Society. As last year the period will extend from Thanksgiving to Christmas. "Marching Orders for a New Day" will be the general theme for the period; service men are being asked to nominate the passages to be read.

The following testimony from the Commanders-in-Chief of the Royal Navy, Army and Royal Air Force of Great Britain was recently published in *World Dominion*. "We commend the Gospel of Christ, our Savior, for it alone can effectively mold

character, control conduct and solve the problems of men and nations. Faith in Christ the Lord and loyal obedience to His will, as revealed in the Bible, ensure peace of mind and bring satisfaction in service to God and man".

The following quoted from the *Christian Herald* is startling and thought-provoking: "There is no sight more inspiring in this life than that of a fine woman: there is no sight more disgusting than a woman drunk . . . The F.B.I. tells us that the number of women arrested on charges of drunkenness in the United States for the first six months of 1944 was more than five times the total for the corresponding period in 1932. The number of women arrested for drunken driving in 1942 increased by 226 per cent over 1932 . . . We wonder how many of the women are mothers".

We are told that when John Wesley was in Oxford University he was astonished at the drinking that prevailed and, in perplexity, wrote home to his mother for advice and counsel. She answered in a sentence never to be forgotten. "My dear Son: Remember that anything which increases the authority of the body over the mind is an evil thing".

There are few missionary minded folk who have not heard of the great Albert Schweitzer, medical missionary to equatorial Africa. We have just learned that despite the fact that his home lay in the path of the allied armies around Strasbourg it was undisturbed and that recently when the British Broadcasting Company broadcast a program of talks and music in honor of his seventieth birthday he and the staff and patients of his hospital in Africa "listened in" and heard the program. Dr. Schweitzer wrote a friend that the broadcasting company had wired him concerning the program. The fact that ninety missionaries of the Free Churches of Sweden were recently aboard one ship bound for Africa and Asia is evidence that notwithstanding the fact that, though war has been waging all about them, these churches have not failed to remember their obligation to Almighty God and their responsibility for advancing His Kingdom.

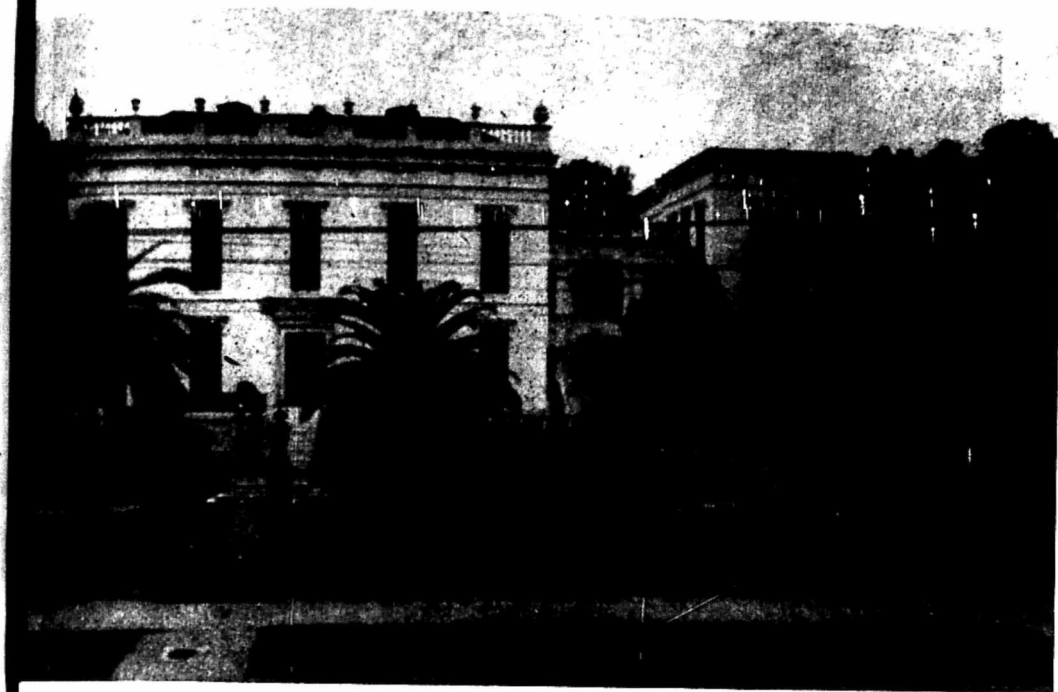
The native Christians on one of the Pacific islands near New Guinea, though their own church building had been destroyed by Japanese bombs, raised \$500 to help England rebuild her bombed churches because of their great gratitude in having had the Gospel preached to them.

There are thirteen million Negroes in the United States of whom eleven or twelve million are in Southern Baptist Convention territory. Some four million are Baptists. There are according to Catholic statistics 300,000 Negro Catholics, 326 churches, 263 Catholic schools, 50,000 enrolled in these schools, 468 priests and 1600 sisters engaged in Negro mission work. Though their work among Negroes is comparatively small we are told that the Catholics have a strong aggressive missionary program.—*Watchman Examiner*

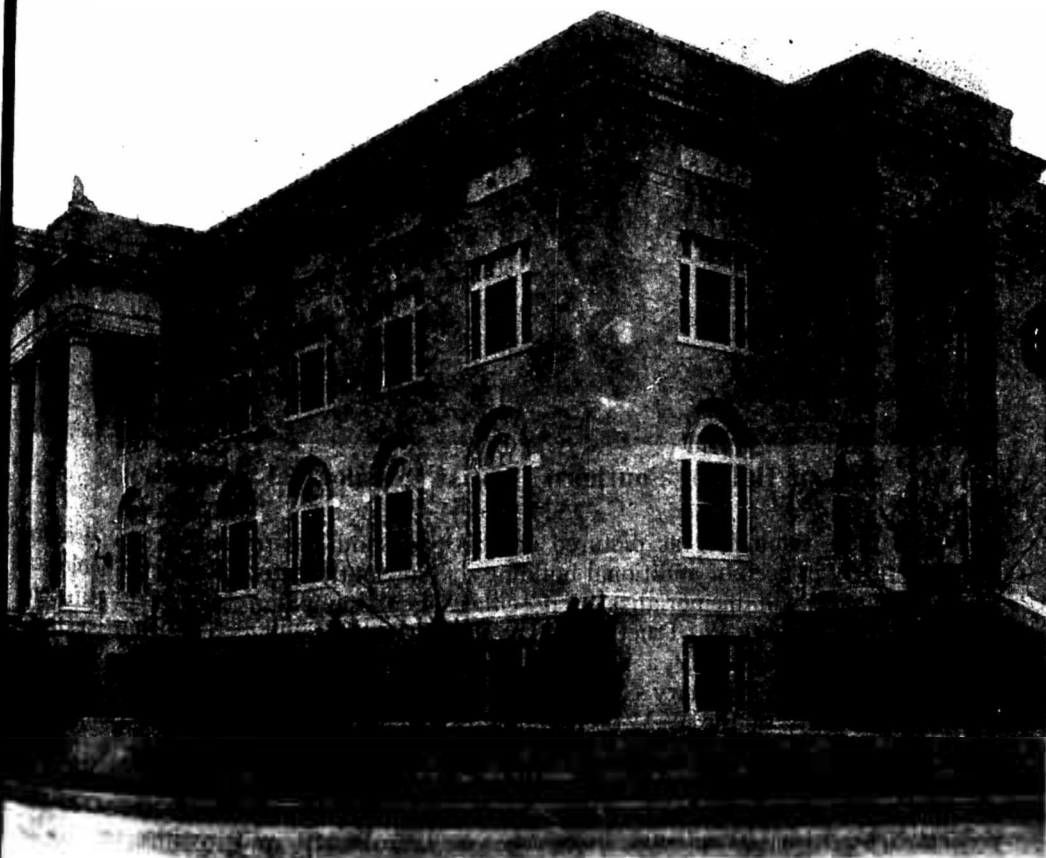
It is reported that there are at present one hundred thousand Jews who are members of Christian churches in Canada and the United States. In addition to this it is reported that there are 145 ministers of Jewish background who are serving evangelical churches.

**WOMAN'S MISSIONARY UNION, AUXILIARY to the SOUTHERN BAPTIST CONVENTION**  
**FIRST QUARTERLY REPORT—January 1 to April 1, 1945**  
 COMPILED by W. M. U. TREASURER

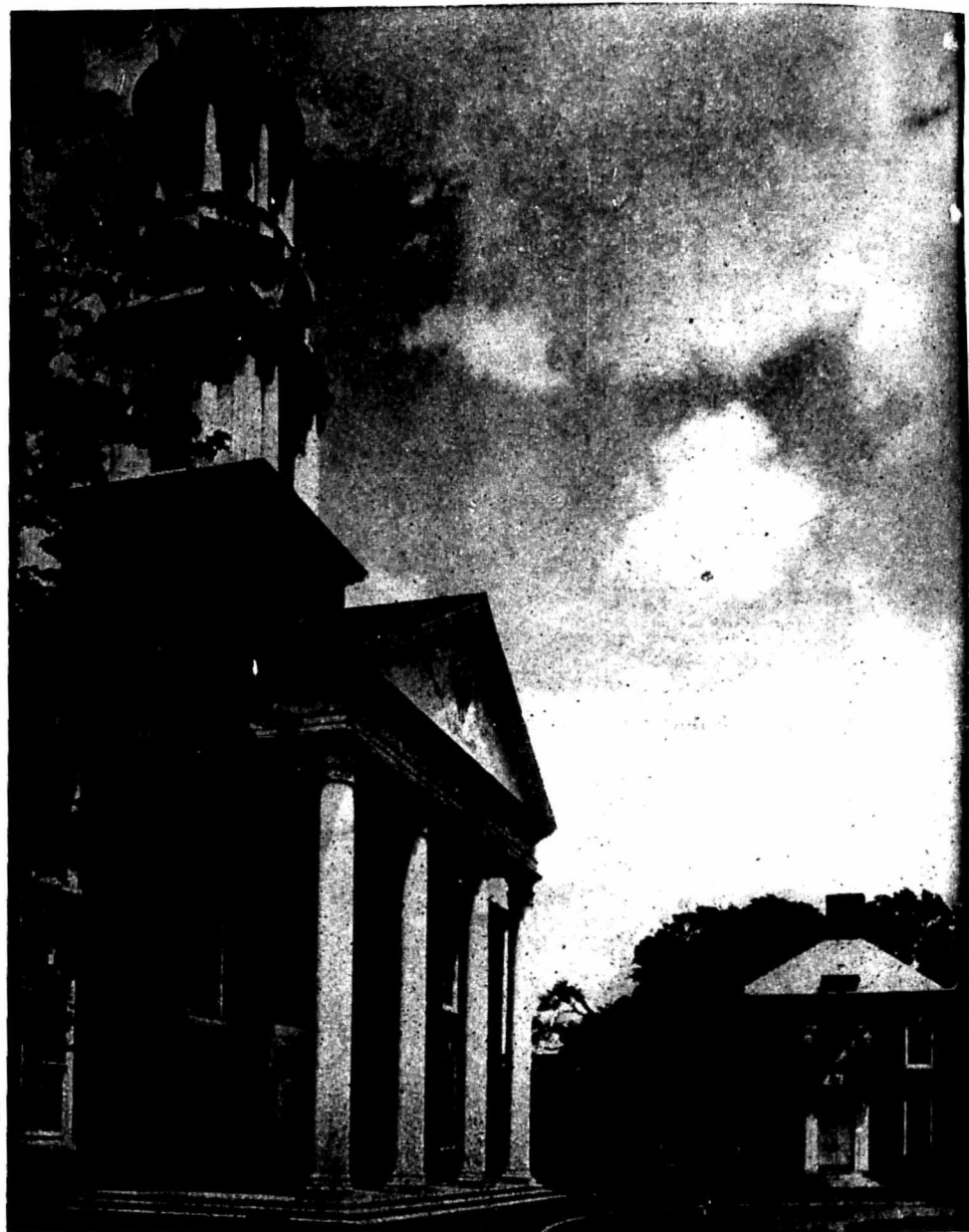
STATES	Reported by State Treasurers as Having Been Contributed by W M U Members					Received by W.M.U. Treasurer			TOTAL	Cooperative Program
	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	W.M.U. Training School		Special Gifts		
						State App't Training School	Scholar- ship Fund			
Alabama.....	\$ 13,420.48	\$ 18,874.58	\$ 1,126.40	\$ 1,781.50	\$ 26,749.46	\$ 300.00	\$.....	\$ 50.45	\$ 62,302.87	\$ 32,893.17
Arizona.....						25.00	16.75	12.50	54.25	
Arkansas.....	11,607.66	7,044.69	1,434.17	1,080.71	20,580.36	264.16		25.87	42,037.62	18,862.36
California.....	72.00	781.80	1.00		61.98	16.00		4.00	936.78	878.94
Dist. of Col.....	2,101.00	137.76		35.00	422.75	135.00			2,831.51	
Florida.....	28,979.05	10,104.58	1,212.49	1,947.26	24,981.32	125.06	200.00	144.37	67,604.13	32,740.37
Georgia.....	9,791.29	26,063.31			73,236.80	996.25	200.00		110,287.65	61,897.85
Illinois.....	8,189.95	5,851.96	1,240.46	2,582.67	16,494.41	261.16		35.33	34,655.94	11,361.14
Kentucky.....	27,814.62	24,217.72	2,755.75	3,799.14	33,443.48			177.67	92,208.38	57,975.13
Louisiana.....	22,884.08	18,573.02	1,187.10	2,583.17					45,228.27	36,910.43
Maryland.....	2,019.44	4,001.14	251.71	503.42	3,748.13	175.00			10,698.89	
Mississippi.....	40,129.93	12,832.56	1,454.95	3,684.94	67,566.76	350.00	300.00		126,519.14	15,304.46
Missouri.....	27,464.31	12,853.09	1,672.24	2,280.32	11,932.01	390.00	400.00	259.09	57,251.56	
New Mexico.....	4,661.43	3,874.80	1,063.11	1,070.23	4,202.78	75.00			14,947.35	7,135.50
North Carolina.....	27,728.02	47,366.00	3,871.00	6,118.69	55,830.37				140,914.08	83,247.50
Oklahoma.....	25,121.12	6,687.61	178.98	1,218.00	35,239.28		300.00		68,744.99	8,000.00
South Carolina.....	10,807.71	14,834.76	2,022.35	2,738.62	27,683.74	750.00		37.00	58,874.18	43,491.45
Tennessee.....	20,327.24	36,107.12	3,656.43	5,001.05	43,514.19	1,500.00		47.50	110,153.53	70,769.69
Texas.....	33,989.15	90,856.64	5,583.47	5,072.00	124,775.34			51.66	260,328.26	98,062.24
Virginia.....	34,259.21	47,903.50	4,906.06	7,769.73	50,374.49				145,212.99	94,955.91
TOTAL.....	\$351,568.19	\$388,967.54	\$ 33,617.67	\$ 49,266.45	\$620,837.70	\$5,362.63	\$ 1,416.75	\$ 845.44	\$1,451,882.37	\$674,486.14



Administration Building of Baptist Bible Institute, New Orleans, La.



George E. Cowden Music Hall of Southwestern Baptist Theological Seminary  
Fort Worth, Texas



**Norton Hall of Southern Baptist Theological Seminary**  
Louisville, Ky.

**T**HE three seminaries as pictured on this page and the preceding one are desperately in need of additional buildings. The Southwestern Baptist Theological Seminary will memorialize in its enlargement campaign two of its life-long promoters, Dr. George W. Truett and Dr. L. R. Scarborough. The Baptist Bible Institute needs particularly a dormitory for the unmarried men. The Southern Baptist Theological Seminary's most urgent need is at least six more classrooms, since the students of the W.M.U. Training School are admitted to the Seminary's classes it is evident that the meeting of this particular need will be a mutual advantage.

Any gifts this year to any one of these three seminaries will count on the Centennial's goal of 20 millions. Similarly any such W.M.U. gifts will count on the Union's effort to raise at least one-third of the Centennial goal, provided all such gifts are clearly designated when being forwarded according to the state plans.