

# ROYAL SERVICE

DARGAN MEMORIAL  
BAPTIST SUNDAY SCHOOL  
101 EIGHTH AVENUE, NORTH  
NASHVILLE, TENNESSEE



MRS. GEORGE R. MARTIN of Virginia  
President of Woman's Missionary Union

Photo by AUFENGER of Norfolk

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## Royal Service

SUCCESSOR TO  
OUR MISSION FIELDS

OFFICIAL ORGAN OF  
WOMAN'S MISSIONARY UNION

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NO 3

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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.

## Editorial

### Presenting Our President

FOR the ninth time in the fifty-seven years of Woman's Missionary Union a new president has been presented to the constituency. All of the others were privileged to accept this high honor, this grinding responsibility at an annual meeting of the Union and have carried in their hearts and minds the radiant expressions and the heartening words of the delegates and visitors to the meeting. This definite asset was denied our new president because the exigencies of these times prevented an annual meeting and thus her election was decidedly different. It took place in a committee room of the Tutwiler Hotel in Birmingham, Alabama, on Wednesday morning, July 11. The electors were forty members of the W.M.U. Executive Committee. And now to you, the vast host of members of Woman's Missionary Union. I present our president, Mrs. George R. Martin of Norfolk, Virginia.

In 1926 Mrs. Martin was a delegate to the Union meeting in Houston, Texas, and was elected vice-president from Virginia, to which office she was reelected for the next four consecutive years; then in Fort Worth at the 1934 annual meeting she again accepted the vice-presidency from Virginia and has been thus serving for the twelve intervening years. These seventeen years as Virginia's president have shown her to be an expert parliamentarian, a most gracious presiding officer, the possessor of a most pleasing voice, an alert observer of methods used by other women's organizations, a dauntless advocate of Christian Americanization and of interracial relationships, a tireless worker for and in the missionary education of W.M.U. young people, withal a lady of an exceptionally sweet spirit.

During the three years (1937-39) that Mrs. Martin was not the vice-president from Virginia she was nevertheless a member of the W.M.U. Executive Committee, because she served as the southwide stewardship chairman. Those who attended annual meetings in those times were helped by her advocacy of "tithes and offerings as a force in extending the Kingdom of God" and as "a response to Christ's wondrous commission".

At least three other times her rich voice and clear thinking have contributed greatly to the effective W.M.U. annual meeting programs. One occasion was in Chattanooga in 1928 when during the Ruby Anniversary pageant Mrs. Martin recounted the Union's activities of the preceding decade. Then at the Golden Jubilee in Richmond it was she who was the reader for the historical pageant of that most memorable occasion. In 1942 at San Antonio her recital of comforting, revitalizing Scripture put new hope into hearts anxious as to continuance of the work of those being memorialized in that service.

Another distinct contribution by Mrs. Martin was made last winter as chairman of the committee to suggest the monthly missionary topics for use by W.M.U. organizations in 1946. By referring to your August issue of this magazine (page 5) you will see how excellently she and her committee served.

Knowing that the acid test is best given by those closest to any subject, I wrote to Mrs. Martin's pastor for his appraisal of her fitness for this highest position in Woman's Missionary Union. Accordingly I can now give you the following tribute from Dr. Sparks W. Melton, pastor of Freeman Street Baptist Church at Norfolk, Virginia:

"The choice of Mrs. George R. Martin as president of the Woman's Missionary Union has given great joy to the Freeman Street Baptist Church. Mrs. Martin has been a devoted and loyal member for years. She taught for a long period one of the largest classes in the Sunday-school and the devotion of this class to Mrs. Martin is beautiful. She has not allowed her duties as state presi-

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## Training School

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

### Students in W. M. U. Young People's Camps

*Impressions from four weeks at South Carolina's Camp Rawls as Bible teacher and counselor:*

Eager eyes fixed on the vesper speaker who stood below the auditorium steps against a background of pines, still waters and glowing sunset sky

Junior girls bursting forth with the answer to a Bible quiz question

The mighty splash as a hundred girls responded to the life guard's whistle and rushed into the lake for a cooling swim

Saturday coiffures of curlers and kerchiefs in preparation for Sunday

The brief magic of that interval just before inspection that makes girls' belongings suddenly disappear into suitcases, bunks become straight and wrinkle-free

Miss Mather gaily skipping around the dining-room to the boundless delight of the girls who had requested this performance

Intermediate volunteers doing a splendid job of working out Bible study assignments

The usual round of recital pieces, readings and lusty renditions of "One Meat Ball" on the weekly talent programs

Quiet reverence and girlish voices raised in prayer

"This is table number one" sung endlessly in the dining-room, along with numerous requests for Miss Provence's "Nothing Song" and Mrs. Boatwright's "Rover"

Miss Pearl Johnson and Miss Hattie Gardner bringing greetings from Chinese and African G. A's.

Many-colored dresses glowing and tinsel crowns a-sparkle beneath the spot-light at the outdoor coronation service

Miss Lance and Mrs. George Davis adding spice to an already gay "Stunt Night" with their portrayal of an elderly couple squabbling over the newspaper

Soft "Good-nights" coming out of the darkness as the lights were switched off after the "Friendship Circle"

The sickening feeling of personal inadequacies and the upsurge of God-given strength as I faced that auditorium full of girls each day at Bible period

Serious faces in soft candle-light and testimonies, some timid and others strong and sure, to the blessings of spiritual enlightenment and growth, expressing the high resolve in young hearts to do God's will at home or abroad

Sad farewells brightened only by the prospect of frequent correspondence and a return to Camp Rawls next summer

A prayer suggested by a sentence in their program booklets that was often expressed by the girls was: "May the camp be a blessing to us and may we be a blessing to the camp". I am sure that that prayer has been answered again and again both at Camp Rawls and at other W. M. U. camps all over the south, as hundreds of boys and girls have been led closer to Christ and have responded to His call to them for self-dedication, loyalty to Him and to the church and willingness to serve in His name the needs of a war-torn, sinful world. I count it a privilege to have been a part of this great program of Woman's Missionary Union.—*Mary Willis, South Carolina*

**I**F variety is still the spice of life, I can well say I am having a spicy summer. I never realized that there were so many detailed duties facing one in camp. These range from dipping hundreds of cones of ice-cream to pacifying the homesick, from administering waking-up exercises to teaching a mission study book, from raking leaves

(Concluded on Page 5)

## Margaret Fund

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

### Winner of Elizabeth Lowndes Scholarship Award

**M**ISS Betty Lide, a student of Wake Forest College, Wake Forest, N. C., is the ninth recipient of the Elizabeth Lowndes Scholarship which is a cash award of \$200 in addition to the regular scholarship. It is awarded annually to the senior student whose record for the three preceding years is distinguished for scholarship, leadership, personality and character.

Betty is the daughter of Dr. and Mrs. F. P. Lide, S.B.C. missionaries to China, who are connected with the North China Seminary at Hwanghsien. She also has two aunts who do educational, evangelistic and administrative work in Hwanghsien, Misses Jane Wilson and Florence Coker Lide. Betty is the third of six children and was born in Kentucky in 1927 while her parents were on furlough and her father finishing his seminary work in Louisville. In 1928 they returned to their field. Betty's school years were interrupted by the world revolution. It was necessary to evacuate first to Chefoo, the nearest port; later she and her sister, Nina, were sent to the Foreign School in Pyengyang, Korea. In November of 1940 the missionary mothers with children were advised to return to the United States and the Lide family went to North Carolina.

Betty has attained an enviable record in scholarship, having made twenty-three A's and only two B's in her freshman, sophomore and junior years. She has majored in general science with mathematics as her minor. In addition to her exceptionally high scholarship rating she is secretary to the Philomethesian Literary Society and the Sigma Pi Alpha Modern Language Fraternity. She is now secretary of the Sunday-school and has served in the B.T.U. and as community missions chairman of her College Y.W.A.

This is the third time the award has gone to Wake Forest College. The first and sixth recipients of the Elizabeth Lowndes Scholarship were also students in that institution.—*Mrs. W. J. Cox, Treasurer*



### Training School (Concluded from Page 4)

to pinch-hitting when the camp director can't come. To tell all the interesting experiences of camp would be to relate the happenings of all the camps held thus far. Truly each camp is an interest within itself. Whether the attendance sheet shows ninety-six or over two hundred, each group is precious because of the potentialities embodied within the boys and girls present. The inspirations of camp help these young people to live the more abundant life now; the ambitions aroused at camp help provide our religious leaders for the future. It is a joy to have even a small part in such a far-reaching activity.—*Nell Taylor, Mississippi*

## Book Review and Study Suggestions

Miss Willie Jean Stewart, Tennessee

### Stewardship and Missions

**S**TEWARDSHIP books come and go, but this one remains standard after almost forty years. This is indeed a tribute to Charles C. Cook's fundamental soundness and to the clarity and comprehensiveness of his discussion. Other books have emphasized one aspect of stewardship or another, but none has given so complete a picture in so brief a compass. It is well to go back to it every now and again. It is one of the books recommended in W.M.S. Certificate Course I; it can be gotten for 35c or 50c from State Baptist Bookstore.

Those who teach the book can easily bring up to date those outdated statistics and statements which they wish to use. In general, however, they will do well to emphasize the true basis of stewardship, as the author reveals it, to the end that each student may recognize God's ownership of all things, her own: stewardship of the Gospel and what it involves and her accountability to God for all that is entrusted to her.

**Session One (Chapters 1, 2).** Using map or globe, speak of present interest in and more adequate knowledge of the peoples of the world—an interest antedated by that of women in mission study classes before this war. Encourage students to report incidents showing what our armed forces have discovered about the effectiveness of prewar Christian missions.

Ask a class member to discuss, briefly, postwar plans for missions at home and abroad among southern Baptists. Raise the question of what it will take of money men and spiritual fervor to meet these opportunities. Let class discuss our ability to supply these monetary needs and raise the question of our spiritual adequacy. Suggest our response in stewardship as a test of our adequacy.

At top center of blackboard write "God". Speak of God's ownership of all things. Note Paul's use of "bondservant" or "slave" to designate followers of Jesus and the significance for stewardship of this idea.

Beneath "God" write "entrusts to each" and on the next line "Christian" and on the next "stewardship of the Gospel". Let class discuss what the Gospel means to us and what our responsibility for passing it on to others involves.

From the last line above draw five lines slanting downward. Beneath each, in turn, write: "Possessions", "God's Honor", "Personality", "Talents", "Time".

At bottom of the board write, "I must give an account of my stewardship to God". Close by summing up briefly the teachings of the two chapters and the passages on which they are based.

**Session Two (Chapters 3, 4).** Place before the class an empty money-bag. State that stewardship involves what is put into the bag as well as what is taken out the getting of money as well as its use.

Hold up a dollar and discuss as a symbol for a certain amount of man's labor and effort. Show from parable of the talents that one is responsible not only for what one does but also for what one does not do to earn money. Lead class to discuss practical problems in a Christian's money-earning.

Give each member a sheet of paper. Ask each to enter on one side her habitual expenditures for items other than necessities: as luxuries, entertainment, trips, beauty parlor, cold drinks and the like; on the other to list her expenditures for God. Ask each to consider her own record in view of the principles on pages 80, 81.

**Session Three (Chapters 5, 6).** Raise the question: "Have I a right to make an offering to God?" Speak of love as the only acceptable motive of Christian giving; then speak of one's gift as an inescapable measure of one's love in its proportion and in its spirit. Use discussion on pages 87-95f.

Suggest the helpfulness of a system of giving. Ask a member of the class to present Paul's system with illustrations of how it works in modern life.

Ask another member to give suggestions for scaling up one's giving, gleaned from pages 104-112. Note that such incidental giving is inadequate in view of the needs and suggest the tithe as a minimum.

Raise the questions: "Have I a right to tithe? Do I love enough to tithe?"

Present the Scriptural basis of tithing and note the importance of stewardship motives in a Christian's tithing. Ask all who made balance-sheets at session two to consider the proportion of their own giving to the tithe. Raise the serious question: "Will the proportion of my giving and my reasons for it stand up before the judgment-bar of God when I come to give account of my stewardship to Him?"

**Session Four (Chapters 7, 8).** Call attention to your church's annual budget, the number of supporting members, the per capita gifts. Ask the class to estimate from common knowledge the total income of supporting members and compare the budget with the tithe. Ask: "Is our giving a fair measure of our spirituality?"

Note that training in stewardship must enter the picture. Discuss your church and stewardship training and compare with the suggestions in chapter 7. Work out a plan for improved training in your church and definite steps for getting it used. Ask the pastor to speak on stewardship possibilities and rewards.



## "Give Attention to Reading"

Miss Thelma Brown, Book Consultant  
Baptist Sunday School Board

### Overseas America

EVERY Friday morning from eight-thirty to nine o'clock the employees of the Baptist Sunday School Board meet for prayer and inspiration in the headquarters in Nashville. At a recent service Dr. Holcomb stirred our hearts and minds as he led in a brief discussion of the frequently quoted verse: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"—1st Timothy 2:15.

Several denominational leaders responded, calling attention to the effect and results of knowledge as applied to Kingdom work. They illustrated such statements as: "Knowledge promotes ideas", "Knowledge kindles enthusiasm", "Knowledge develops skill". Presently a young man climaxed the discussion with this terse quotation: "No man's judgment is better than his information". We left chapel for our desks, determined to withhold judgment on matters about which we know little or nothing and to seek knowledge with diligence and intelligence.

Surely no subject is more vital to Woman's Missionary Union today than our world-wide missionary task and its far-reaching program. Before we attempt to interpret what is or should be done by Baptists we should know more about our "one world". Certainly before we pass judgment upon other nations we should know more about our own, both regarding national and international affairs.

We hear so much these days about imperialism and often we condemn our British friends for their policies. Remember the Englishman's sharp rejoinder to an American's criticism? "Why are you so excited over India when you have Puerto Rico on your own doorstep?" Perhaps we haven't thought or learned enough about our "American Empire", obviously to be extended. One of our *Missionary Round Table* book-lists has been prepared for readers who want to know more on this subject. The following titles on "Overseas America" will make us think intelligently and prayerfully for our nation and our missionary task

#### All-American Territories

**Overseas America, Foreign Policy, 25c**

Survey of American Territories Overseas

#### Philippines

**My Brother Americans, Romulo—Doubleday, \$2.50**

A distinguished Filipino evaluates his fellow-Americans.

**Mother America, Romulo—Doubleday, \$2.50**

The Inspiring Story of U. S. in the Philippines

**Voices of Bataan, Bulosan—Coward McCann, \$1**

Poems of American-Filipino Heroism in Defense of Philippines

**Who Walk Alone, Burgess—Holt, \$2.75**

Appealing Portrayal of the Problem of Leprosy in Philippines and United States

#### Hawaii

**Hawaii: Restless Ramparts, Barber—Bobbs, \$2.75**

History and People of U. S. Pacific Territory

#### Alaska

**We Live in Alaska, Helmericks—Little, \$3**

First-hand Account with Slant of Outsider Looking on Missions

**Within the Circle, Stefansson—Scribner, \$2.50**

Alaska and Her Neighbors within the Arctic Circle

#### Puerto Rico

**Puerto Rico—Foreign Policy, 25c**

Brief Survey of Land and People in U. S. Caribbean Territory

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## From Missionaries

### "The People Had a Mind to Work"

FIVE years ago, when the Lord led us to Granite City, we found that the Lincoln Place Mission, which is in the midst of a community of many interesting nationalities, was closed. We visited in the homes and found a good number eager for the Mission to be opened. We prayed and asked for workers to help us conduct a Vacation Bible School; soon people were coming, saying they would assist us. The Lord blessed with splendid attendance and 21 conversions. Soon a Sunday-school was organized on Sunday afternoon, since we were having Sunday-school in the morning in the East St. Louis Mission. We began having a preaching service each Tuesday night, the preachers of the city and surrounding cities cooperating in a wonderful way by taking turns preaching. We prayed for leaders. They came. One man organized a boys' club. A Mothers' Class was organized, then a girls' club. Many souls were saved in all of these services. The Mothers' Class became a Woman's Missionary Society; the girls' club became a Girls' Auxiliary; and the boys' club grew into a Royal Ambassador Chapter. We sent girls and boys to G.A. and R.A. Camps where they were strengthened and inspired. One of the older girls returned, begging for a Young Woman's Auxiliary. We prayed for a leader whom the Lord supplied, and a Y.W.A. was organized. There are many small children in the community, so we started a Sunbeam Band. Now we have a Full-graded W.M.U. for which we are very thankful! In all of these activities we have 15 nationalities represented—Armenian, Hungarian, Bulgarian, Macedonian, Croatian, Swiss, Serbian, Czech, Greek, Slavish, Jugo-Slavian, Mexican, Indian, German, American.

In answer to many prayers the year of 1944 was the best year we have had in the Lord's work on this field: 189 were saved and 104 were baptized! How we do praise the Heavenly Father for victories! Please pray with us that this year of 1945 will be even more glorious for the Lord on this field and every field.

Ever since we came to this field it was our prayer that God would help us enlarge and repair the Granite City Mission which was in a very bad condition. Some ladies of a church in Mobile, Alabama, sent us a check for \$20 with which we felt led to start a building fund. It grew and grew and, with faith that it would continue to grow, the repair work was begun. Today we have a splendid basement under the entire building, whereas there had been no basement at all. Large concrete steps were made to replace the rickety, wooden ones. We have a new roof and the building has been covered with tan brick siding. Friends and organizations gave money to redecorate the interior.

In V.B.S. we had this summer an enrolment of 148 and an average attendance of 101. There were 14 nationalities in this school; 14 people were gloriously saved—Polish, Hungarian, Armenian, Mexican, Swiss, German, Croatian and American girls and boys. How grateful we are to the consecrated teachers who came from two churches of Granite City to assist us! Truly they were foreign missionaries in their own community. We were happy to have six of our Mission folk help also—one Slavish lady, one Armenian lady, one Hungarian lady and 3 American workers. The offering was \$36 which the boys and girls voted to send for World Relief, to Miss Margaret Jung and to the Baptist Orphanage at Carmi, Illinois. A great crowd came to our closing program, and we had joy in seeing many of the parents in the audience.

We cannot thank the Lord enough for you dear people of the southland for making this work possible through your prayers and offerings and for the service of loyal, consecrated volunteer workers!—Miss Helen Lambert, Granite City, Illinois

## Centennial Evangelistic Crusade

Dr. Fred C. Eastham, General Director  
Secretary of Evangelism  
Home Mission Board

### Aiding Centennial Crusade to Successful Conclusion

RECENTLY the Ray Buster circle, a fine group of young women of the Central Baptist Church, Clovis, New Mexico, their leader being Mrs. A. W. Hockenhuil, invited me to be their guest and to tell them what they could do to aid in bringing our Centennial Crusade to a successful conclusion. In this "Land of Enchantment", one of our greatest mission fields, I find the W.M.U. actively engaged in soul-winning. This is true in every state and the request made by the Ray Buster circle can be heard throughout our Southern Baptist Convention and without exception whenever I have made a request for help either from the state organization or the local W.M.S. they have never failed to give their sincerest cooperation.

Our hope for the future depends upon the standards set by our young women. Their faith and ideals mold and make our men into spiritual giants or moral pygmies. I found in this circle a group of young women with beauty of heart, generosity of soul, a firm sense of duty and a meekness that goes hand in hand with the gift of decision. I recall the words of the psalmist: "That our daughters shall be as cornerstones, polished after the similitude of a palace" (Ps. 144:12).

We glean from this precious Scripture that God meant for the nations of the earth to know and understand how much of their happiness, strength and security was dependent upon the female member of the family. Oh, that our southern Baptist women would realize and remember that the moral and religious tone of society is determined more by their characters and influence than by those of men. Yes, "Corner-stones" cemented in Christ! The highest type of beauty is never merely physical; it is the outgleaming of inner virtues and graces of Christian character.

What can the Baptist women of our southland do to help? They must possess, first, a resolute tendency to answer God's appointed purpose for their existence; second, a contented happiness in Christian service and a persistent faith in Christ's power to save a lost world; third, a conscious realization of the power of sin and that twenty-five millions within the territory of our Southern Baptist Convention are lost and headed for hell; fourth, the knowledge that each year it is becoming more and more difficult to win the lost to Christ because the unsaved are not attending the revival held in our local communities and if we win them it will be through personal, pastoral and perennial evangelism. There is a call now for every member of our Woman's Missionary Union to live up to her capacity as a steward. Nothing is more terrible than activity without insight; and, unless we learn to direct our energies in accordance with Heavenly wisdom, we are only beating the air. To win a million souls to Christ is a tremendous task and the laborers are few. "Pray ye the Lord of the harvest that He will send laborers into the harvest" *now!*

(From my hotel window I can see thousands of acres of uncut wheat, ripe and ready to harvest. Many acres are already lost because of the lack of help. The local newspapers bewail and lament the fact that in each locality there is sufficient help to save every acre of this grain if the people were willing to work.

Lost souls are wasting in sin, dying by the thousands and going to hell and we have sufficient man-power and woman-power to win the world to Christ if His followers had a mind to work. Woman out-distances man in the field of soul-winning because she has the power to give herself to a person or a cause in a greater degree than man. Yield today all of your talents to the transfiguring influence of Christ and the finest traits of your femininity will be glorified. It is then and then only that Jesus will say: "She hath done what she could; let her alone; she hath loved much."

## Bible Study

Dr. W. O. Carver, Kentucky

Acts 1:14, 9:36-43, 17:11-12, 32-34

"NOW Jesus loved Martha". No more socially significant saying of Jesus has been preserved for us in the Gospels. Of no other founder in all the story of religions could this have been said without ruining his reputation and dooming his religion to failure. Jesus loved Martha—an individual woman, "and her sister", another individual woman. Examples they were of womanhood. And the love of Jesus gave women integral value in human society, gave them equality and recognition of personality in His Church. We can today think of "women in southern Baptist history" because of the place of women in the mind and in the ministry of Jesus and in the beginnings of the testimony and the mission of His Church.

On the Mount of Olives a company of the faithful had looked upon the physical form of the Lord Jesus for the last time. Henceforth they are to learn to see Him with the senses of the soul. Returning to Jerusalem "these all with unanimity of mind" applied themselves earnestly to prayer, along with the women and (particularly) Mary, the mother of Jesus, and with His (human) brothers".

These women shared in the experiences of the Holy Spirit that forever changed the meaning of Pentecost, making it the initiation of the church's witness to the Redeemer. Henceforth without discrimination woman's place in the ongoing of the Gospel has the sanction of the Spirit of Jesus.

Acts 9:36-43 gives us the story of Dorcas who illustrates one of the ways of service for women. Hers is a beautiful name. Tabitha is Aramaic; Dorcas is Greek; the English (*French*) word is gazelle, which may be named from the animal's soft, bright eyes. She was a winsome woman, "full of good works and deeds of alms which she did." Verse 39 shows us "all the widows . . . weeping and displaying the garments which Dorcas had made while she was with them".

They sent from Joppa to Lydda to urge Peter, "Do not delay to come through to us". What they seem to have hoped Peter did. He must have recalled very definitely his experience with Jesus and the daughter of Jarius. Mark records the word of Jesus in Aramaic: "Talitha, cumi". In Aramaic, Peter would say: "Tabitha, cumi" exactly what Jesus said with the change of one letter, *b* for *t*. In colloquial English the two commands are touching: "Girlie, up", "Bright-eyes, up". God does not often restore the dead to their friends as here. Always He can. He will restore all His own to our own in the fulness of life, with Himself. The lesson of Dorcas is the ministry of Christian women to material need and the finer spiritual ministry of love and fellowship.

Luke seems to make a special point of recognizing women in the blessings they get from Christ and in the value they have for His Gospel and the progress of its missions. Again and again we come upon this in Acts. They play a particularly prominent part in the story of the second missionary journey. Timothy had been nurtured in faith and prepared for missionary usefulness by his mother and grandmother. At Philippi the work began in a woman's prayer meeting and Lydia became the patron leader of the fine church that resulted. The great sensation which advertised the Gospel so fully was caused by the exorcism of the demon from the exploited lunatic maid. At Thessalonica, among the "great multitude" who were persuaded by Paul and Silas, Luke mentions that there were "not a few of the chief women". At Berea "many of them therefore believed, also of the Greek women of high standing not a few". These intelligent, Godly women who so readily received the word of their salvation were a factor of great strength in many of the churches.

Our last paragraph has to do with the disappointing results of Paul's efforts in Athens. Yet the effort was not a failure. Luke records that "certain men clave unto

(Concluded on Page 13)

# Family Altar

Mrs. W. H. Gray, Alabama

TOPIC: Women in Southern Baptist History

### In Israel's Early History

1st Day—Gen. 16:1-16; Acts 4:13-20  
 2nd Day—Gen. 21:1-8; Isa. 12:1-6  
 3rd Day—Gen. 24:2-4, 28-49; 41:46-49  
 4th Day—Gen. 24:50-52, 57-67; 42:53-57  
 5th Day—Gen. 29:10-13, 20; 30:22-30;  
 42:1-8  
 6th Day—Gen. 31:3-7, 17, 18, 43-48;  
 42:18-25  
 7th Day—Gen. 32:1-5, 22-30; 35:18-20;  
 Matt. 6:25-34

### In the Time of Christ

15th Day—Matt. 28:1-10; James 2:14-18  
 16th Day—Mark 16:9-13; I Jno. 4:7-13  
 17th Day—Luke 7:11-17; Gen. 45:2-5  
 18th Day—Luke 8:49-56; Gen. 45:9-15  
 19th Day—Luke 10:38-42; 13:10-17;  
 Deut. 2:1-7  
 20th Day—Luke 21:1-4; 23:24-31;  
 I Kings 17:1-6  
 21st Day—Luke 24:1-7; Matt. 14:13-21

### In the New Testament Churches

Judges Rule  
 8th Day—Judg. 13:1-12, 24; Isa. 55:1-5  
 9th Day—Ruth 1:1-22; Psa. 131  
 10th Day—Ruth 2:1-13; Gen. 44:18-29  
 11th Day—Ruth 4:9-17; Gen. 44:30-34  
 12th Day—I Sam. 1:1-11, 17-20;  
 Mark 7:6-13  
 13th Day—I Sam. 2:1-3, 6-11;  
 I Jno. 2:12-14  
 14th Day—Prov. 31:10-31; Drut. 31:9-13

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"

- In thanksgiving for the privilege of personal and public prayer
- In thanksgiving for the ministry of prayer through those who belong to an "Intercessory League"
- In thanksgiving for the 9 o'clock Prayer Hour for World-wide Missions, thus uniting more closely W.M.U. members in S. B. C. home and foreign fields
- In thanksgiving for the assurance of answered prayers as offered according to the W.M.U. Calendar of Prayer
- Intercede for Baptist colleges and other schools as the students enter; remember especially the Margaret Fund students.
- Intercede for the three Seminaries and the Training Schools as promoted by and for southern Baptists.
- Intercede for the state seasons of prayers and the causes to be helped by such prayers and offerings.
- Intercede for the winning of souls as emphasized by the Centennial Evangelistic Crusade.



Quotations in this magazine from the American Standard Edition of the Revised Bible, copyrighted by the International Council of Religious Education, are used by its permission.

# Calendar of Prayer September, 1945

Mrs. W. C. Henderson, Arizona

HE giveth more grace when the burdens grow greater;  
 He sendeth more strength when the labors increase;  
 To added affliction He addeth His mercies,  
 To multiplied trials His multiplied peace.  
 His love has no limit, His grace has no measure.  
 His power no boundary known unto men;  
 For out of His infinite riches in Jesus  
 He giveth and giveth and giveth again

—Annie Johnson Flint

### 1—SATURDAY

Rev and Mrs. S. Linares Brownfield, Rev and Mrs. A. N. Porter, Waco, Texas, evangelistic work among Mexican  
 It is the blood that maketh atonement for the soul  
 —Lev. 17:11

### 2—SUNDAY

Rev and \*Mrs. C. F. Eaglesfield, Rev. W. M. and Dr. Martha J. Gilliland, appointees for Nigeria  
 Give therefore Thy servant an understanding heart  
 —I Kings 3:9

### 3—MONDAY

That pastors and other leaders may faithfully keep the goals of the Centennial Evangelistic Crusade before the minds of the people  
 Having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people  
 —Rev. 14:6

### 4—TUESDAY

Rev. J. C. Hvard, Woodward, Rev. I. A. Watson, Durant, Okla., Rev. R. Boatwright, Marceline, Mo., rural evangelistic work  
 Let the Lord do that which is good in His sight  
 —I Chron. 19:13

### 5—WEDNESDAY

xxDr. and \*Mrs. R. E. Bedder, Wuchow, Dr. W. L. Wallace, Fosch, medical evangelistic work, xxRev. and \*Mrs. Rex Ray, evangelistic work, Wuchow, China  
 The hand of our God was upon us and He delivered us from the hand of the enemy.  
 —Exo. 3:11

### 6—THURSDAY

Woman's Missionary Union of North China  
 I will pray for you unto the Lord.  
 —I Sam. 12:13

### 7—FRIDAY

Rev. and \*Mrs. J. B. Parker, Hoston, Rev. and Mrs. J. G. Sanchez, Reswell, New Mexico, evangelistic work among Spanish speaking peoples  
 God is light and in Him is no darkness at all  
 —I John 1:5

### 8—SATURDAY

Rev. and Mrs. T. R. Stover, publication-evangelistic work, Rio de Janeiro, Dr. and Mrs. S. L. Watson, educational-evangelistic work, Petropolis, Brazil  
 I will publish the Name of the Lord: ascribe ye greatness to Him.  
 —Deut. 32:3

### 9—SUNDAY

Rev. and \*Mrs. L. O. Harris, \*Miss Lenta Blanche Corde, \*Miss Mary Hastings Sampson, Rev. E. D. Galloway, appointees to China  
 Take good heed therefore unto yourselves, that ye love the Lord your God.  
 —Josh. 13:11

### 10—MONDAY

Rev. and Mrs. N. Garcia, Guayanay, Rev. and Mrs. N. J. Rodriguez, Camajuani, Cuba, evangelistic work, also Raul Rodriguez, Margaret Fund student  
 God sent His only begotten Son into the world that we might live through Him.  
 —I John 4:9

### 11—TUESDAY

Rev. and \*Mrs. W. J. Webb, educational evangelistic work, El Paso, Texas (Foreign Board), Rev. and \*Mrs. O. W. Reid, evangelistic work, Guadalajara, Mexico  
 Let every man be fully persuaded in his own mind  
 —Rom. 14:5

### 12—WEDNESDAY

Rev. H. Milburn, Florence, Ala., Rev. L. Lewis, St. Joseph, Mo., Rev. H. F. Fowler, Dallas, Tex., city evangelistic work  
 That they might be saved  
 —Rom. 10:1

### 13—THURSDAY

xxRev. and \*Mrs. E. J. Conzbe, Rev. and \*Mrs. H. W. Schweinsburg, xxMiss Helen Meredith, evangelistic work, Barranquilla, Colombia  
 If ye forgive men their trespasses, your Heavenly Father will also forgive you.  
 —Matt. 6:14

### 14—FRIDAY

Rev. and \*Mrs. B. DeVillie, evangelistic work among French, Houma, La., L. O. Cotey, evangelistic work, New Orleans, La.  
 It is God that justifieth.  
 —Rom. 8:33

## Calendar of Prayer for September

### 15—SATURDAY

xxMrs. R. E. Chambers, Misses \*xJuanita Byrd, xxRoberta Pearl Johnson, xxFloryne Miller, educational-evangelistic work, Shanghai, China. Also Lois Chambers, Margaret Fund student.  
Jesus, Himself drew near and went with them. — Luke 24:15

### 16—SUNDAY

Dr. and Mrs. T. N. Calloway, Rev. and Mrs. C. D. Clark, appointees for Japan via Hawaii. Miss Bertie Lee Kendrick, appointee for Hawaii.  
We will walk in the name of the Lord our God forever and ever. — Micah 4:5

### 17—MONDAY

Rev. and Mrs. G. T. Lewis, Uvalde, Rev. J. V. Perez, Waco, Texas, evangelistic work among Mexicans.  
Keep mercy and judgment and wait on thy God continually. — Hosea 12:6

### 18—TUESDAY

\*Miss Frances Hammett, medical work, Shaki. Misses Margaret Marchman, Abokuta, Ineale Young, Ede, educational-evangelistic work. Miss Vivian Nowell, evangelistic work, Iwo, Nigeria.  
There shall be showers of blessing. — Ezekiel 34:26

### 19—WEDNESDAY

Rev. and Mrs. G. L. Stanley, San Antonio, Miss Lois Jordan, El Paso, Tex., Rev. S. Y. Lee, Norfolk, Va., evangelistic work among Chinese. Also Margaret Lee, Margaret Fund student.  
Deal with Thy servant according unto Thy mercy and teach me Thy statutes. — Psalm 119:124

### 20—THURSDAY

xxRev. and Mrs. C. J. Lowe, xDr. and Mrs. R. F. Ricketson, educational-evangelistic work, Shanghai, China.  
Ye are blessed of the Lord which made Heaven and earth. — Psalm 115:1

### 21—FRIDAY

Rev. and Mrs. R. R. Beard, Muskogee, Rev. and Mrs. A. B. Brown, Davis, Okla., evangelistic work among Indians.  
The words of the Lord are pure words. — Psalm 12:6

### 22—SATURDAY

Rev. and \*Mrs. C. F. Stapp, educational-evangelistic work, Mrs. A. L. Dunstan, evangelistic work, Campina Grande, Brazil.  
With us is the Lord our God, to help us. — II Chron. 32:8

### 23—SUNDAY

Rev. and Mrs. A. E. Blankenship, Misses \*Minnie Lou Lanier, \*Albertine D. Moadin, \*Edith Rose Weller, appointees for Brazil.  
Thou shalt teach them ordinances and laws. — Ex. 18:20

### 24—MONDAY

\*Mrs. C. A. Todd, evangelistic work, Ilati, more Md.  
The ways of man are before the eyes of the Lord and He pondereth all his ways. — Prov. 3:21

### 25—TUESDAY

Baptist believers of Ilati.  
Thou art a great people and hast many. — Josh. 12:17

### 26—WEDNESDAY

xxDr. and \*Mrs. B. J. Cauthen, educational-evangelistic work, Kweilin, xxRev. and \*Mrs. M. W. Rankin, evangelistic work, Tsunyi, China. Also Whitfield Rankin, Margaret Fund student.  
Prospere, I pray Thee, Thy servant this day and grant him mercy. — Neh. 1:11

### 27—THURSDAY

Rev. and Mrs. W. King, Oketochobee, Rev. and Mrs. S. Smith, Danna Fla., evangelistic work among Indians.  
With righteousness shall He judge the poor and remove with equity for the meek of the earth. — Isa. 11:4

### 28—FRIDAY

Rev. and \*Mrs. V. Koon, evangelistic work, \*Miss Helen McCullough, educational-evangelistic work, Honolulu, Hawaii.  
Believers were the more added to the Lord. — Acts 14:1

### 29—SATURDAY

\*Miss Minnie Betts, Scottsboro, Ala., Rev. P. Ray Myrtle, Miss. Rev. W. J. Crowder, Baltimore, Md., rural evangelistic work.  
Freely ye have received, freely give. — Matt. 10:8

### 30—SUNDAY

Misses \*Edith A. Chaney, Roberta J. Cox, \*Fannie G. Hunt, \*Ada L. Newman, appointees for Nigeria.  
Trust in the Lord and do good. — Psalm 17:3

Attended W.M.U. Training School

Attended Southwestern Training School

Attended Baptist Bible Institute

Former Margaret Fund Student

On Furlough

## Our Young People

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

### BACK to SCHOOL

### A B C's for Young People's Directors

Accelerate mission interest now.  
Boldly plan and bravely execute plans.  
Check up on all these phases for rest of 1945.

- Do more in evangelistic campaign.
- Enlist! Enlist! Enlist!
- Forward Steps for Girls' Auxiliary Members
- Goodbye Parties for Girls Going Away to College and Schools of Nursing
- Have an enthusiastic conference with all counselors.
- Invite pastor especially.
- Join young people's organizations in community mission projects.
- Keep Centennial goals in young people's thinking.
- Library of Mission Reading Books for All Ages
- Mission Study in All Organizations
- Name co-counselors and helpers for each organization.
- Order supplies—organization seals, invitation cards (see *W.M.U. Year Book*, page 112).
- Preparation for Seasons of Prayer Observance—State and Foreign
- Quicken interest of W.M.S. in adequate fostering.
- Ranking System for Royal Ambassador Members
- Subscribe for more *World Comrades* and *The Window of Y.W.A.*
- Take the Correspondence Course for yourself and counselors.
- Unite organizations in plans for Church Night of Stewardship.
- Vary meeting places for organizations.
- Watch values of camps young people attended; hear their reports.
- Excellence being achieved for 1945 in each organization?
- Yearn for more definite missionary activity.
- Zeal for Missions

And above all pray and follow the Holy Spirit's leadership.

## Business Woman's Circles

Miss Mary Christian  
W.M.U. Representative

**W**E are indeed grateful to Miss Lillian F. Helton, program chairman for the Business Woman's Circle of Highland Baptist Church, Louisville, Kentucky, for the following splendid suggestions. They will help decidedly in presenting this month's program.

**Aim:** To show accomplishments through leadership of Christian women

**Poster Suggestion:** See e poster sketched on this page. Use the talent in your own circle, if possible, to reproduce this on a large piece of white posterboard with black ink.

**Invitations and Programs:** Pictures of some of the outstanding women in W.M.U. work or a silhouette of a woman could be used on the invitations with the words: "We are having a meeting of our B.W.C. to honor southern Baptist heroines. Come and pay tribute to our many Christian women leaders. Date \_\_\_\_\_ Place \_\_\_\_\_ Time \_\_\_\_\_"

The programs, to be distributed as the members enter the place of meeting, may carry the same pictures or drawing. The invitations or announcements should be in the hands of the members at least a week before the meeting.

**Preparation and Atmosphere:** Assign "parts" to members well in advance of the meeting, asking them to condense or maybe give a little added information on each subject as outlined in the program material. Try to make the program as brief as possible so as not to lose the effect. Keep it within the time set by the circle for the meeting.

In the meeting room place the poster that has been used to announce the meeting, also a globe or a world map showing places of southern Baptist mission work and pictures of as many of the women leaders and missionaries as possible. These with flowers attractively arranged in the room give atmosphere. The program may be presented as a radio broadcast by having a radio on a table near a chair for the program chairman, those taking part on the program broadcast being behind a screen or in an adjoining room where their voices can be heard clearly.

**Presentation:** When the program chairman for the month takes charge of the meeting she will take the chair by the radio. She announces that she is happy the circle has assembled at this particular time because as a part of the S.B.C. Centennial Celebration there is to be a broadcast at \_\_\_\_\_ o'clock honoring Christian heroines and that she is sure it will be a wonderful program with a special message for each present. She looks at her watch and says: "We came together a few minutes before time for the broadcast, so we could prepare our hearts by having a short devotional service". (Leader gives message on suggested Scripture and has prayer, especially remembering the remaining efforts of the Centennial and those on Calendar of Prayer for the day. All sing "Faith of Our Mothers".)



*Are you an unknown Christian leader?*  
(date) (time) (place of meeting)

As the circle is singing last verse of hymn the leader turns on the radio. Immediately after the hymn the broadcast begins. The leader behind the screen announces: "This is Station B.W.C. at town \_\_\_\_\_, state \_\_\_\_\_, presenting a program in tribute to our great Christian heroines, as a part of the Centennial Celebration, depicting some history of southern Baptist women". Then she will announce that one of the members who is dressed in the fashions prevailing before 1888 will tell something of the history before 1888. When this person has finished, she will then say: "Miss \_\_\_\_\_ will now give us a summary of our work since 1888". Then she announces someone who will give the history on "Women Leaders". The person presenting this part will then ask different ones to give a brief tribute on the life and work of Mrs. Ann Graves, Miss Annie Armstrong, Miss Fannie E. S. Heck, Mrs. Carter Wright and Mrs. F. W. Armstrong.

Immediately following the tribute to Mrs. Armstrong, the leader behind screen says: "No story of the contribution of women to the work of the Southern Baptist Convention would be complete without mentioning those who have gone as missionaries to state, home and foreign fields. Miss \_\_\_\_\_, will you please tell us something about our missionaries and their work?" (You may have some outstanding women in your own state whom you would like to mention in connection with these already mentioned.)

The leader on the broadcast says: "There are many other outstanding Christian leaders we would like to mention but our broadcast is limited. May we all strive to be Christian heroines! This is Station B.W.C. signing off". As these words are being said someone might play softly the hymn: "Come, Women, Wide Proclaim".

The program chairman turns the radio off and says: "Wasn't that a glorious broadcast? What a challenge it gives to us to be more consecrated to Christian service!" The program chairman or some one behind the screen closes with the part, "The Unknown Heroine".

The meeting closes with prayer, thanking God for the contributions of Woman's Missionary Union to southern Baptist history and praying that the women of the Southern Baptist Convention may with renewed zeal and consecration enter a new century of victorious service. For program material see pages 20-29.

### State Executive or 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 Hathaway	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 Labce	1301 Hampton Street, Columbia 29, S. C.
Miss Mary Northington	149 Sixth Avenue, North, Nashville 3, Tenn.
Miss Blanche Sydnor White	1 West Franklin Street, Richmond 20, Va.

W.M.U. Headquarters.....1111 Comer Bldg., Birmingham 3, Ala.

## Circle Program

**EXPLANATORY NOTE:** The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham 3, Ala.; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 39 of 1945 W.M.U. Year Book and pages 16-17 of this magazine.)



### Circle Program Topic: Our Heritage within Our Borders

(State Missions)

**Devotional Theme:** (Use either Colossians 1:10 or Hebrews 4:16 according to selection for last month when the reference was incorrectly given as Hebrews 4:16 when it should have been Colossians 1:10.)

**The Logic of a Century** (See article in September issue of *Southern Baptist Home Missions*.)

**Working Together in the South** (See article in September issue of *Southern Baptist Home Missions*.)

**The Whole World Comes to Dixie** (See article in September issue of *The Commission*.)

**From Missionaries** (See this magazine, page 9.)

**Centennial Evangelistic Crusade** (See this magazine, page 10.)

**Presenting Our President** (See this magazine, pages 1 and 3.)

### Bible Study (Concluded from Page 11)

him and became believers". He names Dionysius, a member of the court, and Damaris, whom Luke calls "a lady". His word designates a woman of standing. The man of position and the lady of standing gave strength to the little band. Nor may we overlook Paul's friends, Aquilla and Priscilla. She was soon one of the great leaders, first in Corinth and then especially in Ephesus.

The women of the first Christian century challenge the women of the twentieth century. Christ needs them all. They can mean more now than ever before.

## Program Plans

Prepared by Miss Doris Davis, South Carolina  
W.M.U. Training School, Louisville, Ky.

**Poster** On a sheet of poster paper sketch at the left a desk facing front-right four inches from top. To right of desk sketch a three-panel blackboard. Write on middle panel "History" and below write "1888". In front of left board sketch the back of a teacher with hand pointing to "History". Space in front of this seven desks three across the front and two back in each of the three rows except three in the middle row. Allow space in the seat-backs to cut a slit 1½ inches wide to be used in presenting the program. Draw a large question mark on each desk. Print below: W.M.S. School Days. Indicate time, place and date.

**Personal Invitation:** Print "school Days" across the top of the card and sprinkle a few music notes around. Write the following:

School days, school days!

Dear returning school days!

Hist'ry 'n givin' and miss'nary ed

Taught to the tune of our program head!

Come to the meetin' at the church.

Don't find yourself left in a lurch!

When we start on our missionary search

We want you to join us at 4.

Vacations are over! Boys and girls are going back to school.

We must, too!

**Atmosphere:** Arrange on platform a blackboard, bulletin board, desk and chair. Place for the participants ten chairs to one side of the platform or on the floor if necessary. Write "History" on the board. To the right, in a vertical line write "Women, Southern, Baptist". On the bulletin board place the announcement poster. Cut the slits mentioned in the poster procedure.

**Program Presentation:** Use the questions suggested for review and discussion in the program material. Make sure that each pupil is asked the question covering the material that was assigned a week in advance. Insist that each pupil be thoroughly familiar with her material so that she can answer in her own words. (For program material and questions see pages 20-29.)

During the singing of "O Zion Haste", the teacher and pupils will take their places. The teacher will introduce the program by calling attention to the topic in the form of a spelling lesson by having the pupils spell the words out that are on the board. Then begin the history lesson by asking one pupil to give the importance of 1888 and write the date on the board.

Select and word the questions carefully based on those suggested for review and discussion. Keep the entire program in the atmosphere of school but avoid frivolous ways.

In putting across the figures in questions two, three and four have the pupils place them on the board so that they may be easily seen. In answering question six let several pupils call the names of leaders of today and give a word or two about each. In answering questions seven, eight and nine cut out ahead of time seven small paper dolls about 1½ inches wide and print on the back of each a different name of the five women whose stories are included. On the back of the sixth doll print "Missionaries" and on the seventh, "Unknown Heroines". As each discussion is given allow the pupils to place the dolls at the desks on the poster.

In answering question eight use the seventh doll, having one to represent the many hundreds of women who have gone as missionaries. Have a number of pupils prepared to suggest the name of several and a word or two about each.

For question nine use the last doll and proceed quickly to question ten. Ask it as a general question to the pupils and the women in the audience. After a number of suggestions have been given, have all women stand and say together the watchword.

## Program Material

Mrs. C. D. Creasman, Tennessee

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

**TOPIC for MONTH:** Women in Southern Baptist History

Hymn—Come, Women, Wide Proclaim

Bible Study—Acts 1:14; 9:36-43; 17:11-12, 32-34 (See page 11.)

Prayer that we may follow the example of these early Christian women

Hymn—O Zion, Haste

Before 1888

Prayer thanking God for the contributions of Woman's Missionary Union to southern Baptist history

Women as Missionaries

Hymn—Faith of Our Mothers

Hymn—Lead On, O King Eternal

Watchword for Year (*Revelation 14:6b*)

Prayer that the women of the Southern Baptist Convention may, with renewed zeal and consecration, enter a new century of victorious service.

### BEFORE 1888

**W**E wonder if there was ever a great enterprise undertaken, a great task done or a great success attained without some woman or women somewhere or somehow helping with it. Often the woman's hand is unseen, her deeds are unknown, her name is unsung, but her influence is there just the same. In the history of southern Baptists women have had a notable part. While there were no women among the 328 delegates in Augusta, Georgia, who organized in 1845 the Southern Baptist Convention, we may be sure that back home many more than that number of women were praying earnestly for the meeting and were waiting eagerly to know of its important happenings. We know that this was true because the organization was formed for missionary purposes and because always women and missions have been inseparably connected. To quote Mrs. Cox: "Woman's interest and participation in missions are contemporaneous with missions itself. To woman missions has ever been a high, impelling, radiant compulsion".

At the time of the organization of the Southern Baptist Convention there were many missionary organizations for women and children in southern Baptist churches. Even before the period of the Triennial Convention there had been movements for the organization of Baptist women for missionary purposes. At the time of the organization of the Triennial Convention there had been seventeen societies, eight of which were in the south. At the second session, 110 women's organizations had been reported and we may be sure that a good per cent of them were in the south. The going of the Shucks to China in 1835 had produced still greater interest in missions among Baptist women and the fact that lovely Henrietta, the first woman ever to go as a missionary to that far-away land, was from Virginia, a southern state, had called the women of the south to more heroic efforts in the cause of missions. So by 1845 there were in all the southern states missionary societies for women and children which were an important and recognized part of mission work.

The organization of the Southern Baptist Convention and the formation of its two boards for home and foreign missions gave a new impetus to the missionary cause among women and more societies were formed. Soon the societies of the different states were coming together, as central committees were appointed to correlate and direct the work. By 1883 there was a definite movement toward a southwide woman's organization when a separate meeting of women was held during the session of the Southern Baptist Convention at Waco, Texas. After this every year at the time of the meeting of the Convention the women held one or more separate sessions.

Then on May 11, 1888, in Richmond, Virginia, the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, was organized. Only thirty-two delegates from thirteen states were present. Ten states voted for the organization; the others entered the organization as soon as their general state conventions gave approval. In the constitution adopted the purpose of the organization was declared to be wholly missionary. It was clearly understood and definitely stated that the new organization was not to be something separate and apart from the Southern Baptist Convention but an auxiliary body and that all funds given by the missionary societies "would go, without question of the manner of expenditure, into the bands of the Home and Foreign Boards elected by the Convention in which they asked no representation".

At this first meeting 1206 women's societies and children's bands were reported; they had given during that year \$45,768.32. So for forty-three years of southern Baptist history had southern Baptist women been aiding in the work of the Convention and had been gradually growing an organization which became southwide in its scope in the memorable year of 1888. All honor to the women of the period before 1888 who with great faithfulness, patience and wisdom planted that seed of organized work for Baptist women which has blossomed into the beautiful flower of Woman's Missionary Union whose fragrance penetrates the earth.

### SINCE 1888

**S**INCE 1888 the contribution of women to the Southern Baptist Convention is written largely in the history of the Woman's Missionary Union. In this organization have the Baptist women of the southland found the medium through which they could develop their womanly powers and consecrate them to every cause fostered by the Southern Baptist Convention. In the fifty-seven years since 1888, Woman's Missionary Union has developed a great organization with state organizations in the twenty states comprising the Southern Baptist Convention, associational organizations in most of the associations and local organizations in the churches numbering 39,667 with 719,186 members. A brief review will reveal that the contributions of women to the Southern Baptist Convention through this great auxiliary organization have been stupenduous.

**In Education**—Woman's Missionary Union has made a great contribution to the Southern Baptist Convention in its missionary educational program. As years have passed by a great system for the missionary education of young people has developed. The Sunbeam Band antedates the mother organization two years. In 1907 the Young Woman's Auxiliary was organized; in 1908 the Royal Ambassadors; in 1913 the Girls' Auxiliary, thus completing the W.M.U. family and bringing those of every age group within the influence of its teaching ministry. Through the years these have been wonderful forces for dispensing missionary information, arousing missionary interest and leading Baptist youth into missionary activity. Many missionary leaders in the local churches and in the denominational work at home and on mission fields attribute their interest and zeal in missions to the training they received in W.M.U. organizations.

Means of missionary education developed and promoted by the W.M.U. are mission study, regular missionary programs, the Literature Department which supplies much missionary literature and supplies for promotion of W.M.U. organizations, the three W.M.U. magazines: *Royal Service*, *The Window of Y.W.A.* and *World Comrades*. Through all of these Woman's Missionary Union has helped to develop an intelligent southern Baptist constituency interested in missions because they are informed about missions.

Among the educational contributions of W.M.U. must be mentioned stewardship teaching. The Union's emphasis on stewardship has done much to teach the Bible doctrine of the stewardship of tithes and offerings and has led to the practice of tithing as well as to the larger stewardship living by southern Baptists.

W.M.U. has built one educational institution, the W.M.U. Training School at Louisville, Kentucky. Since its establishment in 1907 the school has made invaluable contributions to the work of southern Baptists, as 2500 of its graduates have gone

out to serve on mission fields in 17 countries and in every phase of southern Baptist work. There are no mission fields, no states and few communities that have not been served by W.M.U. Training School graduates. The two other schools engaged in training young women for service—the Southwestern Training School and the Baptist Bible Institute at New Orleans—have also furnished many efficient, well prepared and consecrated women to make their contributions to southern Baptist work.

Still another contribution in education has Woman's Missionary Union made in its Margaret Fund for the education of the sons and daughters of missionaries. Since the inauguration of this fund there have been about 500 beneficiaries. Many of these are today making worthy contributions on mission fields and in other forms of service.

**In Gifts**—In the 57 years of its history Woman's Missionary Union has given almost \$80,000,000 to causes fostered by the Southern Baptist Convention. Always W.M.U. has demonstrated the cooperative spirit in its giving, entering into all the financial plans fostered by the Convention. Since the inauguration of the Cooperative Program W.M.U. has supported that plan of giving, a large per cent of its gifts each year going undesignated to Baptist causes through the Cooperative Program. When in 1933 the Hundred Thousand Club was launched for the paying of southern Baptist debts members of W.M.U. entered enthusiastically into the plan, joining the club in large numbers. Then, when the debt was reduced to \$3,000,000 and the campaign for a debtless denomination was launched, W.M.U. took a goal of one-third of the amount and went beyond this goal by that happy debt-free time in 1943.

Woman's Missionary Union has made large contributions to state, home and foreign missions through the seasons of prayer with gifts each year. The gifts through the Lottie Moon Christmas Offering for foreign missions and through the Annie Armstrong Offering for home missions have exceeded \$10,000,000. Secretaries of the mission boards testify that these offerings have been of untold blessings to the missionary causes and in times of crises have saved the boards from disaster.

W.M.U. has never diverged from her original plan of placing all of her missionary gifts in the hands of southern Baptist agencies for disbursement. In this she has proved herself to be what her name indicates, an auxiliary organization.

**In Service and Prayer**—Perhaps the greatest contribution of W.M.U. to the Southern Baptist Convention is found in the consecrated service and prayer life of individual women. Through a department long called "personal service", then in 1943 changed to "community missions", W.M.U. has encouraged southern Baptist women in definite personal soul-winning and in Christlike living in their own communities. Through splendid prayer plans she has aided her members in forming prayer habits and in using their prayer power for the cause of world-wide missions. There is no way to measure the spiritual power generated as thousands of southern Baptist women have united their prayers and have given themselves in consecrated service.

We have given this brief resume of the work of southern Baptist women since 1888. In this we see something of the vast contributions made by women to the Southern Baptist Convention. Of course the story is far from complete, for no one could recount all the loving services rendered, all the sacrifices made, all of the influence set in motion as consecrated women have day by day prayed, studied, given, served and lived for the Master. But we may be sure that in these years of southern Baptist achievement women have done their part and have done it in a noble, womanly way.

#### WOMEN as LEADERS

**S**OUTHERN Baptist history is written largely in the biographies of its great leaders. Among these leaders are many notable women. Some women seem born to lead, to influence many people, to forge ahead while the multitude follows and thus their names are written in large letters on the pages of history. There have been some such women in Baptist history. These have rendered their services in different fields. Some, like "Mother Berry of Blue Mountain" in the field of edu-

tion; some like Miss Annie L. Williams and Miss Lillian S. Forbes in Sunday-school work; some like Mrs. George W. Bottoms in the field of philanthropy; some like Miss Emma Leachman, as speakers of power—each and all have left ineffaceable footprints on the sands of time.

Woman's Missionary Union has had and still has great leaders. Among those serving today is Miss Kathleen Mallory who has been for thirty-three years executive secretary of W.M.U. In the office, on the field, as managing editor of *Royal Service*, with her writing, her speaking, her marvelous executive ability and rare charm she has made unsurpassed contributions to the life of the Union and to the missionary cause. Then there is Miss Juliette Mather, for twenty-four years southwide young people's leader; Miss Ethel Winfield, for twenty-six years assistant to Miss Mallory and since 1923 secretary of the W.M.U. Literature Department; Mrs. W. C. James, for nine years president of the southwide Union; Mrs. W. J. Cox, for eight years president and since 1934 treasurer of the Union. These and a long list of others have made and are still making immeasurable contributions to the work of southern Baptists.

In the roster of great leaders of the past there are illustrious names: Mrs. Maud R. McLure, first principal of the W.M.U. Training School; Mrs. H. M. Wharton, first personal service chairman and recording secretary for many years; Mrs. W. C. Lowndes, treasurer for thirty-nine years; many others. From the list of those whose services are ended we tell brief stories of a few.

#### Mrs. Ann Graves



Mrs. Ann Graves would never have thought of herself as a leader, for she was the gentle, modest type of woman, a mother and homemaker with no aspirations for leadership. But her son, Dr. Roswell Graves, went to China as a medical missionary just ten years after the organization of the Southern Baptist Convention. From that time Mrs. Graves was fired with missionary enthusiasm. When Dr. Graves wrote home to his mother about the need of Bible women to go into the homes and reach the women of China as no man could do, Mrs. Graves' heart was stirred and she longed for southern Baptist women to help provide these women. So she gathered a few kindred spirits together and organized "A Female Missionary Prayer Meeting for the Support of Native Bible Women Belonging to the Canton Mission".

When the Southern Baptist Convention met in Baltimore in 1868, at Mrs. Graves' suggestion the women in attendance held a separate meeting in the basement

of the church. So far as is known this was the first general meeting of southern Baptist women in history. The result was far-reaching for the number of missionary societies multiplied. Soon there was an organization in Baltimore known as "Women's Mission to Women" looking not only to enlisting the Baptist women of Baltimore but to arousing the Baptist women of the south. Other meetings of women were held in connection with the Southern Baptist Convention. All of this led gradually but inevitably to that day in 1888 when Woman's Missionary Union was organized. And back of it all was a missionary's womanly gentle mother who dared to lead out into new paths of missionary service for women.

Miss Annie Armstrong



During the years when, under the leadership of Mrs. Graves, interest in missions was being kindled in the hearts of Baltimore women there was growing up in that city a young woman born to be a leader. This was Miss Annie Armstrong, destined to play an important role in the drama of southern Baptist history. Her mother, a consecrated Christian woman, was in the group that gathered with Mrs. Graves to pray about the work for women in foreign lands. Such a mother would be sure to instill the missionary spirit in her daughter.

Miss Armstrong was among those who brought about the organization of the W.M.U. in 1888 and became its first corresponding secretary. For eighteen years she held this position, giving herself wholly to the Union—time, thought, strength and influence. "No task was too hard, no journey too long, so it advanced this cause. All this was done without salary, the very suggestion of which she resented. To her, more than to any one person, the Union owes its early growth".

Under Miss Armstrong's influence the seasons of prayer for foreign and home missions were started, as well as many other plans of W.M.U. work which have continued through the years. She had consuming interest in both home and foreign missions. She visited many home mission fields; the work among the Negroes, Indians,

foreigners and in the mountains was stimulated by her personal contacts. She was most cooperative with the secretaries of the mission boards and always represented Woman's Missionary Union with grace, tact and womanly dignity.

After eighteen years of faithful service Miss Annie Armstrong retired. But at the time of the Golden Jubilee she still lived and from her bed of affliction sent a loving message to the Union. Soon afterward she quietly passed away; but the influence of this incomparable leader lives today in the work on the mission fields, to which she gave her influence and her service, and in the many plans and policies born in her mind, which are still considered invaluable to Woman's Missionary Union.

Miss Fannie E. S. Heck



One of the most illustrious names in southern Baptist history is that of Miss Fannie E. S. Heck, who was for more than a quarter of a century the foremost leader in Woman's Missionary Union. When the W.M.U. was organized Miss Heck was present, remembered as a "tall, beautiful, well-dressed young woman who paused just inside the door, watching and listening with the keenest interest before taking a seat in the rear of the room". Four years later, when twenty-nine years old, she became president of the organization. Her service as president of the southwide Union was in three periods, covering altogether fifteen years. But from 1891 to the time of her death in 1915 she was president of the North Carolina W.M.U. So through all of those years her influence was a vital force in the development of the W.M.U.

Under the leadership of Miss Heck the seasons of prayer and gifts for foreign and home missions were started, the Margaret Fund was inaugurated, the Training School was established, the W.M.U. pin was adopted, Y.W.A., G.A. and R.A. became a part of the W.M.U. family and the first W.M.U. magazine was published. She wrote the W.M.U. hymn and the first history of W.M.U., *In Royal Service*, as well as many poems, tracts and stories of unmeasured value. As a writer of unusual power, as a speaker of unusual force, as an executive of unusual ability, as a personality of unusual charm and as a presiding officer of unusual grace, she led southern Baptist women to heights of unusual attainments in service. In contributions made by

W.M.U. to the work of the Southern Baptist Convention Miss Heck has a large part for she made invaluable contributions to the life, plans and spirit of W.M.U.

Mrs. Carter Wright



Among those who in recent years have made great and lasting contributions to the missionary cause is Mrs. Carter Wright. Two states claim Mrs. Wright. She was born in Georgia but most of her adult life was spent in Alabama. She was for four years president of the Alabama W.M.U. and was that state's vice-president of the southern Union. But the influence of her leadership extended far beyond the bounds of Alabama to cover the whole southland and indeed to reach into foreign lands. As Ruby Anniversary chairman in 1928 her enthusiasm for greater service aroused the women of the south to win many victories in enlistment and enlarged giving. As field representative for eleven years she traveled thousands of miles, speaking in W.M.U. meetings. Beautifully trained as a speaker, she not only entertained her hearers but kindled their hearts and aroused them to increased activity in the Master's work. For ten years she was southwide stewardship chairman. By her spoken messages, articles in the Union's magazines, leaflets and stories she did much to rouse southern Baptist women to their stewardship responsibilities; many, who learned to tithe through her influence, rise up to call her blessed.

Mrs. Wright's last service was as W.M.U. director for a debtless denomination. By well-thought-out plans, by persuasive written messages and by speaking when her strength would permit she gave unsurpassed leadership in this campaign. Those who heard her spoken appeals will never forget the earnestness that rang out in her well chosen words, in the cadence of her voice and in her personality, vibrant with consuming passion for the cause she loved. Such leadership could not fail to win success. Just before she slipped into Heaven on a March day in 1944 she learned that the W.M.U. had gone beyond its goal of a million dollars for a debtless denomination. With this happy news gladdening her heart we can well believe that her entrance into Heaven was a joyous one and that the welcoming words of the Master to her were: "Well done, thou good and faithful steward".

Mrs. F. W. Armstrong

On the cover page of the May issue of *The Window of Y.W.A.* is a beautiful pictorial presentation of the contributions of Mrs. F. W. Armstrong's more than twenty years of leadership in Woman's Missionary Union. In the picture is a gavel, resting on a W.M.U. pin, reminding us that she was president of the Missouri W.M.U. for ten years and of the southern Union for twelve. There is a long line of letters in the picture representing the heavy correspondence so ably carried on by Mrs. Armstrong through the years. Then there is a blueprint and a picture of the new W.M.U. Training School building to tell of her wonderful planning and management in securing the lot and erecting this splendid building. An orchid in the design reminds of honors that came to Mrs. Armstrong—honors that brought other opportunities of service as she was a member of the Missouri State Mission Board and of the Executive Committee of the Southern Baptist Convention and of the Baptist World Alliance and was the presiding officer of one of the woman's meetings of the Baptist World Alliance.

These pictures tell the story of Mrs. Armstrong's constructive ability, her executive powers and her industry. In the front of the design is a splendid likeness to call to mind her charm, her poise and her graciousness as a presiding officer and as a friend.

When this tribute to Mrs. Armstrong appeared on the magazine cover she was here among us, still devoting all her abilities in consecrated service. Now she is gone, slipping away from us on May 13. But she lives on in our memories that rejoice in every thought of her: in our hearts that love her and in the contributions she made to the Union, to the Southern Baptist Convention, to the Baptist World Alliance and to the cause of world-wide missions. To her go our orchids of love, honor and appreciation! (Picture of Mrs. Armstrong was also in July *Royal Service*.)

#### WOMEN AS MISSIONARIES

NO story of the contribution of women to the work of the Southern Baptist Convention would be complete without mentioning those who have gone as missionaries to state, home and foreign fields. From Ann Judson and Henrietta Hall Shuck down to the latest, youthful missionary appointee, these Baptist missionary women are a noble company whose contributions to the cause of Christ are immeasurable. It was conceded early in the history of modern missions that there was work on the mission fields which could be done better by women than by men. Women were needed to reach the women and children. No man could go into a home and touch a woman's heart as could another woman. No man could understand and teach girls as could a woman. A woman's hand was needed to nurse the sick. A woman's love was needed to draw little children "as lambs to the fold". A woman's talents were needed in music and art, in cooking and sewing and above all in building Christian homes to shine as lights in the midst of the darkness of heathenism.

It was once thought that only married women should be sent to a foreign field, that no gentle, refined woman should be subjected to the discomforts and dangers of heathenism without the protection of a husband. But a venture was made in sending out single women, and we learned that there is service which can be rendered better by single than by married women. In times of peril mothers with children have had to leave their posts while unmarried women have stayed on to demonstrate the heroism of womanhood when duty and love called.

So they have given themselves in missionary service—both the wives and mothers and the unmarried women. We wish we could mention every woman who has gone as a missionary to a state, home or foreign field. Every one of them is a heroine. Every one has made her contribution to the missionary cause.

There is Lottie Moon whose sacrificial life in China is well-known to members of W.M.U. There is Nannie Bland David who, after a short period of service in Africa, died uttering the words: "Never give up Africa". There is Ann Luther Bagby, the first to go to the South American continent. There is Grace McBride, the nurse,

who fell as a heroine of World War I. There is Miss Willie Kelly who gave forty years to missionary work in China. There is Miss Mary Kelly who has ministered to those speaking many languages on a home mission field. There is Miss Marie Buhmaier, who for thirty years worked at the Immigrant Pier at Baltimore. There is Miss Mary Jayne and there is Miss Grace Clifford who gave themselves to work among the Indians. These and many, many other Baptist women—gentle, modest and womanly but courageous, heroic and strong in their Christian faith and love—have on the mission fields of southern Baptists made their contribution to the missionary achievements of a century.

#### The UNKNOWN HEROINE

FOR every great leader there must be many good followers. In the history of southern Baptists there have been thousands and tens of thousands of women who have in quiet, unassuming roles made their contributions to the total of southern Baptist achievement. Their names are unknown, their praises unsung, but their contributions may be great in the eyes of Him who knows the true measure of service.

So we pay tribute to the unknown heroine. She may be president of a missionary society in some situation where the response is meager. She may be the leader of a Sunbeam Band where only a few children come. She may be a mother who can't do much but see that her children attend the meetings of the missionary organizations. She may be a shut-in who must render all her service in prayer. She may be one with small material possessions who faithfully brings her tithes and offerings to the Lord's treasury. She may be one who goes about quietly doing good in her own community. She may be one whose influence has sent a son or daughter to some mission field. She is the woman who is quietly faithful, giving her best to the Master, though her best seems to be small.

Most of us who study this program belong to the unknown group. We may follow in the train of those who for a century have rendered their service in seemingly small ways. Our names, like theirs, will never be called from any platform, will never be printed in any newspaper, will never be sung in paeans of praise. But our service, like theirs, may be a valuable contribution to the missionary cause.

All hail to the unknown heroine of southern Baptist history! She has made her contribution and, if it is her best, it is great.

All hail to the unknown heroine who is helping to make Baptist history today! Her contribution, too, may be great because it is her best consecrated to the Master.

#### QUESTIONS for REVIEW and DISCUSSION

1. Tell of the beginning of organized work for missions among southern Baptist women.
2. Tell of the organization of Woman's Missionary Union.
3. What contributions has Woman's Missionary Union made in missionary education?
4. How have gifts of women aided in the work of the Southern Baptist Convention?
5. Discuss the contribution of women in service and prayer.
6. Name some women leaders of today.
7. Tell something of women leaders of the past.
8. Discuss the contributions of women as missionaries.
9. Discuss the unknown heroines of Baptist history.
10. How may we, as southern Baptist women, make worthy contributions to the missionary cause?

#### REFERENCE MATERIAL

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

The Window of Y.W.A.	—World Comrades
Southern Baptist Home Missions	—The Commission
State Denominational Papers	
In Royal Service.....	Miss Fannie E. S. Heck
Following in His Train.....	Ethlene Boone Cox
Fruits of the Years.....	Mrs. H. M. Wharton

<b>SUGGESTED LEAFLETS — Supplemental Helps for W.M.S. Program</b>	
"As Thy Servant Was Busy Here and There".....	2c
A Test for Your Missionary Society.....	2c
Mrs. Brent's New Committee.....	3c
Prayer as a Missionary Method.....	3c
The Guest of Honor.....	3c
My Life and Yours.....	3c
"Go Ye" (Dialogue; Biblical Setting; Time about 20 Minutes).....	10c

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#### Editorial (Concluded from Page 3)

dent to diminish her interest in the local society and has always answered any call that came. Freemason Street feels honored that Mrs. Martin has been selected as the Woman's Missionary Union president. She will bring to her new duties gifts such as few possess and will dedicate these gifts to the glory of God and the promotion of the great work of the Woman's Missionary Union".

Another sincere tribute was secured upon request of the president of Mrs. Martin's Woman's Missionary Society, Mrs. W. Frank Robertson, and is as follows:

"The Woman's Missionary Society of the Freemason Street Baptist Church rejoices that the Woman's Missionary Union of the Southern Baptist Convention has elected one of its members to the high office of president. Mrs. Martin merits the confidence reposed in her. Her administration, we are sure, will be an outstanding one. She brings to her new position a well trained mind, executive ability and fine platform poise. She is a woman of many talents and withholds none of them in her enthusiastic response to any call, be it large or small, on behalf of her community, her church or the Woman's Missionary Union".

Meditating upon these close-up tributes and recalling the many ways in which through the past score of years I have seen Mrs. Martin enthusiastically and efficiently promote the missionary aims of our Union I count myself honored to present her as our president. We can, each and every one of us, greatly multiply her ability by our constant prayers and grateful good-will in her behalf.—*Kathleen Mallory, Executive Secretary*

#### "Give Attention to Reading" (Concluded from Page 8)

Panama  
**Bridge of Water**, Nicolay—Appleton, \$2  
 Fascinating Story of the Building of the Panama Canal

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

## Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

Dean Virginia Gildersleeve of Barnard College, who was one of the American delegates to the United Nations Conference on International Organization, was hostess during the meeting of that conference to twenty-nine graduates of American colleges and universities in the Near East who were in San Francisco attending the conference. Dr. Gildersleeve's guests were prominent men representatives from Greece, Syria, Turkey, Iraq and Iran. Most of the schools from which these men were graduated are church supported. Dr. Gildersleeve is herself president of the board of trustees of the American College for Girls in Istanbul of Turkey and a member of the joint board of the Near East College Association.

We are told that San Franciscans, as well as all those attending the United Nations Conference, set a new valuation on educational missions after hearing such delegates as Miss Wu Yi-Fang, president of Ginling College in Nanking, China, a Christian college for women founded by American women missionaries. Dr. Wu has not only made a place for herself in politics and government but also holds one of the highest positions among evangelical Christians in China: she is president of the National Christian Council of China and of its National Y.W.C.A. She is herself an alumna of Ginling College and holds M. A. and Ph. D. degrees from the University of Michigan in our country.

Miss Hsia Chih-jung, a graduate of Ginling College, was the one woman among nineteen Chinese scientists recently given awards and cash prizes by the Chinese Ministry of Education for their contribution to science and technology.

All of us were shocked and deeply grieved when we read of the martyrdom of the eleven missionaries of the Northern Baptist Convention who were executed in the Philippines by the Japanese last December. Of the eleven eight were women: four were married and were serving with their husbands; the three single women were missionaries of the Woman's American Baptist Foreign Mission Society.

At the request of the interdenominational and inter-racial Committee on Literature for Africa a woman—Mrs. Esma R. Booth, wife of Bishop Newell S. Booth of the Belgian Congo—is writing the life-story of George Washington Carver, famed American Negro scientist. This book will be one in a series designed to inspire the Africans as to the capacities of their own people. It will be translated from English into a number of African languages for distribution to people throughout the Christian churches. Mrs. Booth has been in the Congo for fifteen years as a missionary and is a popular writer on African subjects and for children.

The *Watchman-Examiner* of June 28 had two interesting items concerning two greatly loved women, the one a missionary to a foreign field, the other not nominally a missionary but definitely so in mind and heart. We are told that the first of these—Mrs. Harriet M. Stevens, long a missionary of the Northern Baptist Convention in Burma—is 103 years old, is still active and still reads her Burmese Bible, in the translation of which she had a part. The other of these two women is by no means of as advanced age as is Mrs. Stevens, being more nearly a contemporary of this editor; she is Mrs. A. T. Robertson, the daughter and the helpmeet respectively of two of our own great Greek scholars, Dr. John A. Broadus and Dr. A. T. Robertson; for years she was a member of our W.M.U. Executive Committee and for quite a while was editor of our Bible studies in *Royal Service*; she is well and still deeply interested in all denominational affairs. Greetings to her!

## Beyond-Goal-Gifts of 1945 Annie Armstrong Offering

<i>Literature</i>	
Cuban W.M.U. ....	\$ 500
Spanish-American W.M.U. ....	2,000
<i>Scholarships</i>	
Bacone College, Muskogee .....	1,000
Beagle Fund, N. M. ....	1,500
Ida Pearl Bell (for Mexican Volunteers) .....	1,800
<i>Miscellaneous</i>	
Jewish Work .....	302.50
Mexican Baptist Theological Seminary, El Paso, Tex. ....	1,200
Missionary to Chinese, El Paso, Tex. ....	750
Equipment for Rev. C. F. Frazier, Missionary to Arizona Indians .....	1,500
Papago Indian Church (Furnishings), Sells, Ariz. ....	200.44
Supplementing Pastors' Salaries (Administered by Rev. Willis J. Ray), Ariz. ....	7,500
Salaries, Rachel Sims Mission (Graves-Rappold-Wolforth) .....	2,400
Bibles and Testaments for Armed Forces (American Bible Society) .....	5,000
Equipment (Etheridge), El Paso, Tex. ....	1,500
Mexican Kindergarten Institutes, Tex. ....	300
Mexican W.M.U. Conferences, Tex. ....	500
<i>Property for</i>	
Indian Student Center, Santa Fe, N. M. ....	5,000
Indian Center, Gallup, N. M. ....	5,000
House of Happiness, New Orleans, La. ....	5,000
<i>Buildings</i>	
Church Building Program of Mexican Baptist Convention of Texas .....	40,000
Missionary's Home, Papago Reservation, Sells, Ariz. ....	1,000
Chapel, Three Homes, Renovations for Another, Arizona Indians .....	5,000
Chapel, Missionary's Home, Laguna Indians, N. M. ....	1,500
Woman's Building and Cabins, Cherokee Indian Assembly Grounds, Oklahoma .....	2,500
Indian Church, Philadelphia, Miss. ....	5,000
Indian Pastor's Home, Philadelphia, Miss. ....	4,000
Indian Pastor's Home (Renovations), Union, Miss. ....	1,000
Indian Church, Calvert, Ala. ....	6,000
Indian Church, Cherokee, N. C. ....	5,000
Indian Pastor's Home, Cherokee, N. C. ....	3,000
Italian Pastor's Home, Birmingham, Ala. ....	3,829.80
Italian Church (Missionary Pasetti), Tampa, Fla. ....	8,000
Mexican Church, New Orleans, La. ....	4,000
French Pastor's Home (Renovations), Point au Chien, La. ....	1,000
Indian Church, Jones Academy, Talihina, Okla. ....	8,000
Indian Pastor's Home, Jones Academy, Talihina, Okla. ....	2,000
Indian Center, Oklahoma City. ....	7,100
Mexican Church, Espanola, N. M. ....	4,000
Mexican Church, Albuquerque, N. M. ....	10,000
Mexican Church, Belen, N. M. ....	1,000
French Church Improvements, Basile, La. ....	5,000
Building at Chandler, Arizona. ....	2,500
For Completion of Mission Center, Tucson, Ariz. ....	500

The list as given above represents the many causes being helped because the 1945 March Week of Prayer Annie Armstrong Offering for Home Missions went far beyond its goal. Unmeasured is the gratitude of all concerned in such Kingdom progress in and through the homeland.

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## "Inasmuch!"

opened up for Christians to cheer in a most practical way needy Christians in Europe. You, your circle and your society may help rather easily in one or more or all of these four ways. Inasmuch as the sponsors of each effort guarantee that the gifts will reach Christians, it is appropriate to quote the words of the compassionate Christ: "Inasmuch as ye did it unto one of these, My brethren, even these least, ye did it unto Me". The avenues for this very Christian helpfulness are herewith set forth:



### For Italian Christians

1—This past spring many a W.M.U. organization secured from its state headquarters the address of an Italian Christian to whom a four-pound package of food and other essentials could be sent directly. If you secured and still have such an address, pack another such carton and send it forward in Christian kindness. If you do not have any Italian Christian's address, please secure one from your state W.M.U. office.



2—Also this past spring W.M.U. organizations learned that out of their bounty or through sacrifice they could share with needy Christians in Italy if they sent parcels of clothing to the "Evangelical Committee for Relief in Italy, 395 Broome Street, New York 13, New York". Such clothing is still pathetically needed; write the New York committee for directions, please.

### For Russian Christians

3—Last year southern Baptists sent 175,000 kits to suffering Baptists in Russia. The appeal this September is for 100,000. Since each donor can include a personal message in the kit, there is the added assurance of its delivery to a fellow-Baptist in war-depleted Russia. W.M.U. members, circles and societies are urged to write at once for the free cartons and directions to be secured from "Southern Baptist Kit for Russia Committee, 239 Peachtree Street, N.E., Atlanta 3, Georgia".

### Christmas for European Christians

4—For the first time in many a year there is an opportunity for the Christmas bells to ring in Europe. W.M.U. members, circles and societies can "help renew the Christmas joy" of Christians in Europe by packing and shipping packages as sponsored by the "Church Christmas Package Project, 297 Fourth Avenue, New York 10, New York". If \$1 is sent promptly to that address, there will be received the prescribed carton and



complete directions as to articles and shipment; six cartons will be sent for \$5; the reasons for these prices are satisfactorily explained in the directions. September is the month for this Christmas "inasmuch" kindness, so that the packages may be delivered at Christmas to fellow-Christians in need in Europe. To do so will set the joy-bells ringing in your own heart, too!