

Royal Service



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Royal Service

SUCCESSOR TO
OUR MISSION FIELDS

OFFICIAL ORGAN OF
WOMAN'S MISSIONARY UNION

OCTOBER, 1945
VOL. 40 NO. 4

In This Issue

"Auxiliary"	1
Bible Study	20
Book Review	5, 6
Business Woman's Circles	16-17
Calendar of Prayer	13-14
Centennial Celebration	32
Circle Programs	16-18
Current Events	31
Editorial	1
Family Altar	15
From Missionaries	7-10
Leaflets	29
Mission Study, Reading	5, 6
Our Young People	1, 11, 12
"Pray Ye"	15
Programs—B.W.C., Circles, Plans	16-19, 21-29
Royal Service Advertisement	2
State W.M.U. Addresses	29
Training School	11



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

Editorial

Mrs. George R. Martin
President W. M. U.

The Order of the Thirty-Fold

IN a striking parable our Lord gives us a picture of three types of Christians—members of His Church. There are the one-hundred-fold Christians—those whose devotion to Christ leads them to overcome every obstacle that would prevent them from giving Him their best service. Then there are the sixty-fold. They would serve Him, but so many other interests crowd into their lives that Christ and His cause are not always given first place. There are also in the picture the thirty-fold. These have not yet caught a vision of Christ's world-wide program and their relationship to world missions. We list them on our rolls as "unenlisted".

Woman's Missionary Union has not always capitalized upon its vital assets. What does our Union have to offer the unenlisted women of our churches—the thirty-fold Christians? First, a spiritual message which is based upon partnership with God in the redemption of mankind. Second, a world-wide vision gleaned from missionary conquests of the past and present and missionary opportunities which lie before us in the near future. Third, the opportunity to share our resources—spiritual, intellectual and material—with those in need. In such an atmosphere the Christian woman will find within herself undreamed-of possibilities and an ever-increasing ability to reach more nearly the one-hundred-fold mark.

There is a place of usefulness in every Woman's Missionary Society for every woman. Why are the thirty-fold not in their places? Is it because we have failed to make them realize they are an essential part of the whole? Or is it because it is easier for us to do the whole task than to help them find their place? Mrs. E. C. Crook in a lecture some years ago said: "No head can wear ten crowns. No woman should rob nine other women of the blessing and joy of doing their own work and wearing their own crowns. Be satisfied with doing the work of one woman but be diligent in finding the other nine—or ninety and nine—and in helping them to find their own work". This may be the more difficult task, but this is our task.

Among the thirty-fold are many young people. The chief characters in the drama of Woman's Missionary Union are young people. It is by their presence that our Union is thrust out into swift and untested currents. It is they who link us with the future, who beckon us from some distant hill, seen but not yet ascended. The missionary task compels us by its magnitude and urgency to capture and utilize their potential powers as they speedily become one-hundred-fold Christians.

The Kingdom is losing much fruit because we have not searched for and compelled the thirty-fold Christians to come into a larger service. Not only is the Kingdom poorer, because of our failure, but these women and young people who are yet unenlisted are immeasurably poorer. What Woman's Missionary Union has meant to us, it can mean to them. Our love for them must compel us to sympathetic and prayerful willingness to devote ourselves to the winning of them. It will cost us love and leisure, prayer and patience, courage and consistency. It is a missionary service of high order to persuade a thirty-fold Christian to bear fruit one-hundred-fold in volume.

As we enter a new century of denominational service, we hear the voice of our honored president, Miss Heck. She said: "We realize that the day when all shall unite for missionary conquest is far ahead; yet there is victory somewhere down the years, and it will come when every aroused woman determines to enlist some indifferent woman to stretch out her hands to the woman who is dying for her aid".

"Auxiliary"

Dr. W. O. Carver, Kentucky

SURELY it was an inspiration of the Holy Spirit, when southern Baptist women organized in 1888, that their organization was designated "Woman's Missionary Union Auxiliary to the Southern Baptist Convention". Considering the ideals and conventions of that day there was a holy courage in their organizing for the support of the missionary work of the Boards of the Southern Baptist Convention. They had long been doing much in the way of supporting this work. A new day was upon the world, calling for expansion and an increased efficiency in all sources for promoting the undertakings of the Convention. Only by freedom to think and devise means for their own deepening and expanding desire to promote the interests of the Master's Kingdom could the women make progress toward realizing the enlarging vision of their leaders.

On the other hand there were innate modesty and reverent conservatism to restrain the women from any element of self-assertion and from anything that might even seem to be setting up an independent and rival organization. "Auxiliary" expressed exactly their emotional and intelligent convictions and desires. That concept has guided the women for more than half a century. It still exactly expresses the inner heart and the consistent purpose of the women in relation to the total denominational consciousness, in behalf of the enlarging interests of the Kingdom of God as this rests as a responsibility upon southern Baptists.

Through the decades as conditions have changed, challenges multiplied and organization has become more complex, the women have shown most gratifying capacity for participation in all phases of denominational life and work through their organized societies, local, district, state and general—while at the same time their spirit of refined subordination has kept them loyal to the auxiliary principle. No one can have been an intelligent observer of the ways and work of W.M.U. without admiring, with grateful thanks to God, its immeasurable value in all phases of the work of the local churches, state organizations and their interests, as well as in the truly marvelous support of the missionary work of the Southern Baptist Convention. And the W.M.U. has found ways of sharing in every large undertaking of southern Baptists without ever losing the major emphasis on home and foreign missions which stimulated them from the beginning.

In the more intimate integration of denominational life and cooperation in undertakings which mark the current stage of our development, it would be a great misfortune and a serious check on progress if W.M.U. should anywhere lose its consciousness of direct calling for a peculiar responsibility for efficient implementation of its own peculiar spirit in autonomous organization. W.M.U. could not become merely one department of state or local organization, like Sunday-school work, Training Union etc., without most serious loss to our larger visions and our increasing undertakings. The Southern Baptist Convention is not constituted of state units. No state convention can be represented in the Southern Baptist Convention. Woman's Missionary Union, autonomous and independent, is in full line with Southern Baptist Convention ideas and plans. The women have never had and do not desire any but an auxiliary status. W.M.U. must remain essentially and predominantly "Auxiliary to the Southern Baptist Convention".



Book Review and Study Suggestions

Miss Willie Jean Stewart, Tennessee

From Victory unto Victory

IT is time for American Christians to face their responsibility in the expansion and expression of the Christian faith at home and abroad", says Dr. O. T. Binkley, in the introduction of his new book, *From Victory unto Victory*. "These pages are written", he adds, "in the simple hope that God will touch our hearts and that we shall join hands with the choicest spirits of the last century who gave their money and their lives to carry the Gospel to distant lands". Thus he dedicates his book to "the supreme task of this new day" which, he feels, "is the missionary enterprise".

The book has been recommended by the state W.M.U. secretaries for study early this fall in anticipation of the Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering. As such, it will lend itself readily to the two-session, all-day mission study class so popular at this season of the year. The price is 25c from your State Baptist Bookstore. This book should be supplemented and reinforced by dynamic current materials culled from secular and religious publications and by such moving books as *Christian Missions in Today's World* by W. O. Carver and *They Found the Church There*, edited by H. P. Van Dusen.

Morning Session—Chapters 1-3. Open the study with a general discussion of some such questions as: What has Christianity to offer the world of today? If the world through the last three or four decades has become increasingly "secular", "pagan", "materialistic", wherein has Christianity's failure lain—in formalism? in failure to come to grips with real life-problems or situations? in lack of dynamic change in the lives of those who profess it? in failure to seek and find more modern, appealing packaging of eternal truths? in side-tracking essential truth for appealing side-issues? Or, is Christianity going the way of other old faiths which have served their day and passed into history?

An intelligent and basic conviction on such points is fundamental to an effective appeal for Christian missions in this revolutionary time. A thoughtless, acquiescent attitude which does not get deep enough to move the will for Christ or against Him is not adequate for the present opportunity.

Display across the front of the room as many artists' conceptions of Jesus as are available. Speak of the conventional conceptions of Jesus as "a man of sorrows and acquainted with grief", "gentle Savior, meek and mild", "loving, compassionate Savior". Add to these as vivid a picture as you can make of Jesus as "a powerful personality", revolutionary in His tenets and program, dynamic in His approach, realistic in method.

This last point may provoke debate, for the principal objection to Jesus' way of life has been that it is idealistic and will not work in real life. In prewar Denmark the world had the best effort at applying *those principles* it has yet seen, and they *did work!* Ask several members of the class to be prepared to present briefly the revolutionary proposals of the Leader as developed by the author and what they entail as suggested under "The Promises of the Leader" in chapter one.

Assign to the devotional leader Paul's vision and his experience in following it as a Christian missionary, as presented in chapter two. Ask her to try to make it a call to personal consecration to Christ and to the spread of His Gospel by each member of the class.

Follow up the devotional period with map-study presenting as vividly as possible "The Task" for Christians today. Black out completely on a missionary map of the world Japan, Germany, the Soviet Republics. These are the lands where we must start, almost from scratch, to present Christ and His way of life anew. Cover with a light coating of red all the war-torn areas where suffering peoples need a more dynamic understanding of Christ, now or never, to meet their appalling spiritual

(Concluded on Page 30)

"Give Attention to Reading"

Miss Thelma Brown, Book Consultant
Baptist Sunday School Board

More about the Missionary Round Table

ON all sides people are asking: "What is the *Missionary Round Table* we keep hearing about? Who comprise its membership? How is it conducted? Where can we get more information?"

Briefly: The *Missionary Round Table* is a group who associate themselves in mutual agreement to read and to discuss together certain books that will help them know more about the people in our world to whom we are commissioned to give and send God's Word. It is not expected that everyone in a Woman's Missionary Society or circle will want to begin this adventurous plan at once. In one state it has been decided that only those women who have completed the study of the W.M.S. Certificate Courses should attempt it. Certainly it is preferable for the members to read several or all of the required books on the Certificate Courses, as well as recent publications of the Home and Foreign Mission Boards, before adopting this more extensive reading program. However, if any mission study chairman, a president, a pastor's wife or any other world-minded member is interested and wants to investigate, write at once to the state W.M.U. secretary requesting a copy of the *Missionary Round Table* leaflet. A careful study of this leaflet will give full information and directions for procuring the book lists, in getting started and in various program procedures.

Several requests have come in for reading suggestions to fit specific situations. For instance: "Please suggest ten or twelve titles that we can begin with that aren't heavy or too expensive" or "Our group would like to read books from various countries—but please suggest ones that are easy to read. Our women are busy!" Here is such a list that might prove helpful to either of both of these requests:

1. *I Have Seen God Work in China*, Sherwood Eddy, Association Press, \$1.50
Any faint heart or skeptic on foreign missions will find this an overwhelming testimony to the work of the Holy Spirit in China.
2. *I Married Adventure*, Osa Johnson, Garden City, \$1.40
The exciting adventures of a noted African explorer and his young and beautiful wife give a very vivid insight into the jungle areas of Africa.
3. *Days of Ofelia*, Gertrude Diamant, Houghton-Mifflin, \$2.75
A sympathetic school teacher, who went to Mexico for research, remained to become involved in the large and lively household of her young maid, Ofelia. She thereby learned much more about our Mexican neighbors than about the I. Q's of the small Indian tribe she had planned to study.
4. *Dr. George Washington Carver*, George Dewey Lipscomb-Shirley Graham, Messner, \$1.95
The life-story of one of America's great Christian scientists by two talented members of his own race.
5. *Seven Keys to Brazil*, Vera Kelsey, Funk and Wagnalls, \$1
One of our missionaries to Brazil considers this the best one-volume introduction to that vast and rapidly developing country.
6. *Overseas America*, Charles F. Reid, Foreign Policy, 25c.
A factual but graphic presentation of America's empire. It gives us a lot about which to think.
7. *The Silent Billion Speak*, Frank Laubach, Friendship Press, \$1
A veteran missionary pioneering in adult education relates how dispelling illiteracy has expedited the Gospel in the Philippines and other lands.
8. *Within the Circle*, Evelyn Stefansson, Scribner, \$2.50
Fascinating human interest stories beautifully illustrated by numerous photographs portraying from a woman's point of view, life today in the Arctic lands.
9. *Wanted of India*, Lillian Wanless, Wode, \$3
A close-up picture of the splendid work done in India by a generous, warm-hearted medical missionary. A good book to introduce us to this complex land.
10. *Strangers No Longer*, Annie S. Kerr, Friendship Press, \$1
A kindly woman who for many years has been winning the hearts of strangers to our country tells how Christianity has made them one of us.
11. *Heaven Below*, E. H. Clayton, Prentice-Hall, \$2.75
These glorious adventures of a northern Baptist missionary in China during twenty-five years draw us closer to the marvelous, long-suffering people to whom he ministered.
12. *They Found the Church There*, Henry Van Dusen, Scribner, \$1.75
A thrilling and revealing report from many men in service of missionary influence and results in the islands of the Pacific.

(Concluded on Page 30)

From Missionaries

The Gospel—the Power of God unto Salvation

ONE afternoon as my husband and I were passing a large group of people by the side of the Oyo road, just about one-half mile from the large Iwo market-place, our hearts were moved with compassion because we realized the great need of all the people in that section for the Gospel of Jesus Christ. Not many days after we went back to tell the people of our Savior.

People, young and old, came from many of the near-by compounds to see and hear the white people. One very old-looking man was at that first service. He sat on an old log just outside the gate of his compound. His fingers were all covered with rings, he had a charm about his neck, his face was all smiles and his manner one of great friendliness. He joined heartily in the songs and Bible verses. From that time I had him on my heart.

Each Sunday afternoon and oftentimes on Wednesday and Saturday afternoons a student and I would go to witness. Each time the old man was present on his accustomed seat, the old log.

After some months we often missed him from our services. This was partly due to his health for he was getting feeble; but we felt, too, that it was due to his unwillingness to accept what the Holy Spirit was saying to his heart. Finally, he was really too weak to leave his grass-rug bed. So we went to him!

One day my heart ached especially for my old friend, so I said to the young man helping me: "We must try to bring our friend to a decision for Jesus Christ today." We went to him and a conversation about like this followed:

"Baba (father), you are old now and not so well. You formerly came out to all our services but now you have to lie here almost all the time. Perhaps you do not have much longer to be with us. We love you and want you to be ready to go to the 'Mansions in our Father's House' about which we have been singing. Wouldn't you like to go there when God calls you from this world?"

"Oh, yes", he answered.

"Well, father, do you believe what we have been telling you about God's love and His Son, Jesus?"

"Yes, I believe what you say".

"But do you know who Jesus is and what He has done for us?"

"He is the Son of God. He died for our sins".

"Did He die for your sins? Do you trust Him?"

"Yes", he answered, "I believe in Jesus".

Looking at his neck I saw the charm. Touching it, I said: "But if you truly believe on Jesus why do you wear this?" Clutching it to his heart he said: "Ah, this is my ogun (medicine or charm). I have to wear this!"

"But, if you trust your charm you cannot be fully trusting Christ Jesus. We are sorry that you are not willing to trust in Jesus only. Won't you pray that you may do what God wants you to do?"

We prayed much for him and the next Sunday when we went to see him he quickly said: "I've taken it off! I've taken it off!"

I asked, "Where is it?"

"I threw it in the yard!"

"But why did you take it off?"

He answered: "Because, did you not tell me I couldn't keep my charm and trust Jesus? I had to believe on Jesus only. The charm cannot save me".

"Salvation to everyone that believeth!"

—Mrs. L. Raymon Brothers, Nigeria

Faithful Mothering of Italian Orphans

QUIET, unpretentious, humble, efficient Signora Adelaide Fasulo, directress of the G. B. Taylor Orphanage in Rome, has carried on her duties for the past ten years. Her influence on the boys to whom she has been mother and father and upon others with whom she has been associated cannot be counted in numbers or written on paper but the story of the last few years of her labors is one thrilling and challenging in its portrayal of undaunted faith, Christian courage and consecrated devotion to duty.

As can be well imagined, we wondered what would be the fate of our new orphanage building, just remodeled and being used for the first years when the war began. It was near an air-port just outside the city of Rome. It was well equipped, well located, isolated and altogether ideally suited for a headquarters or staff building. Would it be forcibly appropriated as our former building had been? Would the Germans, then infesting Rome, decide that they needed it? These were questions in our minds as we left Italy, a few weeks before Pearl Harbor.

There was no news for two years. But one day came the long-awaited letter from Mother Fasulo, telling us the story. Other letters followed and here is the story they told:

"Life went along normally for a while. Gradually food was harder to get. Clothes were equally scarce and difficult to procure. My helper left because she was afraid to be so near the air-port when the bombings were already becoming too frequent. One by one we sent the boys away to be with relatives or friends until there were only eight left who had no homes to which to go. We decided to 'stay it out' together, come what might! We prayed for courage and faith and knew that God would not abandon us in this deepest of trials and privation—and we did not know what! I had taught the boys that lesson through the months. Now we were to experience it.

"Several bombings at the air-port broke the windows. Shrapnel fell in the front yard. Buildings around us were destroyed.

"Day after day the long lines of refugees, going into Rome, filed by the house. These people carried with them all their belongings—sometimes in a cart but more often on their heads or in a small package in their hands. We had packed out things and waited day by day wondering when it would be our turn; but we determined not to leave unless we were forced. That the Americans were not far off, we knew, but we did not know what the Germans who now occupied all the country side would do before they left. Day by day these German staff-officers or their men would knock on the door, saying they wanted to use our building for 'observation' or for 'headquarters'. I replied by telling them that this was an evangelical orphanage. I found it effective to have one of the smallest boys with me on such occasions. Later I learned it was even better to send one of the children to answer the door while I, behind a curtain, watched to see that no harm befell him. I shudder now to think of the situation which might have ensued had one of my boys been ill-treated. But God did not abandon us. In each instance the officers left, saying they would return—but they never did!

"As the Americans came nearer and nearer a German tank was parked at our front gate. They had orders to mine the road and the buildings as a last 'gesture'. Surely now we would have to go! But we were still determined in our decision not to move until absolutely necessary, knowing full well that the property and furnishings would be taken over and everything lost if we left. Somehow I felt I must 'hold on'. Then one evening the Germans rushed for the tank and sped away in it. The Americans came along the road a few hours later. Our 'Home' was safe. Surely God does not abandon His own!"

What a testimony of faith! What an example of courage and devotion to duty! One cannot help but wonder what will be the effect of this Christian's life upon the boys with whom she lived through those years, as they take their places in the life of

(Concluded on Page 29)

At Home though Abroad

WAR news reports last August described the city of Kweilin as entirely blown up or burned—a heap of rubble. During 1942-44 it was the gateway of west China, a city of half a million people, its streets thronged with the refugees from all parts and especially with those more recently arrived after the fall of Hongkong and of Singapore. Hundreds of these spoke English quite well and some could not speak the local Chinese at all. The opportunity seemed ripe for a service in English. So we started with a group of boys and a few girls of high school age (mostly students in the big government school nearby) who had been in English Bible classes taught by Miss Hattie Stallings. Oz Quick had begun the contacts with these students. He had enjoyed and often helped as umpire in their sports, even the great Provincial Meets, before he went to Hongkong for an appendectomy and remained interned in Stanley Prison when the Japanese captured that great port. The Sunday services were first held on the lawn, as vespers, for at that time the Kweilin Baptist Mission compound was very beautiful. Bro. Cauthen was asked to pastor the situation but as he was often out of the city, Bro. Bausum did about as much of the preaching until he and his family came on furlough in January 1944. A new strength came into the work when our Cantonese Baptists reopened their Hongkong schools in Kweilin and a large group of students and teachers (led by Miss Inez Lung of Texas) attended regularly.

When the U. S. army opened its Infantry Training Center at Kweilin they were without a chaplain. Among its fine group of officers was a Baptist from Ouachita College who looked up the missionaries at once. We told him of the English service and he told his fellow-officers. For their convenience we shifted the service to 11 a.m. That hour had previously been impossible due to air-raid alarms but, after the coming of American fighter-planes, the Japanese rarely got in any more in the daytime. When a truck full of American officers began unloading at the mission every Sunday morning it did wonders for the English service. The Chinese took a renewed interest in attending and there were many business people in addition to the students. What a thrilling sound was the harmony of all those robust voices leading in the singing of the hymns! Our friend from Arkansas was a trained conductor and the possessor of a lovely tenor solo voice. We were delighted to turn over to him the direction of the music and to listen often to his beautifully rendered messages in song. Dr. Beddoe (by this time moved to Kweilin) was able to add real music from the old organ, though how he coaxed it out was a mystery the rest of us were unable to solve. After Dr. Nichols arrived he took turns with Dr. Cauthen in the preaching. They both gave their best and were peculiarly inspired by the unique audience. Those were high hours and many of the American officers found themselves more at home than they had ever dreamed they could be so many thousands of miles away on the other side of the world.

To bring Christian Americans into such fellowship with Christian Chinese was especially sweet. Often the contacts of military personnel provide no opportunity whatsoever for seeing the real fruits of Christ in a foreign country. In this service our men heard the beautiful soprano voice of a Chinese girl whose talent readily filled any auditorium at high-priced tickets, yet she willingly and gladly sang for her Savior and was always in attendance. Her rendition of "O Holy Night" at Christmas time is a never-to-be-forgotten memory. Here our American officers met the spiritual and highly-trained faculty of the Pooi In Woman's Bible Training School and heard its chorus of modest, dedicated young women who were preparing for Christian service in country and city—chapel, school or orphanage. Here they became acquainted with the finest of Chinese students who had traveled hundreds of weary miles away from their homes and were willing to stand outdoors for assembly and sleep in crowded attics, if only they might carry on their education and live free from

(Concluded on Page 30)

"And a Little Child Shall Lead Them"

ONE day as the head of our Baptist School in Porto Alegre and I were on our way to school we passed a house where, in typical Brazilian fashion, a mother and her little three-year-old daughter were at an open window, their elbows on cushions, as they watched people go by. I was well accustomed to the scene but the little girl was so like a little fairy we couldn't take our eyes off her beautiful little face. Children simply fascinate me and, in those days when I didn't have any of my own, I simply had to retrace the few paces after I had passed the window. We had never seen the lady before but the little girl with curly auburn hair, clear blue eyes and "peaches and cream" complexion compelled me to talk to her. "Would you mind if we 'borrowed' your little girl just for this morning?" we asked. The lady looked at us a little bewildered because Brazilians have to accustom themselves to the way Americans joke. Then we explained that we were teachers in the near-by Baptist school and that we would like so much to have her in kindergarten, just for the morning. The little girl was delighted and in a few minutes was ready, slipped her two little hands into ours and away we went. How I love to think of how far that morning reached!

Yety liked the kindergarten so much that she insisted on going every day. She was a little doll. Her mother dressed her beautifully, she had the daintiest ways and was so sweet-mannered that we all were completely captivated by her. I filled pages and pages of my album with pictures of her. The years have passed and the dainty flower-like child has grown into a lovely junior girl who continues to delight us with her winsome ways.

Soon after she came to our school she began to entreat her father to go with her to the Baptist Church. He put her off, placated, refused; so finally one day she told him: "You don't have to go always like I do. I only want you to go just once and then if you don't like it, I will never bother you again to go!" Her continued insistence had won the day and her father, Sr. Ungaretti, who works in a large bookstore in town, came to our church. Yes, he came the one time just to please his lovely little daughter, but he couldn't stay away, once having tasted. Today Sr. Ungaretti is our Sunday-school superintendent and his prayers and zeal and fidelity make everyone glad he is a Christian. He never misses a service, is always there before the door opens, on Wednesdays he goes without supper until nearly 10 o'clock because he doesn't have time to get to his home on the outskirts of town and get back. How glad we are Yety "bothered" her father!

Having brought her father to the Gospel she loved so much, she began to "bother" her brother. When she saw him an active member in the young people's groups she began with her seventeen-year-old sister, Egi. Egi has a peculiar allergy that causes her skin to break out every time she is in water. Perhaps she held out longer than she would have because she feared baptism. But the last Sunday we were in Brazil, just before our furlough, the Y.W.A. of our church put on a beautiful pageant at my husband's beautiful church, which was being dedicated that day. After the final prayer was said Egi, her eyes shining, radiant with the new joy she was resisting no longer, said: "Oh, I couldn't wait another day! I want to be baptized today, here in this beautiful river so like the River Jordan, where Jesus was baptized. . . . I don't care if I break out in rash and it never goes away. . . . I am so happy. If only I had brought extra clothing so that I could be baptized today!" "Oh", I said. "I was so in hopes today would be the day I have brought extra clothing!" With what joy we helped her get ready and how elated she was as she waded out into the water. How delighted her father was when he heard the news. Today she is preparing to be a "home" missionary for her great Brazil, having felt definitely Christ's call.

One heart was not happy at her coming—and that was her mother's. Increasingly she had come to complain that her family loved the church more than they did her. Her constant nagging at her husband made him weep, as he repeatedly asked us to pray that she too might come to know Christ, who had so completely made his life

(Concluded on Page 11)

Training School

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

Summer Work with the Home Mission Board

LOUISE TADLOCK writes from New Mexico: "I am glad that I am one of the many students employed by the Home Mission Board this summer to hold Vacation Bible Schools in neglected areas of our southern states. In many communities here in New Mexico there is no church at all and, until this summer, no Vacation Bible Schools. My coworker and I have had many rich experiences. One of the first things we learned was to use what we had and make the best of it. In one community the only building available was an abandoned dance-hall. We cleaned out the dust and cobwebs and set up our equipment which consisted of two dilapidated benches. The first day only two girls came but, before the week was up, we had enrolled sixteen children. One of our schools was in a small mining town where the Catholic Church is the only church. We found several evangelical families who were eager for real Bible teaching. Since there was no pastor available, we held a Sunday evening worship service in the public school building. At the close of the school five intermediates accepted Christ as their Savior, one girl rededicated her life to the Master's service and two others expressed their desire to become missionaries."

Betty Ann Davis writes from Texas: "Here I am having a marvelous time with the Mexicans. My coworker and I are holding Vacation Bible Schools around Uvalde. The work is most challenging and inspiring. The people are very lovable. Oh, what a joy it is to stand before a group of brown boys and girls and see their little, dark eyes sparkling as they listen to our stories! Already we have had thirteen conversions and all give evidence of being genuine. I should like to tell you some of our experiences, especially the one in Campwood where the priests played havoc with our plans. . . . When they gathered in all our children and took them to the Catholic Church for indoctrination, we went along, too. . . . For three hours we sat there and they dared not speak against our school so long as we were there. When they finally dismissed the children one of the priests came to 'sound us out'. He was quite surprised to find that I could intelligently discuss Catholicism with him. Then when we turned toward our religion and what Jesus means to us as a personal Friend, he had nothing to say. We gave a real testimony there in that Catholic Church and we are praying now that it will bear fruit. However, our way was definitely blocked for a time."

Frances Roberts writes: "It has been my privilege thus far this summer to help in two Mexican Vacation Bible Schools. The second of these schools was in a mission. The small two-room building had been recently constructed. The furniture consisted of a few roughly made benches and a table. Since there was no piano my coworker provided the music with her violin. As we visited in the neighborhood, inviting children to come to the Bible school, a group of boys started to throw rocks at us. Later some of these same boys came to our school and showed keen interest in the work. At the beginning of the school very few of the children knew even the familiar song, 'Jesus Loves Me'. At the close of the school it was a joy to hear them reciting the books of the Bible and Bible verses and singing hymns and choruses they had learned. More than two-thirds of these children came from Catholic homes and some of them had never seen a Bible before. What a blessing there is in telling foreigners in our southland about our wonderful Savior!"

From Missionaries (Concluded from Page 10)

over. With his heart breaking he asked that I never forget to pray that she too might cease to fight against what her heart tells her to do. Won't you pray too that the family circle may be completed, that the sweet endeavor of little Yety may have its reward in seeing this last member of her family enjoying the joy of salvation? Sr. Ungaretti counts on us to pray and we know what concerted prayer can do. "Pray ye therefore. . . ."—Mrs. A. I. Bagby, Brazil

Our Young People

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

The Climax of Stewardship Education Plans

THROUGH the year our young people have been studying about the stewardship of possessions. October brings Church Night of Stewardship as a climax and as a time of sharing all they have learned with each other and the church congregation. Long ago (we hope) your W.M.S. stewardship chairman and W.M.U. young people's director arranged with your pastor about the best night for this stewardship emphasis and now you are ready to make completed plans. Sit down and think your program through so that every item will be cared for without omissions.

Publicity? Through church bulletin, announcement in W.M.S., Sunday-school, Training Union, church invitation in daily or weekly newspaper, posters made by young people and put up in strategic places!

Program? Should include as many young people as possible! Each W.M.U. organization has done a particular aspect of stewardship study, and all should contribute to the program.

Sunbeams have colored the Cooperative Program folder, *Money Travels*. They can show one or several and older Sunbeams can tell the brief story which accompanied each picture.

Junior Girls' Auxiliary and Royal Ambassador members learned an acrostic of Scripture verses, *One Tenth*. They can combine their presentation, holding letters and quoting verses effectively.

Intermediate Girls' Auxiliary and Royal Ambassador members have studied stewardship from different angles—brief sketches of well-known tithers, epigrammatic sentences on stewardship, posters made, a quiz program. They can bring some of these presentations for this Church Night of Stewardship. What do they feel will help their audience most? What do they want to do?

Young Woman's Auxiliary members have also had varied approaches in their study of stewardship. What will they do now? Questions and answers on stewardship, a conversation about stewardship, a play presented, a series of posters? If they want to present a play, see W.M.U. Year Book, page 114 for description of stewardship plays; or perhaps Y.W.A.'s. would like to give a Centennial flavor to the evening and present one of the Centennial plays; of course both have mention of money goals and matters. *One Sacred Effort*, price 15c, requires seven young women for speaking parts, eighteen young people for tableaux; time about twenty-five minutes. *Hitherio, Henceforth*, price 12c, requires eighteen characters, mixed ages, about nine to speak or read; quartet or small choir; time about thirty minutes. (Order from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham 3, Ala.)

Why not ask your pastor to preside? Ask R.A.'s. or young men not used on program to usher. Arrange for a mimeographed program folder for distribution to audience with tithing songs on the folder and *Forward, Baptist Comrades* available in keeping with Centennial. You can order copies of *Forward, Baptist Comrades* from Rev. E. C. Kolb, Ridgeland, South Carolina, at 50c per hundred if you prefer not to mimeograph. (See page 32 for words of "Forward, Baptist Comrades".)

The pastor or church treasurer may present church financial plans and begin the Every Member Canvass at the close of the program; there may be a social hour for everyone with good fellowship after the last program numbers. Arrange for either or both endings, pledge-cards and pencils ready, attractive punch-tables and committee to serve. Whatever ending is decided upon, be sure to be ready for it without confusion. Church Night of Stewardship should bring to as many of your church as possible the impact of God's Word regarding our possessions as the climax of the year's programs on stewardship.

Calendar of Prayer October, 1945

Mrs. W. C. Henderson, Arizona

MAY every life that touches mine—be it the slightest contact—
Get therefrom some good: some little grace; one kindly thought;
One aspiration yet unfulfilled; one bit of courage
For the darkening sky; one gleam of faith
To brave the thickening ills of life; one glimpse of brighter skies
Beyond the gathering of the mists—
To make this life worthwhile and Heaven a surer heritage.

—George Eliot

1—MONDAY

That southern Baptists may take more seriously the responsibility of soul winning in the Centennial Evangelistic Crusade
Having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people
—Rev. 14:16

2—TUESDAY

Founders' Day of Woman's Missionary Union Training School
We would see Jesus.
—Jno. 11:21

3—WEDNESDAY

xxRev. and tMrs. I. V. Larson, Tsingtau.
xxMiss Jennie Alderman, evangelistic work.
xxMiss Mary Crawford, educational-evangelistic work, Tsinan, China; also Ivan Larson Jr., Margaret Fund student.
The Lord God liveth.
—Jer. 44:26

4—THURSDAY

tMrs. J. L. Mays, Rev. and Mrs. M. C. Garcia, San Antonio, Mrs. Hermana Quintana, Houston, Texas, evangelistic work among Mexicans
Peace, peace be unto thee, and peace be unto thine helpers, for the God helpeth thee.
—1 Chron. 12:18

5—FRIDAY

State W.M.U. annual meeting, Washington D. C., October 5
Pray now unto the Lord our God for us
—Jer. 37:3

6—SATURDAY

Rev. W. J. Carwell, Savannah, Rev. J. F. Ray, Macon, Ga., Rev. D. B. South, San Antonio, Tex., city-evangelistic work
Christ Jesus came into the world to save sinners
—1 Tim. 1:15

7—SUNDAY

tMiss Sarah Rebecca Eddinger, *Miss Susan Roberta Ryan, Chile, tMiss Emily C. Ridgour, Colombia, tMiss Hazel I. Smith, tMiss Sarah F. Taylor, Argentina, appointees
That they be rich in good works, ready to distribute, willing to communicate
—1 Tim. 6:18

8—MONDAY

Rev. and *Mrs. R. P. Ingram, Abokuta, *Miss Keri Watkins, Iwo, Nigeria, educational-evangelistic work
Let all those that put their trust in Thee rejoice.
—Psa. 5:11

9—TUESDAY

Rev. and Mrs. H. Rodriguez, Arriete, Rev. and Mrs. E. Planos, Guanabacoa, Rev. D. Levy, Habana, Cuba, evangelistic work; also Moises Rodriguez, Margaret Fund student
The needy shall not always be forgotten.
—Psa. 9:18

10—WEDNESDAY

xxRev. and Mrs. G. A. Carver, tMiss Lila Watson (temporarily in Honolulu), educational-evangelistic work, Shanghai, xxDr. Jeannette Beall, medical-evangelistic work, Leichow-fu, China
Every word of God is pure: He is a shield unto them that put their trust in Him.
—Prov. 30:5

11—THURSDAY

Rev. and *tMrs. R. E. Johnson, xxRev. and tMrs. A. J. Terry, educational-evangelistic work, Victoria, Brazil
Thou hast commanded us to keep Thy precepts diligently.
—Psa. 119:4

12—FRIDAY

Rev. and Mrs. C. H. Rine, McAllen, Rev. and Mrs. E. Garza, Abilene, Rev. and Mrs. E. Ortega, Wichita Falls, Texas, evangelistic work among Mexicans
Ye that make mention of the Lord, keep not silence.
—Isa. 62:6

13—SATURDAY

Rev. and Mrs. A. B. Christie, *Miss Dorine Hawkins, Rio de Janeiro, *Miss Ruby Hiam, Recife, Brazil, educational-evangelistic work
How great is His goodness and how great is His beauty!
—Zech. 4:17

14—SUNDAY

That the laymen of S.B.C. churches will continue their labors and activities in the Centennial Evangelistic Crusade
This shall come to pass if ye will diligently obey the voice of the Lord your God.
—Deut. 30:11

Calendar of Prayer for October

15-MONDAY

Rev. R. B. Gayden, Natchez, Rev. A. B. Mearlik, Prentiss, Miss. educational-evangelistic work among their own Negro race. I am not ashamed for I know whom I have believed. —II Tim. 1:12

16-TUESDAY

*Miss Wilma Weeks, educational-evangelistic work, Chungking (now in Musorie, India), **Miss Lucy Smith, secretarial-evangelistic work, Shanghai, China, Rev. and Mrs. S. B. Sears, Rev. and Mrs. J. R. Townsend, appointees to China. He which hath begun a good work in you will perform it until the day of Jesus Christ. —Phil. 1:6

17-WEDNESDAY

Baptist believers in Japan. The eternal God is thy refuge and underneath are the everlasting arms. —Deut. 33:27

18-THURSDAY

Rev. and Mrs. J. M. Pleytes, San Jose de Las Regas, Rev. and Mrs. C. Mogens, Trinidad, Rev. and Mrs. A. Travieso, Vuelas, Cuba, evangelistic work. Enter into thy closet and, when thou hast shut the door, pray unto thy Father. —Matt. 6:6

19-FRIDAY

Rev. and Mrs. W. L. Cooper, Miss Beatrice Glass, educational-evangelistic work, Buenos Aires, Argentina. Even so every good tree bringeth forth good fruit. —Matt. 7:17

20-SATURDAY

Rev. and Mrs. O. Hill, Alamogordo, Rev. and Mrs. B. M. Villarreal, Albuquerque, New Mexico, evangelistic work among Spanish Americans. Be kindly affectioned one to another with brotherly love. —Rom. 12:10

21-SUNDAY

Dr. and Mrs. W. B. Glass, emeritus missionaries from China, *Miss Marie Connet, Miss Emily Landell, appointees to China. In everything ye are enriched by Him. —I Cor. 1:5

22-MONDAY

State W.M.U. annual meeting, New Mexico, Portales, Oct. 22-23. That your love may abound yet more and more in knowledge and in all judgment. —Phil. 1:9

23-TUESDAY

Rev. A. L. Gatwood, New Orleans, La., Rev. W. D. McClellan, Miami, Rev. C. Threadgill, St. Petersburg, Fla., city-evangelistic work. We are unto God a sweet savor of Christ in them that are saved. —II Cor. 2:15

24-WEDNESDAY

State W.M.U. annual meeting, Maryland, Baltimore, Oct. 24-26. Grace to you and peace from God our Father and the Lord Jesus Christ. —Rom. 1:7

25-THURSDAY

Lois Richardson, daughter of former missionaries to Africa, Geneva, in White daughter of former missionaries to China, Raquel Cardenas, son of former missionary in Cuba, Margaret Fund students. That ye might be filled with all the fulness of God. —Eph. 3:19

26-FRIDAY

*Miss Terrie Lavender, evangelistic work among Italians, Enley, Ala. Rev. W. W. Simpson, evangelistic work among Indians, Union, Minn. Let your conversation be as cometh the Gospel of Christ. —Phil. 1:27

27-SATURDAY

Rev. and Mrs. P. D. Sullivan, evangelistic work, Belem, Miss Mionie Landrum, educational-evangelistic work, Rio de Janeiro, Brazil. Say to the righteous that it shall be well with him. —Isa. 5:10

28-SUNDAY

Rev. and Mrs. J. W. Richardson, Rev. and Mrs. R. L. West, appointees to Nigeria. If a man vow a vow unto the Lord, he shall not break his word. —Num. 30:2

29-MONDAY

Annual meeting of Arizona Woman's Missionary Union, Phoenix, Oct. 29-30. The Lord thy God hath chosen thee to be a people for His own possession. —Deut. 7:6

30-TUESDAY

Dr. and Mrs. S. J. Anderson, Miss Virginia Mathis, Miss Janet Greer, Miss Cornelia Leavell, Honolulu, Hawaii, educational-evangelistic work. Go and I will be with thy mouth and teach thee what thou shalt say. —Ex. 4:12

31-WEDNESDAY

Rev. and Mrs. B. Molina, Portorillo, Rev. and Mrs. M. Vasquez, Quebrada, Cuba, evangelistic work. We know that we have passed from death unto life because we love the brethren. —I Jno. 3:14

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

Family Altar

Mrs. W. H. Gray, Alabama

TOPIC: Investing in Tomorrow's Leadership

(Baptist Colleges, Schools of Nursing, Seminaries and Training Schools)

"Shall teach thee what thou shalt say"

1st Day—Ex. 3:11-10; Matt. 22:34-40
2nd Day—Ex. 3:11-20; Mark 12:28-34
3rd Day—Ex. 4:10-18; Luke 10:25-37
4th Day—Ex. 15:1-13; John 13:31-35
5th Day—Ex. 31:12-18; I Pet. 1:22-25
6th Day—Ex. 32:1-14; I Thess. 3:11-13
7th Day—Ex. 32:1-35; Col. 3:12-17

"Teaching . . . and preaching . . . and healing"

8th Day—Matt. 4:23-25; 9:35-38; Deut. 6:4-9
9th Day—Matt. 11:1-19; Luke 2:51, 52
10th Day—Matt. 12:9-21; Eph. 6:1-4
11th Day—Matt. 21:18-27; II Tim. 3:14-17
12th Day—Matt. 22:15-22; Josh. 23:6-11
13th Day—Matt. 23:8-13; 26:55; I Tim. 5:1-4
14th Day—John 3:1-12; Prov. 4:1-7

"The Company of the Prophets"

15th Day—I Sam. 19:18-23; Luke 10:38-42
16th Day—II Kings 4:38-44; I Cor. 13:1-13
17th Day—II Chron. 15:1-15; Acts 16:25-34
18th Day—Ezra 7:7-21; I Sam. 3:1-9
19th Day—Psa. 50:14-23; Matt. 15:21-28
20th Day—Psa. 78:2-20; I Kings 9:1-5
21st Day—Psa. 78:21-41; Eph. 5:25-33

Jesus Christ, the Teacher

22nd Day—Luke 23:1-7; Acts 16:13-15
23rd Day—Luke 1:1-3, 26-38; II Tim. 1:1-6
24th Day—Luke 1:39-56; Phil. 1:7
25th Day—Luke 2:1-7, 40-52; Titus 2:1-10
26th Day—Luke 6:46-49; 7:18-23; I Tim. 3:1-7
27th Day—Luke 12:16-31; Jer. 35:5-10
28th Day—Luke 13:18-30; Psa. 101:1-7
29th Day—Luke 15:1-10; Rom. 12:3-8
30th Day—Luke 15:11-31; Psa. 122
31st Day—Eph. 4:11-15; Acts 2:44-47

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

"Pray Ye"

Giving thanks that "God so loved the world that He gave His only begotten Son"—John 3:16
Praise God that "every good gift and every perfect gift is from above, coming down from the Father"—James 1:17.

Pray that every Christian will realize and rejoice that "it is required in stewards that a man be found faithful"—I Cor. 4:2.

Give thanks for such Scriptures as: "Thou shalt not covet", Ex. 20:17; "Put to death . . . covetousness which is idolatry", Col. 3:5; "The tenth shall be holy unto Jehovah", Lev. 27:32; "Freely ye received, freely give", Matt. 10:8.

Intercede for souls, asking that at least each W.M.S., Y.W.A. and Intermediate B.A. and G.A. member may win souls.

Pray for most faithful preparation for December Week of Prayer.

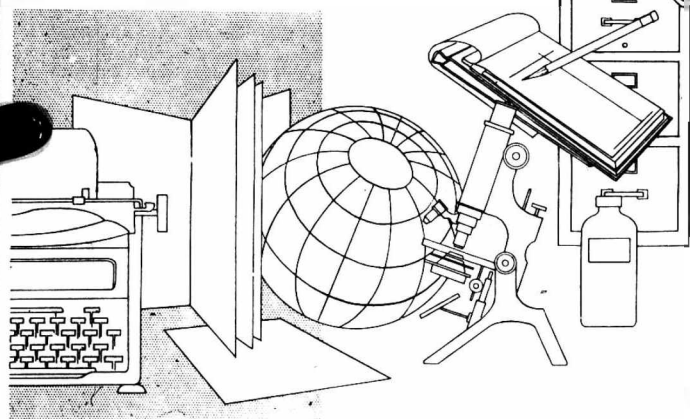


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Business Woman's Circles

Miss Mary Christian
W.M.U. Representative

Christian business women—whether secretaries, lawyers, doctors, technicians, nurses, beauticians, clerks or those in other businesses or professions—recognize the value of training but even more of preparation under Christian leadership for one's life-work. Many leaders in the business world today are Christian women who are graduates of denominational schools and colleges, seminaries and training schools, where their faith was strengthened, their horizons broadened, their skills developed. But whether one was fortunate enough to attend a denominational school or not she is grateful for such institutions and eager to support them for the benefit of the youth today who are to lead into a world of peace and good-will tomorrow.



WE come then to this month's program discussion of southern Baptist schools and seminaries to see the responsibility of each business woman in "Investing in Tomorrow's Leadership" which is this month's topic. It might be presented as follows:

1. For the devotional period the hymn, program and Bible suggestions given in the program outline (page 21) cannot be excelled.
2. The cover page of the program might be a silhouette of a student in cap and gown or might have schoolbooks drawn on back.

3. Pictures of the seminaries and training schools, of their presidents (or principals), of graduates serving at home or around the world might be cut from denominational magazines, school folders or catalogues, mounted and placed on a map of the world or on the table if it is a supper meeting.

4. Since the program is about Christian education why not carry it out as a school? Let the program chairman be the teacher who will have first a history lesson, then a geography lesson. The history lesson will be an oral query on Christian education, using the questions printed below which are to be given out in advance to the various members. The geography lesson will be a brief discussion by one member who will give the location of the various seminaries and training schools at home but particularly those around the world on mission fields, using a map to indicate locations. She might pretend she has visited the mission fields and tell one or two of the stories of the students as given in the program material (pages 21-29). Close with a prayer for our hearts to be stirred to greater support of our Christian colleges and seminaries and training schools, for those who are in charge of these institutions and for those who have gone out from them to fields of service.

(1) What relation did Christian religious bodies bear to the early schools in America? *Answer:* In the early history of our country practically all colleges were denominational. Of the first 119 colleges in America 104 were church related schools.

(2) What two early missionaries were deeply interested in Christian colleges in America? *Answer:* Adoniram Judson and Luther Rice, missionaries to India

(3) What is the highest number of Baptist colleges that ever existed among southern Baptists at any one time? *Answer:* About 100

(4) How many southern Baptists colleges are there today? *Answer:* Over 52

(5) What proportion of Baptist leaders have come from Baptist colleges through the century of southern Baptist history? *Answer:* Over 90 per cent of our Baptist leaders have come from these schools in the past.

(6) What has always been and continues to be the chief needs of our Baptist schools and colleges? *Answer:* Financial support that adequate buildings and equipment may be supplied; support by sending those young people in our homes and communities to our Christian colleges; and support of those leaders who strive to keep Christian ideals and principles alive and glowing with character

(7) How long after the organization of the Southern Baptist Convention did it take Baptists to realize that ministers needed more than college training and that therefore a seminary must be opened? *Answer:* 14 years. In 1859 the Southern Baptist Theological Seminary was founded at Greenville, S. C., and later moved to Louisville, Ky., where it is today.

(8) When were our two other seminaries opened? *Answer:* In 1908 the Southwestern Theological Seminary was opened. It was first located at Baylor University, Waco, Texas, and later moved to Fort Worth, Texas, where it is today. In 1917 Baptist Bible Institute opened its doors in New Orleans, La., where it continues to serve.

(9) In what other Baptist seminaries in the south are southern Baptists keenly interested? *Answer:* The American Baptist Theological Seminary for Negro preachers located in Nashville, Tenn., which the Southern Baptist Convention jointly owns and operates with the National Baptist Convention. It was established in 1924.

(10) What is a phrase that would express the crying need of all these seminaries? *Answer:* "Not enough—not enough—more rooms, dormitory space, teachers!"

(11) What provision is being made to meet these needs? *Answer:* Each seminary is conducting an enlargement campaign and all southern Baptists are urged to give to these through their churches according to their plans.

(12) What opportunity is offered by southern Baptists for women who wish to enter definite religious work? *Answer:* Woman's Missionary Union of the south owns and operates the W.M.U. Training School in Louisville, Ky. The campus

(Concluded on Page 18)



United China Relief

Circle Program

EXPLANATORY NOTE: The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham 3, Ala.; *The Window of Y.W.A.*, \$1 a year from the same Birmingham address; *World Comrades*, \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 39 of 1945 W.M.U. Year Book and pages 16-17 of this magazine.)

Circle Program Topic: Orphans of the World (World Emergency Relief)

Devotional Theme: "For the love of Christ constraineth us"—II Cor. 5:14.

Christ for a Distaught World (See article in October issue of *Southern Baptist Home Missions*.)

Serving Suffering China (See article in October issue of *The Commission*.)

Western Europe through Chaplains' Eyes (See article in October issue of *Southern Baptist Home Missions*.)

Relief Needs in Europe (See article in October issue of *The Commission*.)

Will There Be a Christmas? (See article in October issue of *World Comrades*.)

Christmas Boxes for European Christians (See notices in October issue of *The Window of Y.W.A.* See also page 32 of September *Royal Service*.)

From Missionaries (See pages 7-10 of this magazine.)

B. W. C. (Concluded from Page 17)

adjoins that of the Southern Baptist Theological Seminary. The students of the Training School attending many classes at the Seminary have helped to make "not enough class rooms etc." over there, so it is fitting that the Training School is giving \$50,000 to the Seminary's building fund. In Southwestern Seminary and Baptist Bible Institute women are admitted as students just as the men are a definite part of the Seminary and Institute.

Program Plans

Prepared by Miss Dorothy Sears, South Carolina
W.M.U. Training School, Louisville, Ky.

Poster: A large piece of white cardboard will be necessary for the background of this poster. Cut from a magazine or draw pictures to represent the following: a boy and girl of college age, a doctor, a lawyer, a minister, a teacher, a scientist, a nurse and a social worker. Place the pictures of the boy and girl in the center of the cardboard and slightly more than half-way from the top. Then place the other figures in a semicircle near the edge of the cardboard. Draw a heavy black line from the pictures of the boy and girl to each of the figures in the semicircle. Beneath these pictures print in bold-faced letters: "Investing in Tomorrow's Leadership". Without spoiling the meaning of the poster print in a prominent place the time, place and date of the meeting.

Invitations: Draw or if possible have mimeographed on postal cards a building resembling an educational institution. Beneath the picture print the topic, the name of the leader, place and date of the program.

Preparation: This program is centered on the educational institutions of our Southern Baptist Convention. Since at this time the needs of our institutions are very acute because of overcrowded conditions, each person presenting a discussion of one of the institutions should make the appeal as forceful as possible. For program material see pages 21-29.

The program might be presented very effectively in the nature of a radio program. Have two members of the W.M.S. seated beside a table with a small radio on it at the front of the room in which the program is to be given. The first discussion, "Leaders for Tomorrow", may be given in dialogue form by these two members. Then in order to lead into the radio program one of the members might say: "I understand that there is to be a radio program in a few minutes presenting an evaluation of the history and needs of our southern Baptist institutions. Would you like to hear it?"

The persons taking part on the radio program should be concealed in a place where their voices can be heard distinctly. As the program is begun the person announcing it may be heard to say: "This afternoon we present to you several representatives of our southern Baptist educational institutions. We wish to show to you the importance of our responsibility in educating a capable leadership of tomorrow".

The first speaker will present the cause of denominational colleges and the importance of continuing to maintain them. After her discussion she will lead in prayer that the Christian spirit may prevail in all our colleges. Then the hymn, "I Love to Tell the Story", may be sung as a duet or quartet.

In turn the next speakers present resumes of the history, needs and assets of Southern Baptist Theological Seminary, W.M.U. Training School, Southwestern Theological Seminary, Baptist Bible Institute and American Baptist Theological Seminary. Someone leads in prayer that southern Baptists may adequately support these institutions.

The last two discussions on the radio program are on the "Schools of Nursing in Our Southern Baptist Convention" and finally on the "Responsibility of Training Leaders in Foreign Lands". The meeting is concluded with the singing of all stanzas of "We've a Story to Tell to the Nations" and with a prayer that southern Baptist schools will be faithful to the task of training Christian leaders for tomorrow at home and in foreign lands.



Bible Study

Dr. W. O. Carver, Kentucky

II Timothy 2:1-15

THE Christ is eternal. He became human once. He lives on forever. He began a work that continues His meaning and power. For His work and its continuance He chose and trained men who would be its leaders. On this He placed much importance. To it He devoted much time and attention. He was as concerned to train a dozen as He was to evangelize a million. Indeed His only hope of truly evangelizing the millions lay in a succession of "faithful men" who would be able to guide believers of their own time and "be able to teach others also". Seeing that Jesus Christ is the same yesterday and today and forever (Heb. 13:8), He must be preached in an unchanging Gospel. For the continuity of truth we must have a succession of interpreters, teachers and guides.

Jesus gave "the Great Commission" (Mt. 28:18-20) in terms of a school. "Make disciples" means secure pupils, enrol students. These are committed to the teaching of Jesus, in baptism. Then those whom Jesus has taught are made His faculty to teach the disciples "to observe all things" commanded by Jesus.

In our Scripture passage Paul is causing Timothy to see the necessity for providing such a leadership and giving him suggestions about how to do this. First of all Timothy must himself "be continuously strengthened in the grace that is in Christ Jesus". All through the "Pastoral Epistles" Timothy and Titus are exhorted to be exemplars of the Gospel, to be progressive, growing men of God, able to meet all situations and to be able to affirm confidently concerning the Christian teachings "to the end that they who have believed in God may be careful to maintain good works" (Titus 3:8). Timothy must pass the things he had heard from Paul on to faithful men who would in their turn teach others also (verse 2).

Each generation must be loyal to the past, so far as that past has embodied the grace and the will of God. The church and its teachers must be faithful to the present. Only thus can we serve the truth, save men and secure the truth of God. We of each generation must be true to the future. What tomorrow will be is determined by what we of today pass on to it. Jesus desires of His teachers that they be "students of the Kingdom of God". They are thus to become "wise household stewards" of the Lord. Then will they be "able to bring out of their treasures (of experience and understanding) new things and old things" (Mt. 13:52).

In verses 3-6 Paul tells what sort of leaders are needed: men so committed to their calling as not to allow themselves to become entangled with the affairs of secular life; men who know and conscientiously observe the rules of the game of Christian direction; men who toil at their task. They will humbly seek and find understanding for all these things from the Lord (7). If the churches are to have such leaders they will invest in their preparation.

In all this matter of leadership we are to "keep Jesus Christ in mind" (verse 8) and keep in mind the great leaders, like Paul (verses 3, 9 ff). We are dealing with the things of the Christ who "abideth faithful; for He cannot deny Himself" (verse 13). Our leaders should keep Jesus Christ in mind in order that all of them shall have Him in mind in all relations and all undertakings.

We seek a leadership that is discriminating, that knows what is important, vital, constructive; leaders that do not waste time and energy in unprofitable controversies and upsetting contentions (verse 14). We want leaders who will be diligent to know "the word of truth", to know what is needed for the times, to know how rightly to divide the word and "cut it straight" for its purpose at all times.

The days now upon us call imperiously for competent leadership. As Dr. Truett would say: "Unless wisdom is fled from us, we will invest in our schools and in the men and women whom they are training".

Program Material

Mrs. C. D. Gressman, Tennessee

THEME for YEAR: Facing Tomorrow with God

TOPIC for MONTH: Investing in Tomorrow's Leadership

Hymn for Year

—Watchword for Year (Rev. 14:6b)

Bible Study —II Timothy 2:1-15 (See page 20.)

Prayer that we may realize the value of Christian training

Hymn—More about Jesus

—Leaders for Tomorrow

Southern Baptist Colleges

Prayer that the Christian spirit may prevail in all southern Baptist colleges

Hymn—I Love to Tell the Story

Southern Baptist Theological Seminary

—W.M.U. Training School

Southwestern Theological Seminary

—Baptist Bible Institute

American Baptist Theological Seminary

Prayer that southern Baptists may give adequate support to these seminaries

Schools of Nursing

—Training Leaders in Foreign Lands

Hymn—We've a Story to Tell to the Nations

Prayer that at home and in foreign lands southern Baptist schools may be faithful to the task of training leaders for tomorrow

LEADERS for TOMORROW

AS from the lofty heights of our Centennial we look down the long vista of the future, we realize that we must prepare for a great southern Baptist tomorrow.

That preparation must be made by the training of leaders. The recent global conflict has demonstrated the truth that most thorough, rigid training is necessary to the winning of military victories. "The old tactics of warfare are completely outmoded. Haphazard, hit-or-miss methods are forever out. Those who lead our armies must undergo the most strenuous and accurate training before they are entrusted with the responsibility of leading their men into the grim realities of battle". Just so those who in the future will lead southern Baptist armies to fight the mighty forces of evil in the world must be trained for service, skilled in the use of the Sword of the Spirit.

Through the century of our history we have been building Baptist colleges and training schools which are the best possible training camps for future Baptist leaders. These institutions have made great contributions to southern Baptist history, and they stand ready to render great service in the future if southern Baptists realize their worth and give them adequate support. A brief review of their history and a survey of their present assets and needs will help us rightly to evaluate these institutions of learning and to see what we should do to assure their greater service in a greater future of southern Baptists.

SOUTHERN BAPTIST COLLEGES

ADONIRAM JUDSON said: "If I had a thousand dollars to give away I would give it to a Christian college in America where in building Christian character and training young men and women for service you are raising the seed-corn of the earth". Luther Rice called the Christian college the "seed-corn of the Kingdom" and established a Baptist college in Washington, D. C. Thus did our first great Baptist missionary leaders measure the value of Christian education in the promotion of the Kingdom.

In the early history of our country practically all colleges were denominational. Of the first 119 colleges in America 104 were church related schools. At the time of the organization of the Southern Baptist Convention there were already twelve Baptist colleges in the south and two more established that year. Quickly in the

different states other colleges and academies were founded until at one time there were about one hundred such institutions among southern Baptists. With rapid growth in popularity of state colleges and universities in recent years, there has been a trend away from the denominational college, and some of our schools have been compelled to close their doors. So today southern Baptist colleges, of both senior and junior grade, and academies number only fifty-two. Some of these are strong institutions with beautiful buildings, well equipped and adequately endowed and with hundreds of students. Others are small, struggling schools. But all are wielding an influence in the denomination, the nation and the world.

These schools must furnish Baptist leaders for the future on mission fields and in the denominational work at home. Over ninety per cent of our leaders have come from Baptist schools in the past. This percentage will probably continue in the future. The very existence of our denomination depends on our schools. Unless Baptist leaders of the future come from Baptist schools where they will be well grounded in Baptist faith and denominational policy there is danger that we will lose the spiritual and denominational strength which has made us great in the past. "If our Baptist beliefs are to survive in a world of educated men and women we must have educated men and women who can give a reason for the faith that is in them".

Moreover, the future welfare of our nation and other nations will depend largely on Christian schools. The principles of democracy and liberty so precious to Americans are Christian principles and, if they are to survive, a good per cent of American youth must be educated in schools where such principles are taught. "We must have the Christian interpretation of life and the universe. We need scientists, educators, sociologists, psychologists, philosophers as well as all branches of professional people who have the Christian point of view and can make their contribution to the welfare of mankind. The Christian college will be just the center for that kind of service".

How important it is then that we shall support our schools and make them what they ought to be. We should give them our financial support. Few of them are endowed and equipped as they should be. While buildings and endowment alone do not make great schools, they help in the appeal to students and in the quality of teaching done. Christian schools must be better equipped if they are to compete with the abundantly supported state institutions. Southern Baptists are rich enough to make their schools equal in material equipment to state institutions. Investing money in Baptist schools today will bring rich returns in Baptist life and service tomorrow.

We should support our Baptist schools by sending our students to them. Our students need the schools and the schools need the students. The very best from southern Baptist homes and churches trained in the best possible Baptist schools will assure the best possible Baptist leadership for tomorrow.

We must see to it that our Baptist schools remain fundamentally, sincerely, beautifully Christian. There must be no lowering of our ideals. Modernism, skepticism and worldliness have no place in a Baptist college. "Members of the faculty and the administration must have zeal for the affairs of the Kingdom of God. They must remember that character is both caught and taught, and their daily lives should exemplify their faith". Some one has defined Christian education as "that which magnifies Christian environment, Christian atmosphere, Christian teachers, Christian effort, Christian character and Christian truth while imparting instruction in any department of a college or university education". That is the kind of Christian education we want in our Baptist colleges—the kind we must have if we continue as a great denomination, giving to our nation and to the world Christian ideals of democracy, righteous living and unselfish serving.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY

SOUTHERN Baptists soon realized that the college did not go far enough in the education of leaders, especially of the ministry, and that theological schools were needed. For fourteen years southern Baptists had no theological school.

Then in 1859 the Southern Baptist Theological Seminary was founded. This was first located in Greenville, South Carolina, then in 1877 was moved to Louisville, Kentucky. About 8500 men have prepared themselves in its classrooms for service as pastors, evangelists, missionaries, editors, teachers, secretaries, presidents of institutions and Christian statesmen. In the words of its president, Dr. Ellis A. Fuller: "It has stood in our midst as a tree of life, yielding fruit month by month and its leaves have been for the healing of the nations".

Today the Seminary buildings, beautiful in architecture, stand in the midst of a grove of beech trees which give to the campus the picturesque name "The Beeches". It is property in which southern Baptists can take pride. Last year 654 students were enrolled.

But the very success of the institution has brought the embarrassing situation of inadequate room. "Not enough" seems to be the fitting phrase to describe today's conditions—not enough class rooms, not enough dormitory space, not enough teachers to take care of the ever increasing student body. Here on the threshold of a new century southern Baptists must enlarge this Seminary. Dr. Fuller says that the faculty of thirteen must be increased to at least twenty. Today there is one teacher for every seventy-five men. Then new buildings must be erected. Already there is a project to build an "Alumni Memorial Chapel" costing \$250,000. Also there are plans for building more classrooms and an apartment dormitory of at least one hundred and fifty units to take care of married students. It is desired, too, that some provision be made for the Seminary children (179 of them last year), a nursery or kindergarten "in order that the young mothers might have an opportunity to grow intellectually and culturally along with their husbands".

Since students of W.M.U. Training School have helped to crowd the Seminary classrooms, the Training School is giving \$50,000 to help provide these much needed classrooms. All members of W.M.U. will rejoice in this contribution by the School to the enlargement program of the Seminary.

With these crying needs met our oldest Seminary can enter a new century with a greatly enlarged program of training future Baptist leaders.

W.M.U. TRAINING SCHOOL

CLOSELY connected with the Southern Baptist Theological Seminary and yet a separate institution is the W.M.U. Training School. Dr. Carrie U. Littlejohn, the principal of the school, gives a summary of its beginning as follows: "Early in this century the urge to provide special training for young women wanting to dedicate their lives to Christian service crystallized in the establishment of a 'home' in Louisville, Kentucky, for four courageous young women from as many southern states who came to sit in Seminary classes. From this small beginning evolved a going concern which was turned over to Woman's Missionary Union in 1907. Under the leadership of Miss Fannie E. S. Heck this unusual gift was accepted from the Louisville women and immediately the W.M.U. launched into a program of building and expansion. This has been the story through the years".

In the thirty-eight years of its history the school has had twenty-five hundred students. Of these two hundred and twenty-one have gone into foreign mission service in seventeen countries on every continent except Australia; other hundreds have gone to serve in every phase of southern Baptist activities.

In 1941 the School moved from its old location in downtown Louisville to occupy the new House Beautiful built on the seven acre campus adjoining the Seminary. This makes it convenient for the girls to attend the Seminary classes. However, that is one reason for the lack of classroom space in the Seminary. So, as mentioned above, the W.M.U. Training School is giving \$50,000 for the building of the much needed classrooms. We feel that in a very real sense this is a Training School project.

Our Training School building is full to capacity. Indeed a rationing of space has become necessary and requirements for entrance have been raised. While there is no plan for immediate enlargement of the School, that will probably become

necessary in the very near future. Miss Littlejohn, writing of the future need of young women prepared for service, says: "World needs are staggering; opportunities for missions are beyond our human comprehension. With the close of the war, the rehabilitation and reopening of our prewar work alone is calling for dozens of capable, well-trained young women with a sacrificial attitude toward life to join our experienced missionaries. New work in new fields for southern Baptists and new types of work in old fields will need dozens more". Surely in the century to come the Woman's Missionary Union Training School must continue and enlarge its service of training Baptist young women for leadership to meet this increasing need.

SOUTHWESTERN THEOLOGICAL SEMINARY

AS frontiers kept moving toward the setting sun and a strong Baptist constituency grew up in states west of the Mississippi River, the need for a western seminary was felt. So in 1908 the Southwestern Theological Seminary was founded. At first it was located at Waco, Texas, housed in the buildings on the campus of Baylor University. But in 1910 it was moved to Fort Worth where it stands today—three handsome buildings on a thirty acre campus proudly called "Seminary Hill". The enrolment last year was over a thousand and more than 8500 students have enjoyed its privileges through the thirty-three years of its history.

Wonderful has been the contribution of this school to the Baptist cause at home and abroad. Its president, Dr. E. D. Head, says: "The Seminary has given distinctive and preeminent emphasis to evangelism throughout its entire history. . . . The evangelistic atmosphere, ever regnant here, has made its permanent mark on Southwestern students, so that wherever they are found an evangelistic zeal and outlook characterize them".

Of the missionary spirit and contribution of the Seminary Dr. Head says: "The supreme objective ever before this great institution is the thorough training of a great company of young men and women for Kingdom service around the world. The missionary emphasis is conducted with abundant fruitage. Through the years two hundred and twelve foreign and fifty-three home missionaries have gone out from this Seminary. We mention under this head also the three hundred seventy-eight chaplains, enrolled in the armed forces throughout the world in World War II, who received their training in Southwestern".

An important part of this institution is the Woman's Training School housed in one of the buildings on the campus. To this the Texas W.M.U. has given generous support, and Baptist women throughout the south take pride in its splendid record of missionary service even as they have regularly contributed to it through the Cooperative Program.

In this Seminary too the imperative need is more room. An immediate building project is planned for the erection of the Scarborough-Truett Administration Library Building, at a cost of \$750,000; a building is also needed for the Seminary's School of Religious Education. So is Southwestern Baptist Seminary preparing to make enlarged investments in the training of future Baptist leaders.

BAPTIST BIBLE INSTITUTE

WE remember that, in the early days of southern Baptist history, New Orleans was a major missionary concern. Long before 1845 there had been dreams of establishing a Baptist school in this southern city. Those dreams came true in 1917 when Baptist Bible Institute opened its doors. The purchase of the property of Sophie Newcomb College provided beautiful and adequate quarters for the Institute. These buildings stand in the heart of the great city of New Orleans, surrounded by oaks and other trees that grow to huge dimensions in that southern climate. The enrolment of the school last year was 276. It is co-educational.

Through the years Baptist Bible Institute has been not only a place for service but also itself a great missionary agency. Writing of the missionary influence of the Institute its president, Dr. Duke K. McCall, says: "When the Baptist Bible Institute was founded in New Orleans, this city of a half million people could claim only six

white Baptist churches with a total of less than thirteen hundred members. Five of these six churches were supported in whole or part by the State Mission Board or Home Mission Board. After a quarter of a century of mission endeavor on the part of B.B.I. students, greater New Orleans now includes thirty Baptist churches of thirteen thousand members. At the same time, for a hundred miles down every highway leading from New Orleans, little Baptist churches and Sunday-schools have sprung up under the preaching and teaching of Institute students. The primary purpose of the Baptist Bible Institute has always been to train those servants whom God has called, but that training includes missionary endeavor and experience. On the streets, along the wharves, in the institutions, down the highways, Baptist Bible Institute students witness in English, French and Spanish to the glory of the God who has called them into His full service".

Due to the splendid buildings obtained at the beginning Baptist Bible Institute has not spent much money on improvements but now improvements and enlargement are imperative. So a \$200,000 building campaign has been launched. This will be used for a men's dormitory and a library building.

Writing of the need of training a leadership for the future Dr. McCall says: "The fields are indeed white unto the harvest, but every program and plan of southern Baptists for conquering the world for Christ in the century to come must wait on personnel prepared for the task. The need is before us, the opportunity is at hand, and a hundred strokes upon the bell of southern Baptist life call us now to a great crusade for Christ". Baptist Bible Institute is preparing to answer that call.

AMERICAN BAPTIST THEOLOGICAL SEMINARY

SOUTHERN Baptists share in another school devoted to the training of Christian leaders—the American Baptist Theological Seminary for Negroes, located in Nashville, Tennessee. This institution is a cooperative project owned and operated jointly by the Southern Baptist Convention and the National Baptist Convention, the latter representing 4,000,000 Negro Baptists, for the education of Negro preachers and other leaders. The hosts of Negro Baptists of the south can do their own evangelizing and missionary work if only a trained leadership is provided. Their twenty-five thousand preachers and denominational leaders are for the most part untrained and unprepared for leadership. Wonderful possibilities are wrapped up in this group if they can be prepared for service. For this purpose the American Baptist Theological Seminary was established in 1924.

In these first twenty-one years of the life of the Seminary it has averaged forty-four students each year. A reason for the continued smallness of the student body is the fact that southern Baptists have put so little into the institution. Rooms that should be used for dormitory space must be used for classrooms, thus limiting the living quarters of the students. We are told that it will take seven new buildings to meet the imperative needs. Three of these are planned as one unit—a chapel in the middle with a classroom building on one end and a library building on the other. Besides these a president's home and apartment home for teachers, a second dormitory building and a married students' apartment building should be provided. According to our agreement with the Negro National Convention, the Southern Baptist Convention was to purchase all the necessary grounds and erect all the necessary buildings for the Seminary. To meet this obligation we should build the needed buildings as soon as possible.

On the future horizon of America looms the racial problem as a dark and menacing cloud. Our Negro Baptist Seminary adequately supported and equipped can help solve that problem. It will not only demonstrate that the black and white races of the south can work together in a great project but also it will prepare the Christian leaders for the Negro race who can work with Christian leaders of the white race in a truly Christian spirit to solve the nation's most serious race problem. So, for the sake of the future of both races, for the welfare of our nation and for the promotion of the Kingdom of God let us rise up and build a great Negro Baptist Seminary.

SCHOOLS of NURSING

OUR Baptist hospitals must be counted among our educational institutions. We have twenty-three hospitals in the different states and the one Southern Baptist Hospital at New Orleans. In every one of these is a School of Nursing. The students in these comprise a large group of the south's finest young women with great potential power in the future of southern Baptist work. If these are kept close to the Lord and close to the denomination during their years of training they will go out to become useful Christian leaders all of their lives. In no field at home or in foreign missions can women serve more effectively than as nurses.

Dr. Louis J. Bristow, superintendent of the hospital in New Orleans, writes concerning the School of Nursing: "The School of Nursing continues to hold a foremost place among such schools in the nation. Our pupils come from many states north and west as well as those within the bounds of the Southern Baptist Convention territory. Only Christian young women are admitted. A full time student secretary directs the social and religious life of student nurses and every effort is made to promote their spiritual life. Already large numbers of nurses have gone out from this hospital to give their lives to the service of the sick and injured, some in the army and navy corps, some in private duty and other fields of service".

It will be interesting to members of W.M.U. to know that this is named the "Mather School of Nursing" to honor Miss Harriet Mather, the sister of our own young people's secretary. Miss Harriet Mather went to the hospital in February, 1926, and supervised the placing of all surgical equipment and organized the first surgical nurse force. In a few months she became directress of the school, a position which she has held ever since so effectively that the school has been named for her. Another splendid young woman, Miss Dixie Sample, is the dean of the school; the educational building bears her name, "Sample Hall". With such splendid Christian women in the lead there can be no question about the Christian influence in the training of the nurses in our Southern Baptist Hospital.

TRAINING LEADERS in FOREIGN LANDS

IF Christian education is imperative in our own land it is even more so on foreign mission fields. In the postwar reconstruction period soon to come, when there will be great need of the Gospel message and great opportunities for missionary work in every land, it will be most important to have national leaders ready to lead their own people in a great program of Gospel extension.

In the last century the missionaries of our Foreign Board have developed many schools on their varied fields of labor, ranging all the way from kindergartens to theological seminaries. These have been wonderful agencies in evangelization and in the building up of strong Baptist constituencies in these foreign lands. The present world conflict has brought a halt to this educational work in many places. Our seminaries in Europe, which were beginning to make very valuable contributions to the work there, have been closed and we do not know the condition of their buildings. In China, too, valuable school buildings have been destroyed and some of the schools are no longer in operation while others were moved into unoccupied territory and continued their work. But in lands unaffected by war conditions the work of Christian education goes on. Excerpts from recent reports and letters from missionaries will reveal something of the nature of the work and influence of our schools on foreign fields. We confine these stories for the most part to training schools for young women which are largely supported by the Fannie E. S. Heck Fund of the Lottie Moon Christmas Offering; the 1945 offering includes \$32,500 for thirteen such schools.

Miss Maye Bell Taylor writes of the Training School for young women at Recife, Brazil: "Thirty-nine girls studied in the Training School this past year. They went out two by two each Sunday to work in the different churches of the city. During the holidays twelve of them will do W.M.U. field work (*teaching study courses and directing Vacation Bible Schools*). Many teach study courses and direct Bible schools in their own churches. It is really surprising to read their reports of the summer's

work—so much has been accomplished". Miss Taylor told us that nine lovely, talented girls received their diplomas from this school last year.

In Argentina we have three duly organized and functioning educational institutions, all of which are dedicated exclusively to the training of Christian workers. Of the work of the Woman's Training School, long located at Buenos Aires in connection with the Seminary, a missionary writes: "Here the young ladies have received thorough training in the theory of missionary and religious education and have been constantly employed in some practical activity. They have worked in close harmony with all of the evangelistic efforts of the Seminary student body, and all of the girls as well as the boys have served as church visitors or pastors' helpers in a well organized project of personal work carried on by the churches of Buenos Aires and its suburbs. From a student body of fourteen girls, we had the abnormal number of nine graduates, all of whom are actively engaged in the extension of the Kingdom in these three republics". This school is now being combined with the one at Rosario.

Last year in the Seminary in Chile were six preachers and in the Training School eight girls. These are separate institutions yet working together with the same dining hall, the same faculty and the same ultimate purpose. Besides the regular work for these in the school, night classes for laymen and Sunday-school teachers have been offered; our missionaries say that these are proving to be a great help in training church leadership.

Our Mexican Baptist Seminary, which has served Mexico and other Latin American countries for many years, is now located in El Paso, Texas, because anti-religious laws prohibit its being in Mexico. In connection with this Seminary, too, is a Missionary Training School for young women. A missionary writes: "The Seminary and Training School enrolled thirty-seven students this year. They come from Bolivia, Mexico and many parts of the United States. The increase in the number and quality of the students from Mexico is most encouraging. This year's graduating class is composed of six. Four of them will return immediately to Bolivia; the others will work among the Mexicans of the United States".

Miss Mildred Matthews writes interestingly of the girls in our Training School in Cuba: "Do you remember the two girls whom I wrote about last Christmas? Juanita Rodriguez, who was to have entered the convent last November to be a nun, entered our Training School this year on the same date that she would have entered the convent last year. She is just bubbling over with joy and I have never seen a happier Christian. The other girl who tried the way of the world and was gloriously converted last year is a joy. She is trying to make up for all the years she lost. This summer she studied and took the entrance examinations to the National Institute. She goes to her classes in the mornings, works in the afternoons at a job that I got for her with a Baptist dressmaker. At 6:30 she goes to an English Academy and takes special classes in English. At night she studies but she never neglects her church work. She is now a teacher in the Sunday-school and president of the Ida Bottoms Y.W.A. God does transform hearts and lives".

Dr. George Sadler, after a recent trip to Nigeria, wrote: "Perhaps in no other part of the world is there more eagerness to possess book knowledge. In the schools for which Baptists are responsible there are between fifteen and twenty thousand students. . . . It is difficult to discern a greater evangelistic opportunity than that which will come through the medium of our educational institutions".

That not all educational work in China has ceased is indicated by the following report: "Again we bless God for the Bible School which is conducted under the auspices of the Chengchow Association. It has been located in mountainous caves where it moved after the Japanese invasion. As a result of the preaching done by the students several new places of worship have been opened near the school. The graduates this spring were too few to supply the needs of the churches calling for and willing to support evangelists".

Another missionary in China writes: "This year was Poot In's first year of work in Kweilin where, after the fall of Hongkong, it reopened with five of the former faculty. Real spiritual development was observed in many of the girls and their

practical work became increasingly valuable. During summer vacation they worked in teams in connection with several churches and chapels, holding children's meetings, Bible classes and evangelistic services and visiting in the homes to witness for Christ. They returned happy as those first disciples Jesus sent forth; one of the new students in training this year is a direct result of their labors".

In Hawaii we have a Bible School located in beautiful Manoa (Rainbow) Valley near the University of Hawaii. A missionary writes: "Here we have a fine group of young people who have heard God's call to prepare themselves for Christian service either as full-time workers or as more efficient lay-workers in the churches. It is an interesting group of students: young Christians of different racial backgrounds, bound together by the love of Christ and a common desire to study His word. Here on the campus east meets west and, by mutual exchange of culture and experience, the lives of all are enriched and broadened".

We can rejoice that even now so many of our schools on foreign fields are training future leaders. Now that the war is over, the doors of all lands may soon open to missionaries; therefore we can visualize a much enlarged educational program in every land, training a native leadership whose powers in evangelism and denominational development will far exceed that of the largest and best group of missionaries we could possibly send out. Only thus can we "go into all the world and preach the Gospel to every creature", with hope that the time will come when "the knowledge of the Lord shall cover the earth as the waters cover the sea".

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the need of training leaders for tomorrow.
2. What part does a Baptist college have in the cause of world-wide missions?
3. Tell of the prominence of denominational colleges in early American history.
4. Tell something of southern Baptist colleges today.
5. What can we do for the support of our Baptist colleges?
6. Tell of the history, present work and needs of the Southern Baptist Theological Seminary.
7. Tell something of the history of our W.M.U. Training School.
8. Tell of the history, present work and needs of the Southwestern Seminary.
9. Tell of the history, present work and needs of the Baptist Bible Institute.
10. Tell of the history, present work and needs of the American Baptist Theological Seminary.
11. How will the support of the American Baptist Theological Seminary aid in the solution of the race problem?
12. Discuss the importance of training leaders in foreign lands.

REFERENCE MATERIAL

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

World Comrades —The Window of Y.W.A.
The Commission —Southern Baptist Home Missions
State Denominational Papers
Minutes of the Southern Baptist Convention
Current Issues of the Quarterly Review..... Dr. E. P. Alldredge
Southern Baptist Centennial Crusade Pamphlet
—28—

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

He Was Content with Twelve.....	3c
I Choose the Church College.....	3c
Keeping Faith with Dreams.....	3c
Safe Investments	3c
Something Hidden.....	3c
Third in a Great Succession.....	3c
The Hope of the World (Pageant: 10 Characters, Women or Young Men and Young Women; about 20 Minutes).....	10c

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From Missionaries (Concluded from Page 8)

Italy in the years to come. More than telling them the way of life or of teaching them the lessons of courage and faith in the Bible, she has whole-heartedly lived out the testimony of what she believes.

Often the most effective missionary work is done by the quiet, unnoticed, unsung Christian. I think of "Mother Fasula" as one of these. Christ's cause will not fail or die in Italy as long as she is "mother" at the G. B. Taylor Orphanage.—Mrs. Dewey Moore, Italy

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Book Review (Concluded from Page 5)

and material needs. Discuss briefly religious conditions in the white areas that are left and the possibilities of a demonstration of Christ's way of life "that he who runs may read".

Over against the map-picture set the stimulating picture of the results of what already has been done in most unpromising places. Speak of the new organizations for peace as furnishing an opportunity overwhelming but challenging in its possibilities.

With three posters present the three methods by which Christians can "preach" Christ to a waiting world. Again focus attention on the title of the book, *From Victory unto Victory*.

Afternoon Session—Chapters 4, 5. During lunch hour arrange in the front of the classroom an attractive grouping, around a large globe, of an airplane model, a radio microphone, a telephone, a newspaper and a magazine.

Suggest in opening the afternoon session that the inventions of today have made one neighborhood of the entire world. This really makes "so-called" foreign missionaries of us all. At this point, ask a student to discuss the functions of a missionary and see how they apply to the activities of everyday Christians here at home. Follow the same plan with the qualifications of missionaries.

Sum up the teachings of the chapter in a discussion of "Christians at Home". Note especially the sentence, "Christianity is not a clever mixture of conventional goodness and unsuccessful worldliness". Leave with the class the idea that the Christian missionary at home is "to commend in word and deeds Christian values, the Christian way of life".

In closing the day's study, go back to the questions with which it began. Ask four women to affirm briefly the four basic convictions suggested by the author in chapter five. Ask three others to show how Christians can show their loyalty to Christ and to these convictions. Lead in a prayer of consecration.

From Missionaries (Concluded from Page 9)

the invader's rule. Here they came into touch with young men from railway, post-office, bank and factory who were advancing in business and in life because they were Christians and could be trusted.

Immediately these Americans requested a chance to make an offering. As they did not attend the Chinese service that part of worship, they said, must not be omitted at the English service. So we prepared an offering box and placed it at the door of the chapel. We were almost overcome at the response and were compelled to hold station conference to decide what should be done with so large a sum as was rapidly accumulating! As the circumstances were so temporary nothing permanent could be launched, but provision was made for many needs. The children in the War Orphanage had oranges for Christmas, the Seminary was furnished with a great many additions to its library and all the expenses were met for the evangelistic teams from the Bible School who spent nearly two weeks in the field during the New Year holidays.

In the summer of 1944 the Japanese took Kweilin. The American bases had previously been destroyed, after being evacuated. The war orphans were moved away. The missionaries who remained in China moved into the next province. In the intervening days who can say what has become of the books for the library? But the impressions made through the preaching of God's Word by those girls of the Bible School will live through eternity and so will the joy in the hearts of those American officers who provided the funds.—Mrs. B. J. Cauthen, China

"Give Attention to Reading" (Concluded from Page 6)

The total price of this list of books (\$21.49) divided among twelve women will cost less than two dollars each or about 16c per month each. Does that not sound like a grand investment? We hope you will enjoy your *Missionary Round Table*, and when you've finished the first course be hungry for more!

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

The *Watchman-Examiner* reminds us that "back in the days of the thirteen original colonies wherever there was a church there was a school and everywhere the chief book of the schools was the Bible". We must also recognize the fact that nearly all church-colleges were founded primarily for the education and training of ministers, the future leaders of the churches. Also many of the great universities in the United States had their beginnings as church-schools and later became independent institutions.

Dr. Charles E. Diehl in the *Presbyterian Survey* says: "The Christian college may be described as an ideal college where knowledge shall be exact and complete, character robust and gracious and Christianity not only a welcome guest but the ruling spirit within its walls". He also sets forth the following considerations which he says emphasize the need of the church-college. 1. The church-college furnishes the leadership for the church and for society. 2. The church-college articulates the Christian philosophy of life. 3. The church-college requires a knowledge of the Bible. 4. The church-college keeps the church abreast of modern scholarship. 5. The church-college is a bulwark of freedom and democracy.

Our Home Mission Board has appropriated \$60,000 for the building of a recitation hall at the American Baptist Seminary in Nashville, Tennessee. This seminary is supported jointly by the National Baptist Convention, U.S.A. (Negro), and the Southern Baptist Convention for the training of Negro Baptist preachers. We are told that nearly 2000 Chinese students are now in the colleges and universities of the United States and that these were sent here by the Chinese government or by Christian institutions and societies of China. We also learn that India is planning to send several hundred students to the United States for postgraduate technological and agricultural training in our universities. Certainly these two countries will look to these young people for leadership. Thus are we faced with a great opportunity and likewise a grave responsibility so far as their attitude toward Christianity is concerned.

Roman Catholics have 11,035 educational institutions in the United States, including 53 seminaries and 210 colleges and universities, according to the new *Catholic Directory*. They have 786 hospitals, an increase of 16 over last year.—*Watchman-Examiner*

The General Assembly's Training School for Lay-workers of the Southern Presbyterian Church, with headquarters in Richmond, Virginia, enrolled last year the largest student body that it has had in a number of years and the enrolment for next year, we are told, bids fair to be larger still. This increase is looked upon as a partial answer to the denomination's call for trained Christian workers. The students are considered of fine quality. Two-thirds of the present roster class had college degrees before coming to the school.

Dr. Robert Goheen of the Mercy Medical Center in India is authority for the statement that, while Christians comprise only two or three per cent of India's population, they have provided 12 per cent of the medical institutions, 15 per cent of the hospital beds, 30 per cent of the sanitarium beds, 60 per cent of the leper beds, 1 per cent of the doctors and 20 per cent of the nurses trained in India. That country will look to the mission institutions especially to prepare specialists as to leprosy, tuberculosis and psychiatry.—*World Outlook*

We read in the *Christian Century* that Roy V. Merrill, who was a practicing dentist before he became a Presbyterian minister, has been released by his congregation in a city of Tahiti for at least six months to go as a temporary missionary to the New Hebrides. In addition to preaching the Gospel it is his purpose to train a dozen or more of the young nationals in elementary dentistry.

Forward, Baptist Comrades

(Tune: "Onward, Christian Soldiers")

This "Centennial Marching Song" was printed in the February issue of this magazine. As the denomination enters the last quarter of the Centennial this reprint is provided in the expectation that a large use of this song will help win the Centennial goals. Printed copies of proper length for pasting in hymn-books may be had from the author at 50c per hundred, but there is no copyright and multigraphing for any desired use may be done at will. The author's address is Rev. Ernest C. Kolb, Ridgeland, South Carolina.

Forward, Baptist comrades!
Jesus calls us on!
Hitherto He helped us
Through the century gone,
Henceforth He will lead us,
Bold and strong and sure;
On with Him to triumphs
That shall long endure!

Forward, Baptist comrades!
Jesus leads us on!
Praying, seeking, toiling
Till the world is won!

We will seek the straying,
Win them from the wrong,
Share God's great salvation
With the weak and strong;
Reach and teach and train them
While as yet 'tis day,
Help them see His glory,
Walk His holy way.

We will tell His story
In the lands afar,
Light their night of darkness
With the Morning Star;
Bear their heavy burdens,
Share their bitter woe,
Bring to them the Savior
Whom 'tis Life to know.

Baptists, lift your banners!
Hold His cross on high!
Hitherto He led us
In the years gone by;
Lord of Past and Future,
Grant us grace to be
Henceforth true and loyal,
Marching on with Thee.

—Ernest C. Kolb