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Signs of Spiritual Awakening

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Supplement to OUR MISSION FIELDS

OFFICIAL ORGAN of
WOMAN'S MISSIONARY UNION

FEBRUARY, 1946

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As the Southern Baptist Convention proceeds further into its second century of growing activity in the Kingdom work women of Woman's Missionary Union will depend increasingly on ROYAL SERVICE for information and inspiration. See directions elsewhere on this page for subscriptions and renewals.

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EDITORIAL

"Prepare Ye"

ISAIAH and John the Baptist jointly gave to the Old and New Testaments and thus to present and future time the commanding and constraining call: "Prepare ye the way of the Lord!" As southern Baptists proceed in their new century it seems appropriate to apply this Scripture, especially in the light of certain denominational undertakings. Each of them can and doubtless will be a powerful instrument to "make level in the desert a highway for our God... (so that) the glory of Jehovah shall be revealed and all flesh shall see it together".

Foremost is the definite expectation that the Southern Baptist Convention will meet in Miami, Florida, commencing at 10 o'clock on Wednesday morning, May 15. It seems well-nigh incredible that our denomination will again have such an opportunity but Miami hotels have agreed to provide adequate accommodations; the Baptists of Miami stand ready to serve on the many committees; all plans are shaping up for a happy and most helpful occasion. In due time the denominational press will carry data as to when and through whom to secure hotel reservations.

It is also gratifying to announce herewith that the 1946 annual meeting of Woman's Missionary Union will be held in Miami just preceding that of the Southern Baptist Convention. This decision was reached through a questionnaire sent to all members of the W.M.U. Executive Committee and to each state executive and young people's secretary. The March issue of this magazine will carry detailed information but in the meanwhile you can mark on your calendar May 12-14 as the anticipated dates.

But before any such May meeting makes front page news there will be a week in March which is outstanding on the calendar of Woman's Missionary Union. Its inclusive dates are March 4-8 and its significance has been attained because for over half a century W.M.U. women and young people have been observing such a week as their time to study more, pray more and give more for the work of the Home Mission Board of the Southern Baptist Convention. The financial goal this March is half a million dollars. The ingathering of such an offering will greatly reinforce the ability of the Home Mission Board to "prepare the way of the Lord" in our southland, in Cuba, Costa Rica, Panama and the Canal Zone. For a partial list of causes to be helped by the offering, see page 31 of this magazine. The Annie Armstrong Offering of last March reached the unprecedented total of \$437,933 which is less than one-seventh short of this year's \$500,000 goal. Therefore if each W.M.U. member will apply the Biblical rule of seven and will this March give one-seventh more than last March there will be a glorious victory. Please "prepare ye" accordingly!

Such preparation will be all the more earnest and ever so much easier if in the meanwhile there is concerted study concerning stewardship of our possessions and reasons why the program of the Home Mission Board should be adequately sustained. If your state W.M.U. office has not announced what books it is especially recommending for study before the March Week of Prayer, please write promptly to your state W.M.U. office concerning such books. Since every W.M.U. organization is urged to study during the calendar year at least one book on stewardship, it might be that right "now is the acceptable time" for your circle or your entire society or a mission study class formed therein to study a recommended book on stewardship. For such books for W.M.S. study see page 67 of the 1946 W.M.U. Year Book. For suggestions as to the teaching of several such stewardship books, you are referred to recent issues of this magazine and specifically to page 10 of this issue.

Thus would we, one and all, prepare for important events of the days and weeks and months ahead. In so doing, if "we study to show ourselves approved unto God" and if we are "seeking first the Kingdom of God and His righteousness" we shall be really "preparing the way of the Lord!"—Kathleen Mallory, W.M.U. Executive Secretary

Appeal from Dr. J. B. Lawrence

OUT of the deep of my heart I thank Woman's Missionary Union for the glorious results of the Annie Armstrong Offering for 1945. The total amount received up to September 27th is \$462,630.56. For this splendid offering and for the interest and prayers undergirding this offering, the Home Mission Board is deeply grateful.

In this time of crises in history, when the social order of the world is in flux, there is in reality just one issue before our churches, namely "Is Christ absolutely necessary to the world's redemption?" "Is the Gospel", as Stanley Jones puts it, "simply something more or is it something other; is it a proclamation of other truths or is the difference so great in degree that it amounts to a difference in kind?"

To those of us, who believe the Bible, the Gospel is a truth different in kind. Christ is not something "plus", He is something "other"; He is God meeting us in our own nature and providing redemption from sin for us. He is necessary for all men or He is not necessary for men at all.

Our task, as Baptists, is to make Christ known to men everywhere. The first impulse of a saved soul is to bring someone to Christ. This is the missionary impulse; and our denominational organizations and agencies are for the purpose of implementing and carrying this impulse out to the lost of every nation, kindred, tribe and tongue in the whole world, at home and abroad.

The genius of Christianity requires the evangelization of the whole world. There are no preferred nations in the atonement of Christ. He died for the Indians in Oklahoma as well as for the Chinese in China. The Negro in Mississippi and the Negro in Africa are both alike provided for in the sacrifice of the Cross. The underprivileged groups in the slums of our American cities are just as precious to Christ as those in the islands of the Pacific.

All nations, kindreds, tribes and tongues in every land stand on the same footing in the redemptive program of Christ. He loves all men everywhere and has commanded His disciples to preach the Gospel at home and abroad. Christ did not overlook His homeland; southern Baptists must not overlook their homeland.

No work that we can do in America today will mean as much to the rehabilitation of the world as the evangelization of our homeland. Let America become a leader in righteousness and she will do more towards the restoration of peace, happiness and prosperity among the nations of the world than she can ever do in the economic, industrial and diplomatic fields.

Not only so, but a triumphant missionary program in America is necessary if we would push our conquest for Christ to a successful conclusion in lands afar. The Christianization of America is the tilling of the soil with the Gospel so that America will be prepared to answer the growing demands of the world for the Gospel with an ever-enlarging missionary service.

The ultimate objective of Christianity is the uttermost parts of the earth, but that is where the efforts are to end and not where they are to begin in the task of disciplining the nations. We are to preach the Gospel to the Chinese in China, but we are not to leave the Chinese in our own land to perish without Christ. We are to go into "Old Mexico" with the message of love, but we are not to leave the Mexicans in Texas and New Mexico in the bondage of sin and death. We are to give the Gospel to the Negroes in Africa, but the Negro at our back door is not to be left without spiritual help. We are to spend and be spent for the evangelization of the Spanish-speaking countries in South America and in Europe, but we are not to leave Cuba and Central America lying right at our door in the grip of the ignorance and superstition of a false religion.

My appeal to W.M.U. for the March Week of Prayer and Annie Armstrong Offering is based upon the needs of the fields in the homeland. We cannot give to the outside world what we do not have, and we cannot keep on giving what we do

not keep on having. If we are, therefore, to evangelize the nations we must have the evangelizing power and spirit here in the homeland. We need to put behind our efforts for world evangelization a redeemed and Christianized national life. If we would carry the Gospel to the lost millions of the earth, we must root that Gospel in the life of the people in our own land. There is a vast task awaiting us here.

We have been making in the past few months a careful survey of home mission fields and home mission work, and we find that, if southern Baptists are to complete their task in giving the Gospel to the people without a chance in the homeland, they must greatly enlarge their home mission work. There are 25,000,000 unchurched people in the territory of the Southern Baptist Convention and at least 12,000,000 in the home mission fields in Cuba, Panama and Central America. We find also that there are 1,500,000 Mexicans and Spanish-speaking people and only 15,000 Baptists; that is, one to every one hundred. There are 700,000 French of whom 400,000 are in southern Louisiana with only 4000 Baptists; 600,000 Italians with less than 2000 Baptists; 250,000 Indians with about 12,000 Baptists, whole tribes in New Mexico and Arizona being practically as pagan as they were when our fathers settled this country.

We find that sixty per cent of the population of our cities are unchurched. In the south as a whole one out of every 8.6 people is a Baptist, but in our cities only one out of every 34 people is a Baptist. In the sixty largest cities in the Southern Baptist Convention there are over 20,000,000 people with more than 13,000,000 unchurched.

We find also a serious situation existing in the rural sections. Five thousand Baptist churches in the country have fewer members than they had ten years ago; 6300 had no conversions last year; 3000 are without pastors; 1848 have no buildings; 10,000 have only one-room frame buildings; 1300 made no report to the associations last year; 4000 gave nothing to missions; and two-thirds of these churches have no Baptist Training Unions or W.M.U. organizations.

In Cuba, Panama and Central America, where we are at work, there is a population of something like 12,000,000 with only 6000 Baptists, one to every two thousand. We have one missionary, including the wives of workers, to every 92,000 people and one church for every 160,000 people.

It is the purpose of the Home Mission Board to reach all the people who do not have a chance in the homeland. We have 650 missionaries working in over 1800 mission stations, but this is not enough. In the whole field of home missions we have approximately one missionary to every 35,000 people.

In our present fields of work many mission stations are undermanned and hundreds of missions are in rented quarters. In Cuba there are thirty-nine churches worshipping in rented property. These churches are in towns and cities in population from 2500 to 50,000. Anyone who is acquainted with mission work in Catholic countries knows how difficult it is to make any progress in a rented dwelling for a church. Among the Mexicans and Spanish-speaking people along the "Border" there are 141 mission stations with either no building or else an inadequate building. The Home Mission Board needs today \$1,500,000 to build adequate chapels for its present mission fields and to bring the mission work in which it is now engaged up to anything like adequate equipment.

But this would only take care of our present capital needs. If the Board is to carry the Gospel to the people who do not have a chance in the homeland unless we send missionaries to them, it will be necessary to double its mission force.

Take the migrant worker, for instance. Here is a great mission task. Thousands of people in the near future will be giving themselves to migrant work. We will need at least a dozen trailer-missionaries to give the Gospel to these people.

Our mission work among the Negroes needs to be doubled and tripled. We are now working with the ministers, furnishing Bible teachers in colleges and holding institutes for the preachers who are not attending college. But we are not doing all

that ought to be done. We need a mission center in every large city of our territory. These mission centers will be headquarters from which we can operate in our efforts to help the Negroes in our cities. These Negro centers will cost from \$12,000 to \$25,000 each to equip and about \$5000 a year to maintain. Southern Baptists will not meet their full obligation to the Negro until they spend annually at least \$250,000 or \$300,000.

This is only a part of what ought to be done. The facts mentioned only indicate but do not tell the whole story. In our survey we have the names of the places, the amount necessary to equip each mission, the fields we ought to enter, the number of people to be served and, taking it altogether, the Home Mission Board must have an annual budget of \$1,500,000 if it is to evangelize the unevangelized in the homeland, Cuba and Panama. I appeal to Woman's Missionary Union members for their prayers and gifts that these missionary needs in the homeland may be met.

Sincerely yours
 J. B. Lawrence
 Executive Secretary-Treasurer
 Home Mission Board of the S.B.C.



"A Worthy Woman"

AMONG the illustrious families of southern Baptist history none ranks above that of Dr. John A. Broadus. Two of his daughters were exceptionally prominent in W.M.U. work—Miss Eliza Broadus and Mrs. A. T. Robertson. Early in December Mrs. Robertson went on to Heaven to join Miss Eliza and their father and other beloved ones.

Greatly will Woman's Missionary Union miss Mrs. Robertson who for six years (1922-1927) was the vice-president from Kentucky and for eight years (1934-1943) was editor of the Bible study material in *Royal Service*. Those who served with Mrs. Robertson on the W.M.U. Executive Committee know the many ways in which she guided in discussions and decisions. Unnumbered thousands have been led into deeper and more devoted Bible study because of her writings.

Truly of her it is appropriate to assert that she sought first the Kingdom of God, that she was a faithful steward of her manifold talents, that she was a worthy woman in her home and community and church and denomination. To know her personally or through her writings was to love her and to be inspired by her.

AVOIDING CONFLICTS as to MARCH 4-8

"Earnest effort by the W.M.S. to guard against the holding of study courses or other activities during the Seasons of Prayer"—This is set forth as established policy and purpose of Woman's Missionary Union. If your church or association is planning to use March 4-8 inclusive for emphasis other than that of the W.M.U. Week of Prayer for Home Missions, please promptly endeavor to get all such plans changed so as not to divert attendance upon and earnest interest in this immediate Season of Prayer.

From MISSION FIELDS

God and Beatriz "Cleaning" House in Cuba

OUT among the hills of Cuba, some distance from my house, a group of good farms is snuggled where some of the most lovable and loving families I have ever known live. Last June eleven of us "went-a-fishing" for souls in those hills. Old José and his wife, Beatriz, gave us supper one night. Never in my life have I seen a person so cold, so indifferent as Beatriz. We felt that she was giving us the meal against her will. There was no way to talk to her about salvation nor about anything else but she did offer us her room and a bowl of water to refresh ourselves after the long walk of the day.

The walls of her room were simply lined with the pictures of so called saints; here and there was a picture of Jesus. There was the Virgin of Charity with angels hovering around her; Saint Lazarus with his piece of bread tied on; Saint Joseph with a babe in his arms; Antonio for sweethearts; on and on goes the list. I worried over those saints all night though we slept in another home. Early in the morning, Beatriz was up and about her daily duties. I slipped in, almost took her in my arms and begged her to put her trust in Jesus and leave all those "saints" who could do nothing for her in this world or the next. No answer, her heart was as ice! I thought part of that coldness might be sorrow for her mother who had died some months before but I had to leave her standing there, looking into space.

Letters have gone to Beatriz during the months, a New Testament and our Baptist paper. Then taking as our example Paul I said to three of the eleven: "Let us go again and visit in every place where we have preached the Word of the Lord and see how they do". Almost straight to the home of Beatriz we went. It had been a long, hot walk of many miles but we forgot the heat as we neared Beatriz, still cold, still indifferent. For an hour I talked to her; she asked some questions. While eating supper I talked on and on, pleading for my Master as never before. Again it was morning, we started on our long walk, passing the house of Beatriz. Again she was at her daily tasks. Again I entered and spoke to her of our sorrow in June when we had known of her mother's death. Then I talked of my mother's going away, of her spirit, of our certainty that spirits do not return to earth, of how some people because of some nervous disorder or excessive sorrow imagine that they do return. Never once did I let her know that I was talking of her case.

The three of us noticed the change that came over her face: a smile, a light in her eyes, an interest that almost broke our hearts for pure joy. Suddenly she took me to the room and said: "I have placed my faith in Jesus only. What must I do with these?" She pointed to that wall, papered with saints. God had cleaned her heart of all idol-worship, of all superstition; God had filled her heart with His own faith; and now it was easy for Him to help her go to house "cleaning". As I talked she began to take down pictures. Before she started, however, she said she would have to wait till she could find a place to put them. I explained that poison is not kept in a home except to be used at some future date, that it is not given to others, lest they harm themselves. Then came the house "cleaning": God and Beatriz as coworkers! The daughter-in-law called me to see her room, that she had already destroyed her pictures of "saints" and that from now on it was Christ only.

In a few minutes we were on our way, tears of joy flowing from our eyes, prayers of thanksgiving in our hearts. Do you call this the New Birth? I do. There must be more letters and more prayers. We count on you as our prayer-mates.—Miss Christine Garnett, Consolación del Sur, Cuba

Spanish Work in New Mexico

NEW Mexico is a comparatively new state; Baptist work is also comparatively new. In 1900 there were only 500 Anglo-Baptists in the state; we have a record of the Spanish-Baptists for that year. Now there are 133 Baptist churches with a membership of 31,000 in the Anglo-Convention and 12 churches and 22 missions with a membership of about 750 in the Spanish-Convention. This proportion is lopsided as 65 per cent of the population of the state is Spanish-speaking and only about 25 per cent is Anglo. There are two reasons for this: a part of the growth in the Anglo-work is due to the increase in Anglo-population in the state, a part of which is Baptist; a reason for the small growth in the Spanish-Convention is the crying need for more laborers in our Spanish work. Few of our towns are entirely Anglo in population but many of them are entirely Spanish-speaking. It is heart-breaking to think that in many of the smaller towns and villages there is no evangelical work, as we know it, and in many more there is no Baptist work. Jesus said: "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest". We of New Mexico have been praying that prayer for a long time and we beg the rest of the southland to join us as we plead with the Father for laborers for our part of His vineyard.

Hearts are hungry for the message of peace and security which the prevailing Catholic teaching fails to impart. In one all Spanish-speaking village, where services are held only once a year when groups of our Spanish leaders go down from our Inlow Youth Camp for V. B. S. and services in the homes, there is no evangelical work whatever. The first year that we had services there, one old gentleman asked that we pray for his grandson who was in the South Pacific. They had not heard from him for six months and were much distressed about him. We did pray very especially that they would hear. Six days later, the night before camp was to break, we were to go back for another service but there was a terrible storm in the afternoon, so we did not go. The Spanish pastor, who had been conducting the service, had to brave the storm to return to Albuquerque as there had been a death in one of the families of the church and in so doing he had to go through the little town. As he rounded the corner and entered the village, an old gentleman who had recognized his car rushed out into the road to stop him and waved a white paper in his hand. When the pastor stopped, the old gentleman got in and handed him the paper, saying as he did so: "The one God heard, the one God heard!" Yes, our Father had heard and they had received word from the boy they loved. And now they know His love and His peace. What a shame that they can only hear the message of salvation once a year . . . but there are so few workers.

A young married woman from another all Spanish-speaking village came to Albuquerque to live with her husband and little boy. They came to know the pastor of the Spanish Baptist Church and began to attend the services and before long had accepted Christ as their Savior. They never failed to pray for their relatives back in the little mountain town and invited the pastor and missionary to go with them to preach and teach whenever the opportunity presented itself. Not content with this, they invited their relatives and friends to visit them so that they could take them to church where they might hear the Word of Life. Every time they went home, they had services and tried to tell their loved ones about Jesus. The young woman sang very sweetly and taught all the children and young people the choruses and hymns she loved so well. Last spring she went back home to be with her mother when her second baby was expected and every day she had a kind of V.B.S. after school. When the baby came, she grew weaker and weaker and finally at Easter time she slipped away Home. At her funeral, the pastor preached of the glorious reunion and the wonders of the resurrection; fifty young people and adults in her little town accepted Christ as their Savior as a result of her beautiful testimony. There is no evangelical work of any kind in that little village . . . and we have no missionary pastor to send them.

"Pray ye therefore the Lord of the harvest . . ."—Miss Martha Thomas Eddy, Albuquerque, N. M.

Vacation in Cuba

TWENTY-SEVEN years have made this, my adopted country, my real home. Each year the dream of a summer at the beach has become sweeter—not a summer of entire rest, not a summer to get away from one's work but a time to give happiness to others. During the years love-gifts have been coming in; attached were these words "For your own use". Such gifts have been laid aside and have made the dream a reality.

The rented house is ideal, large porches on three sides, five rooms for beds, a bath with a pump for bringing water from the sea for those who might not be able to go in bathing, a long table and benches for eating, a large ping pong table (minus the balls, net and rackets). The river behind the house comes right up to the porch which is high; there is a lovely view of the sea in front.

Each week a different group comes—for most of them the first glimpse of the ocean, for others the first sea bath. Many are having their first outing of any kind, while others are having one week of enough to eat. We brought our Parched, Pollyanna, Chinese Checkers, Old Maids, Pit and Flinch, and the house is a veritable pleasure ground.

Each group runs from 15 to 22 people. Prices are sky-high; food is hard to find; but it is a joy to plan for these friends because they have been cheated out of many of the joys of life.

There was much work to be done before coming last summer. I had to persuade husbands that they could do their own cooking for six days, help mothers "put two and two together" and thus get bus fares for all the children. We had sewing groups for days. But all my efforts are doubly paid when the children for the first time run here and there screaming with delight, bringing in their sea-shells just as I did when a little girl.

A new book was brought from the library each week; its reading to the group was a joy every day after lunch. Family prayer and evening devotional periods out by the sea-shore have left their marks in our lives.

When Japan surrendered, we planned for an open air service of thanks. The beach was running over with pleasure-seekers and, with the exception of a half dozen other evangelicals, all were Catholic, but about 80 went to the meeting. I had translated Kipling's "Lest We Forget" as I had heard that it was used on Sunday morning in the White House service in Washington. It was most impressive when read to the sound of the breaking waves.

This fine success gave us the idea of having Wednesday night services on a vacant lot; there we brought the Gospel to sixty people and will continue such a policy. One of our boys carried a light from a home near-by—he is our electrician. We had Sunday-school too, one of the girls staying over for that, for I went home for the Sunday work each week. So we worked and prayed while we summered at the shore.

Everyone was invited for a mass and peace sermon for September second. I stayed that day to attend, for "turn about is fair play". Multitudes were there, dancing and carousing as the half dozen priests were putting on their beautiful lace robes for the ceremony. It was all in honor of the Saint of Charity who was placed among flowers on an altar built out over the water. My heart ached as I saw the idolatry, heard the chorus singing the mass in Latin, the priests going through all the motions with moanings.

We came home then, but there followed dancing, baptisms and a public procession. And so the Day of Peace, which the sermon said was due wholly and exclusively to the help of this "Mother of Humanity", passed into history. Can Baptists withhold their gifts, their service, their love in making haste with the

(Concluded on Page 18)

BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

Faithful Also in Much

THIS is a more comprehensive study than most of Dr. John E. Simpson's other stewardship books. Its subtitle—"A History of Man in His Relation to His Possessions and His God"—suggests its scope, though obviously so broad a subject cannot be fully handled in so brief a book. It is definitely a Bible study on stewardship. The passages as a whole are well selected, though occasionally there is one whose interpretation seems rather strained. Such weakness, however, should not keep any group from undertaking a most rewarding study.

This is especially true because today as never before man must help his brother materially and spiritually if he is to survive. Such help must involve a deeper, more far-reaching sense of stewardship than most Christians have yet known. The need can only be met by enormous outpourings of money administered in a spirit of prayer and humility and brotherly concern. The first step to a stewardship adequate to such demands may well be to learn what God Himself requires and to see what the results of giving and withholding may be. Those who teach may take it as their purpose to lead their classes to such knowledge and such stewardship.

Session One—Chapter 1. In this session try to establish from God's Word the principle of God's ownership of all things and His requirement that men recognize that ownership through tithes and offerings. Use the summary on page 22. Write on the blackboard each item as it is studied. Study in each case the Scriptures from which the conclusion is drawn. Work for the wholehearted assent of each member of the group to each proposition. In closing review all the items and try to formulate them in a brief statement which the entire class can accept.

Session Two—Chapters 2, 3. In this lesson help the class to see how the principle of God's ownership and man's responsibility for making return worked out in Old Testament history and works today. Choose key-passages for emphasis and give for home study attractive booklets in which all the related passages are listed.

Begin with a restatement of the principle studied in session one. Speak of giving as a discipline and as an expression of love. Develop the lesson somewhat as follows:

Note that covetousness is destructive of spirituality. Illustrate by Achan's taking for himself that which was reserved for God (Joshua 6:18-19; 7:1, 6-8, 11-12). Ask: Are men today tempted to steal from God? Consider briefly Malachi 1:8, 3:8-12.

Over against Achan's and Israel's covetousness set Boaz's spirit of generosity (Ruth 2:2-6, 14-16). Boaz was a man of wealth. Can people who are poor or of moderate means show the same becoming spirit? Give examples. Which spirit, Boaz's or Achan's, would be most likely to win men to Christ?

Ask, however: If one comes unfairly by one's possessions, whether great or small, by not paying fair wages or by any other form of stealing or cheating, can one make up for this by making an offering? Use Matthew 5:23-24; Luke 19:8-9.

Note that giving is a part of worship (Psalm 96:8-9). Suggest that this was why David determined not to offer unto God that which cost him nothing (II Kings 24:19-25). Raise the question: What attitude do we take when we give a piece of small change or even a larger gift from our surplus? Speak of God's requirement of the first-fruits and its implications (Leviticus 23:9-10, 14). Note that new joy and blessing in worship come with obedience to God's plan of giving (II Chronicles 31:4-10). Raise the question: Just how far can money go in satisfying one's soul? Study Ecclesiastes 2:4-11; 12:13. Close with Proverbs 30:8b-9.

Session Three—Chapters 4, 5, 6. Today, we study the principle of ownership and giving as Jesus taught it and as the New Testament church practiced it. On blackboard or poster place a picture of Christ on one side and a cut-out of a

church on the other. Under the one suggest the teachings of Jesus and under the other the practices of the New Testament church, which you choose to emphasize. Show how the practices grow out of the teachings. Compare also with recalled Old Testament teachings. Close the study with the contrast suggested on page 94ff.

In a moment of quiet self-searching ask each woman to rate her attitude and her giving with reference to God's teachings. Lead an earnest prayer for the will, the courage and the devotion to obey. (*The price of the book is 60c, to be secured as indicated below.*)

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

GOD'S WORD ON TITHING

EX. 23:19

PROV. 3:9-10

LEV. 27:
30-32



MAL. 2:8

DEUT. 8:18

MATT. 23:23

"BRING YE THE WHOLE TITHE
INTO THE STOREHOUSE" MAL. 3:10

How to Use the "World in Books"

SO you are puzzled about how to use the *World in Books* catalog? I count it a privilege indeed to explain its use to you, for I have longed for years for just such a helpful book, designed by those who know *all* about mission books and their teaching aids.

With your *World in Books* catalog in hand, let us acquaint ourselves with it. First, we'll take a "bird's-eye view", following the explanation given inside the front cover. There are three age-level sections of book-lists, indicated at the top of each page: "W.M.S.—Y.W.A.", "G.A.—R.A.", "Sunbeams". Then in the back there are listed all sorts of clearly described "visual aids" to missionary teaching.

Now, let's make a more detailed examination. Listed *first* and dated under each age-level are the very newest books for the study of both home and foreign missions. There follows on the succeeding pages a topical arrangement of books: first, those on all our mission fields; then, those on missionary history, methods of missionary education and the other chief aims of Woman's Missionary Union—Prayer, Stewardship, Missionary Message of the Bible, Community Missions.

Books of general-missionary interest follow, that cannot be accurately classed under any preceding topics. These are listed under "The Christian's Task" and "The Missionary Enterprise". Concluding the pages for W.M.S. and Y.W.A. are lists of books of poems or illustrations or plays to be used for devotional talks, also supplementary materials for missionary programs or study. There are also books suggested for guidance in planning a missionary banquet or social. This same general plan is followed in the "G.A.—R.A." and "Sunbeam" lists.

Last, we'll take a microscopic view of the book. "Good to the last drop" will be our conclusion. We will find under each subject heading the following divisions (wherever such books are available): (1) Mission Study Text-books; (2) Helps for the Teacher; (3) Supplementary Reading.

Under each book listed a concise description is given together with the price of each book and the name of the author. Too, the books for general missionary reading have been indicated by the letters RC, while the books suitable for use in a *Missionary Round Table* are indicated by the letters MRT, immediately preceding the description of the book. (See pages 58-59 of 1946 W.M.U. Year Book.)

And now a final word about the visual aids. I wish I could go with you to your State Baptist Bookstore and spread them out before you. We'd look at the pictures that teach missions—such as the beautiful "The Hope of the World" which shows Jesus and the children of the world lovingly gathered around Him or "Follow Me" which shows Jesus leading the children out to serve. There's the "Heroes of Faith" series, card size pictures of pioneer missionaries with the life-story in brief on the back.

Excellent missionary films are carefully listed and described. Maps of varied sizes and prices are offered. Numerous handwork suggestions are offered that will add interest to the missionary programs.

You do now understand how to use the *World in Books* catalog? Following these suggestions, spend an hour with it some day and you too will be immeasurably grateful to the Sunday School Board for preparing for us this catalog that so perfectly meets the needs of the missionary organizations.—Mrs. Bill V. Corden, Oklahoma



CALENDAR of PRAYER

February, 1946

Mrs. W. C. Henderson, Arizona

LORD, when I am weary with toiling
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands—
Thy nail-pierced hands, Thy cross-torn hands—
My Savior, show me Thy hands.
—Brenton Thoburn Badley

1—FRIDAY

xxRev. and ?Mrs. E. Parker, evangelistic work, xxDr. and Mrs. A. W. Yocum, medical-evangelistic work, Pingts, China; also Betty Lou Parker, Margaret Fund student
The Lord is my rock and my fortress and my defense. —II Sam. 22:3

2—SATURDAY

*Miss Irene Anderson, San Antonio, Miss Evangelina Lopez, Edinburg, Miss Gladys McLanahan, El Paso, Miss Concepcion Rivers, San Marcos, Miss Estelana Trepe, Alice, Texas, educational-evangelistic work among Mexicans
Christ hath redeemed us from the curse of the law, being made a curse for us. —Gal. 3:13

3—SUNDAY

Baptist World Alliance Sunday; also that sermons preached on this day shall especially emphasize religious liberty in postwar plans
Put fear in them, O Lord, that the nations may know themselves to be but men. —Ps. 9:20

4—MONDAY

Rev. and xxMrs. H. P. McCormick, educational-medical-evangelistic work, ?Miss Ruby Dandel, educational-evangelistic work, Miss Kathleen Masley, medical-evangelistic work, Iwo, Nigeria; also William McCormick, Margaret Fund student
Ye stand this day, all of you, before the Lord your God. —Deut. 29:10

5—TUESDAY

Rev. T. F. Glasgow, Cushing, Rev. J. E. Outlaw, Tulsa, Rev. S. W. Scantlan, Oklahoma City, Oklahoma, rural-evangelistic work
He shall reward every man according to his works. —Matt. 16:27

6—WEDNESDAY

xxRev. and ?Mrs. R. L. Carlisle Jr., Rev. and Mrs. B. W. Orrick, Montevideo, Uruguay, Rev. and Mrs. S. L. Goldbach, Assiatic, Paraguay, evangelistic work
The inspiration of the Almighty giveth them understanding. —Job 32:8

7—THURSDAY

Woman's Missionary Union Training School, ?Dr. Carlo U. Littlejohn, principal, the Board, faculty and students
That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work. —Col. 3:10

8—FRIDAY

Dr. and Mrs. A. T. Beemer, Clearings, Rev. J. L. Garcia, Vashita, Cuba, evangelistic work
Deliver the poor and needy, rid them out of the hand of the wicked. —Ps. 32:4

9—SATURDAY

Dr. and Mrs. L. M. Bratcher, xxMiss Bernice Neal, ?Miss Ruth Randall, educational-evangelistic work, Rio de Janeiro, Brazil
Blessed are they which do hunger and thirst after righteousness. —Matt. 5:6

10—SUNDAY

Glets' Auxiliary Focus Week, February 10-16
The Lord hath chosen you to stand before Him to serve Him. —II Chron. 29:11

11—MONDAY

xxDr. and Mrs. F. F. Lide, xxMiss Florence Lide, xxMiss Jane Lide, educational-evangelistic work, Hwangshien, China; also Betty Lide, Margaret Fund student
They that understand among the people shall instruct many. —Dan. 11:33

12—TUESDAY

?Mrs. W. C. Tyler, recording secretary, Mrs. J. Furaha Lee, assistant recording secretary of Woman's Missionary Union
Wisdom and knowledge shall be the stability of thy times, and strength of salvation. —Is. 33:6

13—WEDNESDAY

Mrs. Amalia F. Bland, OStian, Miss Ora Covington, San Angelo, Miss Marie Rahn, El Paso, Texas, educational-evangelistic work among Mexicans
The Word of the Lord is in thy mouth in truth. —I Kings 17:24

Calendar of Prayer for February

14—THURSDAY

Rev. and Mrs. J. A. Parker, Santiago, ¶Mm Cornelia Brewer, ¶Mm Arsen Graham, Temuco, Chile, educational-evangelistic work. Salvation will God appoint for walls and bulwarks. —*Isa. 26:1*

15—FRIDAY

Dr. J. B. Lawrence, executive secretary of the Home Mission Board, also all secretaries, superintendents, field workers and state board members working with him. Be Thou their arm every morning, our salvation in the time of trouble. —*Isa. 13:2*

16—SATURDAY

Rev. and Mrs. J. C. Quastin, evangelistic work, Mendoza, ¶Miss Maude McInroy, educational-evangelistic work, Buenos Aires, Argentina. We can do nothing against the truth but for the truth. —*I Cor. 13:8*

17—SUNDAY

Mrs. G. L. Phelps, Miss Emma Leachman, ¶Miss Kathryn Sewell, emerita missionaries of the Home Mission Board, ¶Miss Fannie Taylor, first missionary to the Hellanos, Tampa, Fla., now living in McAllen, Texas.

It is good to be zealously affected always in a good thing. —*Gal. 4:18*

18—MONDAY

Woman's Missionary Union magazines: *Keyed Service, The Windows of Y.W.A., World Couriers*; their editors and associate editors. If any of you lack wisdom, let him ask of God. —*Jam. 1:5*

19—TUESDAY

Rev. and Mrs. J. H. Wray, ¶Miss Mary Lucie Saunders, ¶Miss Elizabeth Hale, educational-evangelistic work, Shanghai, China. God is my strength and power. —*II Sam. 23:13*

20—WEDNESDAY

Rev. H. Gregory, Madison, Rev. J. B. Talant, Chattanooga, Tenn., Rev. B. F. Davidson, Montgomery, Ala., Rev. E. L. Bruch, Springfield, Mo., city-evangelistic work. I have put my trust in the Lord God, that I may declare all Thy works. —*Psa. 73:28*

21—THURSDAY

Rev. and Mrs. J. Melo, Recife, ¶Dr. and ¶Mrs. D. Melo, Recife, Brazil, educational-evangelistic work; also Margaret Melo, Margaret Fund student. Ye were called unto the fellowship of His Son Jesus Christ, our Lord. —*I Cor. 1:9*

22—FRIDAY

Rev. W. H. Efferson, Jeanette, La., evangelistic work among French. The Lord was unto me the joy and rejoicing of my heart. —*Jer. 15:16*

23—SATURDAY

Rev. and Mrs. J. L. Hart, ¶Mm Lola Hart, educational-evangelistic work Antofagasta, Chile; also Sarah Hart, Margaret Fund student. A true witness delivereth souls. —*Prov. 14:25*

24—SUNDAY

Dr. and Mrs. R. F. Elder, Dr. S. M. Sowell, Mrs. A. B. Deter, Mrs. L. M. Reno, emerita missionaries from Argentina and Brazil. If any man's work abide which he hath built thereupon, he shall receive a reward. —*I Cor. 3:14*

25—MONDAY

Rev. J. W. Gardner, Hollins College, Va., Rev. and Mrs. C. F. Landon, Commerce, Okla., evangelistic work among the deaf. The Spirit itself maketh intercession for us. —*Rom. 8:26*

26—TUESDAY

Dr. and Mrs. J. C. Pool, educational-evangelistic work, ¶Miss Eva Sander, ¶Miss Ruth Kersey, medical-evangelistic work, Ogbomoso, Nigeria. Grace be with all them that love our Lord Jesus Christ with sincerity! —*Eph. 6:14*

27—WEDNESDAY

Rev. and Mrs. M. A. Caldeiro, Segua in Grande, Rev. and Mrs. A. M. Cardenas, ¶Miss Christine Garnett, Conchalaco del Sur, Cuba, evangelistic work; also Abner Caldeiro, Margaret Fund student. The Lord direct your hearts into the love of God and into the patient waiting for Christ! —*II Tim. 3:5*

28—THURSDAY

Rev. and Mrs. P. W. Hamlett, Rev. and Mrs. J. E. Jackson, evangelistic work, Wench, China. I the Lord have called thee in righteousness and will hold thee hand and will keep thee. —*Isa. 42:6*

¶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: Signs of Spiritual Awakening

"O Lord, revive Thy work".

1st Day—Hab. 8:1-2, 17-19; Deut. 32:1-7
2nd Day—Psa. 138:1-8; John 7:14-24
3rd Day—Psa. 119:149-156; 65:1, 9-13
4th Day—Psa. 119:165-176; Num. 11:10-17
5th Day—Hag. 1:3-14; Deut. 8:1-6
6th Day—Zech. 1:3-6; Prov. 3:11-18
7th Day—Mal. 3:7-17; Isa. 12:1-6

"If ye do return unto the Lord"

8th Day—I Sam. 7:3-18; Heb. 12:3-13
9th Day—II Kings 18:1-8; I Thess. 5:12-22
10th Day—II Kings 22:1-13;
II Chron. 6:26-31
11th Day—II Kings 22:18-23:3; Deut. 4:1-8
12th Day—II Chron. 14:1-8; Deut. 4:15-24
13th Day—Jonah 3:1-10; Deut. 4:30-40
14th Day—Hos. 14:1, 2, 4, 9; Eccl. 12:1-7

"As the Spirit gave them utterance"

15th Day—Acts 2:1-4, 14-21; Josh. 24:19-26
16th Day—Acts 2:32-42; Luke 1:68-75
17th Day—Acts 4:1-12; Psa. 106:1-12
18th Day—Acts 4:13-22; Deut. 30:11-16
19th Day—Acts 5:17-32; Deut. 6:1-9
20th Day—Luke 10:1-3; Deut. 6:20-17
21st Day—Rom. 8:1-5, 26-28; Psa. 128

"It is high time to awake out of sleep".

22nd Day—Rom. 13:11-14; Col. 3:17-24
23rd Day—Eph. 5:15-21; II Tim. 3:14-17
24th Day—Eph. 6:10-18; Prov. 4:20-27
25th Day—Phil. 1:27-30; Josh. 1:1-9
26th Day—Phil. 2:1-11; Josh. 4:19-24
27th Day—Rev. 1:1-8; Josh. 8:30-35
28th Day—Rev. 3:14-22; Josh. 14:6-12

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

"Pray Ye"

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

Pray for total abstinence.

Pray that W.M.U. members will faithfully anticipate the Week of Prayer for Home Missions, March 4-8 inclusive.

Ask that every W.M.U. member be eager to contribute as generously as possible to the Annie Armstrong Offering, helping the goal of \$500,000 to be far exceeded.

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

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

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

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

Intercede for world-wide observance, beginning in your church, of Baptist World Alliance Sunday, February 8.

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

BIBLE STUDY

Dr. W. O. Carver, Kentucky

Psalm 80:14-19; Isaiah 60:1-5

THE first stage for a revival is a sense of need and a conviction of helplessness to solve the need ourselves. When we know that we ourselves have brought on our distress, that our own sins have wrecked our hopes and left us wretched we are ready to call for help. The first verses of our psalm are a cry to God to attend to the distress of His people. There are four stanzas in the psalm. Each ends in a cry to God to "turn us again"—verses 3, 7, 14, 19. Our dependence upon God to save us is recognized at every stage. His previous deliverances are ground of hope, as is the knowledge that in us He has begun a good work which He will carry through by His grace unto the day of Jesus Christ. See verses 14-15 and compare what Paul says in Phil. 1:6.

The approach to the high call of Isa. 60:1ff is essentially the same. All chapter 59 describes a condition of desperate need, sin, degradation, ethical and religious collapse, until even God seems puzzled. But God does not surrender. His own arm brings salvation (to His people) for Him and His righteous character and purpose uphold Him (verse 16). His plan is to send the Redeemer and to inaugurate a permanent campaign of evangelism in the power of His Holy Spirit. Hence He calls for His people to "arise, shine" and promises that their shining will succeed in widespread glorious turning to God of many peoples.

The second stage in spiritual awakening is repentance, confession of sin and turning from sin to righteousness, from Satan and self unto God for mercy and forgiveness. Our psalm echoes and reechoes the cry for salvation. Confession and repentance are not congenial to the temper of our times. Our sins do not weigh us down nor sit heavy on our consciences. One rarely hears the Fifty-first Psalm quoted or read in these days. A visiting correspondent studying the Southern Baptist Convention in 1944 reported that the note of confession and evidences of repentance were not heard.

During 1945 we went out to win a million souls to Christ. We did not find it too easy to escape the dangers of glorifying ourselves and patronizing God with our grand "crusade". There has been an awareness of national failure, of social injustices and evils. This is an evidence of ethical awakening. It does not necessarily betoken spiritual awakening. That must be personal. It finds the source of social ills in individual sinfulness and personal transgressions. Society does not sin except in the people who are society. The nation sins in its citizens. The church fails in the sinning of its members.

The test of our Centennial crusade for souls will be the continuance of spiritual fervor and eager evangelism in 1946. No great revival, working revolutionary changes in the ways and works of a people, has ever been a one year spurt or something which even the best of men did on a special occasion. Always great revivals have been responses to the obvious presence and power of God over the people and of His Spirit within them. There have been periods when men knew deeply that they were under the righteous judgment of God, ruined and undone but for His saving mercy. Something of that we have had. It is not yet enough. A spiritual awakening is for years and creates a new era in religion and in life.

A spiritual awakening is marked by prayer, persistent, overwhelming, penitent, humble and sincere prayer, on a wide scale and comprehending all conduct. In such an awakening we take up a cry like that of Psalm 85:

"Turn us, O God of our salvation, and cause Thine indignation to cease".

"Show us Thy loving kindness, O Lord, and grant us Thy salvation".

A spiritual awakening has a widening reach of concern for the glory of God among men. The universal God is manifesting Himself to us and in us and through us. "He will speak peace unto His people, even to His saints; but let them not turn again unto folly"; for "God will bless us, and all the ends of the earth shall fear Him".

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 43 of 1946 W.M.U. Year Book and page 18 of this magazine.)

Circle Program Topic: "One Increasing Purpose" (Home Missions)

Devotional Theme: Spiritual Addition—1 Peter 1:1-8

The Growing Ministry of Home Missions (See article in February issue of *The Commission*.)

The Mexicans, a Southern Baptist Missionary Responsibility (See article in February issue of *Southern Baptist Home Missions*.)

"A Little Child Shall Lead Them" (See article in February issue of *The Window of Y.W.A.*)

Our Southern Baptist Obligation to the Negroes (See February issue of *Southern Baptist Home Missions*.)

Little Punkin and Uncle Peter (See February issue of *World Comrades*.)

How to Befriend Russia in America (See February issue of *The Commission*.)

From Mission Fields (See articles on pages 7-9 of this magazine.)

Current Events (See page 30 of this magazine.)

Business Woman's Circles

Miss Mary Christian
W.M.U. Representative

To the Program Chairman: The program material this month should certainly stir each B.W.C. member to an earnest searching of her own heart and lead her to a feeling of her responsibility in bringing about a spiritual awakening. The chairman with her committee should, therefore, plan with care and prayer for this program, making assignments well in advance of time of presentation and praying earnestly for the results. Explain to each participant the aim and method of development of the whole program and urge her to read all the program before she prepares her assigned topic. For program material see pages 20-27.

Suggestions for Presentation: Though others much better may occur to the chairman, two methods for presenting this program are offered here as suggestions. **First**—Assign to six members the following "Signs of a Spiritual Awakening" to prepare to discuss: (1) A Larger Christ (page 21); (2) Wider Use of Scriptures (page 22); (3) Failure of Theological Liberalism (see *Christ in the Center* page 23); (4) History Points to It (page 23); (5) Something Good Must Come (see *World Conditions* page 24); (6) *Praying for a Revival* (page 25). Build the program around the following poster: in left-hand top corner of poster board draw or paste a large golden "sun"; toward the center right-hand side of poster board draw or paste large outline of world, letting this extend to edge of poster to indicate that all the world is not drawn; from the "sun" have six golden rays of light shining upon the world; on these "rays" write (1) "A Larger Christ", (2) "Use of Scriptures", (3) "Failure of Isms", (4) "History Proves It", (5) "Something Good Must Come", (6) "Christians Praying for a Revival"; cover these rays with plain strips of paper and as each topic is discussed remove these coverings one by one; below all this in lower left-hand side and across poster print, "Signs of Spiritual Awakening".

The **second** suggestion for presenting the program might be carried out at the supper table if the meetings are held there. It could be entitled, "Signs along the Highway That Point to a Spiritual Awakening". On the table or tables use crepe paper to indicate a highway running along the center, decorating appropriately. Where the six participants on the program will sit at the head table place six signs large enough for all to read. On both sides of these signs messages should be written, one being a copy of a road sign, the other the program topic that the road sign might symbolize, as follows: (1) "Men Working Ahead—"More People Believing in Christ"; (2) "Intersection (70) (68) (90)"—"Wider Use of Scriptures"; (3) "Dead End"—"Failure of Isms"; (4) "Slippery When Wet"—"Past Experiences Prove It"; (5) "Watch Out for Holes"—"Something Better Must Come"; (6) "Four Lane Highway Begins"—"Christians Praying for Revival". The side of the sign giving the regular road side warning will face the audience until the discussion is given, when the member discussing it will turn the other side and make the application of the signs.

For a devotional period use the Bible study as suggested on page 16. At the close of the program have a season of prayer, remembering the requests used in the program. Remain with bowed heads while "Lord, Send a Revival" is sung as a closing prayer.

From MISSION FIELDS (Concluded from Page 9)

Gospel? Can young people read these lines and not feel called of God to rush out to the harvest fields?

So my last summer's vacation in Cuba was a varied one, and I believe that each friend who has given, even unconsciously toward such a use of the money, will feel a thrill of joy too.—Miss Christine Garnett, *Consolación del Sur, Cuba*

PROGRAM PLANS

Prepared by Miss Annie Lee Thomas, S. C.
Student in Missions 151-B
W.M.U. Training School, Louisville, Ky.

Purpose: To create in the heart and mind of each member her own need for greater spiritual depth and her responsibility in praying for a spiritual awakening in her life and throughout the world as our one hope in building a better world

Poster: Using a large sheet of white poster paper for the background, print at the top in bold-faced type the topic of the program: "Signs of Spiritual Awakening". Underneath this draw six sign-posts, writing on each one of the signs a spiritual awakening to be discussed at the meeting—A Significant Meeting, An Enlarged Christ, Wide Use of Scriptures, Christ in the Center, It Has Happened Before, World Conditions. Underneath the sign-posts print: "What do these sign-posts mean to you?" Give place, time and date of meeting.

Invitations: Use postal cards on which is drawn (or if possible mimeographed) a signpost on which is written: "All signs point to the W.M.S. meeting". Underneath give date, time and place of meeting.

Atmosphere: Have the chairs in the room arranged in a semicircle. At the front of the room have a long table with chairs around it for those who are to lead in the discussion. Tack on the wall back of the table or in another conspicuous wall space the topics for discussion printed in large letters on white wrapping paper that is cut out in the shape of sign-posts.

Programs: Use black construction paper. Fold the paper to make a booklet form. On the front write with white ink the topic of the program—"Signs of Spiritual Awakening". On the inside left-hand side have printed the order of the program as listed on page 20. On the opposite side list the questions for review and discussion as given on pages 26-27. Below this list note that these will be discussed by the group after the topics have been presented.

Presentation: The preparation for presentation of this program should be accompanied by earnest prayer. There is a great need for each member to see the urgency of a spiritual awakening throughout the world that must begin here in our own southland in the hearts of consecrated women who zealously desire to see a vital missionary movement at work that shall make an impact on the world. The parts should be assigned well in advance and to persons who will study and prepare to present effectively these signs that are now evidencing themselves in the world. It will be well to present the parts as a round table discussion, having those taking part in the program discussion seated around the table at the front of the room. At the beginning of the program the one presiding will call the attention of the group to the topics to be discussed as listed on the programs they will have in hand and then to the questions for thought and discussion that will be listed also. Draw attention to the fact that after the topics have been presented these questions will be discussed by the entire group. Make every effort to bring members to express themselves. (For program material see pages 20-27.)

The purpose of this program will have been defeated if the members are not made to see the part they can have and must have in a spiritual awakening. In concluding the program point out specific objects for prayer by the group—prayer that they might give unselfishly of their means and above all that they might be willing to give of their own sons and daughters to God with the prayer that He might use them in our post-war missionary movement. Until Baptist women are willing to let their own children be the answer to their prayers that all the needy world might have life and light, they cannot expect God to answer their prayers.

PROGRAM MATERIAL

Mrs. C. D. Creasman, *Treasurer*

THEME for YEAR: Let Us Now Prepare to Build

TOPIC for MONTH: Signs of Spiritual Awakening

Hymn for Year—We've a Story to Tell

Watchword for Year—Look unto Me and be ye saved, all the ends of earth; for I am God and there is none else—*Isaiah 45:22*.

Bible Study—Psalm 80:14-19; Isaiah 60:1-5 (*See page 16.*)

Prayer that this program may be used for a spiritual awakening in our own hearts

Hymn—Revive Us Again

A Significant Meeting

—An Enlarged Christ

Wide Use of the Scriptures

—Christ in the Center

Prayer that Christ may be truly in the center of all theological teaching and Christian living

It Has Happened Before

World Conditions

Hymn—Jesus Calls Us

—Lord Send a Revival

Hymn—There Shall Be Showers of Blessings

Prayer that there shall be a world-wide spiritual awakening and that we as individuals may do our part toward bringing it to pass

A SIGNIFICANT MEETING

EARLY in January of 1945 the annual meeting of the Foreign Missions Conference of North America was held in Toronto, Canada. This conference is, to quote Dr. W. O. Carver: "What its name implies, a conference of representatives of evangelical missionary boards who meet for consultation concerning missionary problems and tasks, some of which in these days of complex national and international relationships cannot be adequately handled by any one missionary agency alone It endeavors by earnest inquiry to find, in the light of the experiences of the various missionary boards and agencies, the most effective methods for rendering missionary service".

To the meeting of this conference in Toronto went a small group representing the Foreign Mission Board of the Southern Baptist Convention. Among these was Dr. John L. Slaughter, pastor of the First Baptist Church of Birmingham and the Alabama member of the Foreign Mission Board. Soon after the Toronto meeting the Executive Committee of Woman's Missionary Union, together with the W.M.U. executive and young people's secretaries of the states, met in Birmingham in joint session, as they do each year to plan W.M.U. activities. At a devotional period Dr. Slaughter brought to this group a brief report of the Foreign Missions Conference. In appraisal of the meeting, he said: "In the presentation of the program and in all of the discussions and conclusions there was no showmanship, no shallow optimism, no strutting; but there was a serious and intelligent confrontal of the grim but glowing realities of the Christian missionary enterprise. It was a conference of strategists, representing 124 protestant and other evangelical denominations of North America engaged in missionary work overseas. The function of the conference was not legislative. Its conclusions and actions were binding on no board. Its purpose is that of counsel, information, thought, discussion of means and methods of doing our work overseas. From the 124 protestant and other evangelical groups, 445 delegates registered. In all of the discussions and decisions there was evidence that we were planning for a great offensive in foreign missions".

Speaking of the value of the Foreign Missions Conference to the work of our own Foreign Mission Board, Dr. Slaughter said: "There are some definite contributions that the conference made to our thinking and planning for our own work. I think all of us realize that there are many things we can do jointly which we cannot do independently. We can register the convictions of the protestants and other evangelicals of North America to our government and the other governments on human rights and fundamental freedom. This is especially true at this time in South America, where the Catholic hierarchy is leaving no stone unturned in an effort to limit our missionary work. The voice of 124 protestant and other evangelical groups of North America has been heard in Washington, and it has been effective.

"Second, the conference provides opportunity for the study and survey of all fields which are made available to every board and every group. The various committees for these different fields are led by specialists. As a general rule, they are men who have spent years on these fields and have returned fully qualified to direct agencies and boards in this work.

"Perhaps the greatest contribution of the Foreign Missions Conference is that of inspiration. The executives, the missionaries, the Board officials, the laymen and women, the pastors get hope, encouragement and inspiration for the task that is ahead".

According to Dr. Slaughter the theme of the conference was **Make Disciples of All Nations**, which he summed up in the one word: "Evangelism". To the W.M.U. group he gave an outline of signs of a coming spiritual awakening based on the deductions of the Foreign Missions Conference. So impressive was this part of his message that, when the "Committee on Missionary Program Topics for 1945" brought its report, one topic suggested was "Signs of Spiritual Awakening", with the request that Dr. Slaughter's outline be used as the basis of discussion. This is the month which brings us this topic, and with Dr. Slaughter's gracious permission we follow his outline and, in part, his thought, as we consider the timely topic, **Signs of Spiritual Awakening**.

An ENLARGED CHRIST

DR. SLAUGHTER gives us the first sign of a spiritual awakening that we have a larger Christ than ever before, then hastens to explain that we do not have a new Christ for He is the same yesterday, today and forever. "But, we have a larger Christ in that He has more people through whom He can channel His grace". During the war period when so much of our regular missionary work has been disturbed, God has been by many mysterious ways enlarging the channels of His saving grace.

There has been the witness of military missionaries in many places around the world. Not only chaplains but thousands of Christian enlisted men have, by personal testimony and Christian living, told the story of Jesus to many people of many nations. In cathedrals and in crude chapels built by natives, in the jungles and deserts of the tropics and in the frigid plateaus of the Arctics, our chaplains have preached to civilian populations, while Christian laymen of the ranks have conducted street services, taught Bible classes, organized Sunday-schools, promoted hospital visitation and by varied methods have witnessed for Christ. From such work many have been won to Christ and in some places Baptist churches have been established.

In the midst of the war a chaplain in the South Pacific wrote: "The natives respond to our preaching. I am truly a missionary. The opportunity is unlimited. The results are heartening". Another wrote: "We have built a chapel out here in the war zone. The natives erected it out of thatch. Our men made the furniture. It attracts many to church". Such experiences in many spots on the globe will certainly aid in producing a world-wide spiritual awakening.

Then, the great migration of people is enlarging the sphere of Christian influence. In China, in Europe and in other parts of the world humanity has been uprooted as millions of people have been forced to leave their homes and refugee

into new territory. Men are on the march and the opportunities for the proclamation of the Gospel are unlimited. Some of the migrants are Christians and, like the members of the First Church at Jerusalem, when scattered abroad have gone everywhere preaching the Word. The few missionaries who have been able to work in west China have found marvelous opportunities for evangelistic work among the refugees. Dr. J. B. Cauthen writes of how the people of Kweilin would come in large numbers to services night after night, many of them responding to the Gospel message and giving their hearts to the Lord. Writing of the evangelistic opportunity of these services Dr. Cauthen says: "One of the most inspiring features of this type of evangelistic work is the realization that one is, in a sense, preaching to all of China. These people who are gathered from the four corners of the land will some day return to their own homes, taking with them the message of a living Savior".

Dr. John R. Mott in *The Larger Evangelism* expresses the opinion that "never before has there been a time when simultaneously in so many lands and among so many people the doors were so opened to the friendly and constructive ministry of Jesus Christ". He believes that "time will show that Christ has never been better preached and better lived than at the present fateful time in lands where we may have least expected it". It is encouraging to hear such words from one who has made three trips around the world in preaching missions, coming in contact with thousands of students in the universities of many lands and knowing world missions as no one else. We must believe that, when the war clouds have entirely blown over, we will find that the sphere of Christian influence has been greatly enlarged by faithful Christian witnessing on many spots of the globe and that doors of enlarged opportunities will swing open, inviting the evangel of the cross to enter.

WIDE USE OF THE SCRIPTURES

A SIGN of spiritual awakening may be seen in an ever increasing interest in the Word of God. Again quoting Dr. Slaughter: "Never in our day have we known the Scriptures to be used so widely and so universally. People are reading the Bible meditatively, prayerfully and thoughtfully. The men in the armed forces are reading the Scriptures. The people here at home have turned with a new seriousness and a new hunger for the Word of God".

During the years of the war the American Bible Society has found it impossible to meet the demands for Bibles. We are told that in the last five years 6,520,000 Bibles have been distributed and that in the year 1944 alone 2,700,000 copies of Scriptures and portions thereof were given out. Thousands of these have gone to our armed forces and to prisoners of war. A report recently issued by the British and Foreign Bible Society states with reference to their sales of the Scriptures across the hundred and fifty years of history that "in the first hundred years the circulation was 100,000,000 whereas in the last fifty years the circulation was 300,000,000".

A few years ago a representative of the American Bible Society after traveling in China told of the eagerness of the Chinese people for copies of the Scriptures. He said: "The embarrassment from which I have not anywhere escaped in these weeks of travel was experienced again and again at the repeated requests for Bibles to which we were unable to respond. When can you get a supply of Bibles out here to us? When will the new edition of the Chinese-English New Testament be ready? At every city and town and school young people and officials and business men are asking for the Bible".

We're told that once a package of Bibles arrived at a prison camp, where there were Russian soldiers. So great was the desire to possess them that the Bibles were torn apart so that each soldier might have a few pages.

Miss Ethel Harmon tells of the great desire for Bibles in Nigeria: "Surely we have never heard a greater cry for the Word of God than we hear today. In every school and church people are begging for Bibles and hymn books. One week-end I was in a village where we have a Baptist school of about four hundred children. Miss Walden gave me three English Bibles and three hymn books to give to the

children on Monday morning. There were so many teachers, pastors, adults, children and other young people who came to me for Bibles and hymn books that I said I was afraid to go to the school on Monday morning for fear I would be mobbed—three Bibles in my hand and about four hundred school children each wanting one. That was only one church and school out of many where the people were begging for Bibles and hymn books. Hearing such cries for the Bible during the past year has brought to mind the prophecy of Amos (8:11): "A famine in the land, not a famine of bread nor a thirst for water but of hearing the words of the Lord".

A few years ago the problem of supplying the demands for Bibles in Brazil became so acute that the Baptist Bible Press was established and for the first time the Word of God was published in Brazil. Last year 15,000 copies of the New Testament and 26,600 Bibles were published by this press, and we are told that the demand for these Testaments and Bibles has been so great that the publishing house has not been able to bind them fast enough to fill the orders.

Dr. Slaughter says: "Whenever people have read the Scriptures there has always followed a great spiritual awakening". So, surely we can see in this great demand for copies of the Scriptures a sign of a spiritual awakening among many people.

CHRIST IN THE CENTER

A THIRD sign of spiritual awakening may be seen in "the complete failure of theological liberalism". Christian leaders, even some who have been modernistic in their thinking, are turning back to the fundamental teaching of the Bible. More and more Christ is in the center of theological thinking and His teaching the standard for conduct of Christian people.

We think that the war has had much to do with this turn from modernism to fundamentalism. The Christian world was shocked at the bald statements of atheism given out by Nazi, Fascist and Communistic leaders. We remember that Hitler absolutely abrogated Christianity, setting himself up to be superior to Christ and substituting his book for the New Testament. The powerful Nazi leader, Himmler, referred to Christ as that "Pale Figure on the Cross, whose passivity and emphasized meanness of suffering express only humility and self-abnegation, qualities which we, conscious of our heroic blood, utterly deny . . . the corruption of our blood, caused by the intrusion of this alien philosophy, must be ended". Such blasphemy was enough to arouse Christian people to a renewed loyalty to Christ and to a new faith in the teaching of the Bible.

The Christian world has been made to see that modernistic views of the Bible tended toward the very thing that the enemies of Christianity were advocating and that the only hope for the world was uncompromising faith in the fundamental teachings of the Scripture and the centrality of Christ in all theological teachings and in Christian living. Even in Russia leaders have realized that their anti-religious edicts have been a mistake and the people have been allowed to return to their churches and to their worship.

Christ in the center of theological thinking, Christ in the center of Christian worship, conduct and service cannot fail to produce a spiritual awakening, for He Himself said: "And I, if I be lifted up from the earth, will draw all men unto Me".

IT HAS HAPPENED BEFORE

FOR the fourth sign of spiritual awakening we are referred to history and are reminded that spiritual awakenings have come in the past when the church was statutory and complacent. "Whenever the church has gotten formal and satisfied and has been made the end instead of the means, revivals have broken out on the outside of the church. Saint Francis of Assisi, the Renaissance, Martin Luther and the Reformation are illustrations".

St. Francis, in a time of formalism and corruption in the church, turned from a life of luxurious dissipation, repudiated the world and gave himself to the cultivation of personal piety and to loyal service of Jesus Christ. He organized a brotherhood bearing his name and, though they never left the Catholic Church, St. Francis

and his followers, with neither the approval nor the cooperation of the church, led in a spiritual evangelism in the church in Germany, Hungary and France and carried on extensive missionary work in Moslem lands. Martin Luther also protested against the formalism and corruption of Catholicism, but he went farther than St. Francis and withdrew from the church. And the result was the Protestant Reformation, which was one of the greatest spiritual awakenings in all history.

It seems that there is a warning for us here. We desire that a great spiritual awakening shall come within—not without—our churches. We do not need a reformation with the organization of new churches today. We need a reformation in the churches we have. We believe that our Baptist churches are New Testament churches and that they should be used as the instruments of God in bringing a great spiritual awakening. But the danger is that the Baptist and other great evangelical denominations will become formalistic, worldly and without spiritual power.

Once a little girl, trying to quote the Scripture "Many are called but few are chosen" said: "Many are cold, few are frozen". We fear that this describes some of our churches today. The fact that more church members are at the Sunday night picture shows than at the preaching services indicates that many churches are cold. And surely the churches which report no baptisms year after year are frozen and, alas, they are not few in number. Will God be compelled to use another movement without the churches to bring a spiritual awakening or will we help Him to bring such a movement in our churches by placing the right emphasis upon spirituality and by depending not upon ritual or organization or program but upon the leadership of the Holy Spirit?

WORLD CONDITIONS

A FIFTH sign of a spiritual awakening is found in the disintegration and decay of the present civilization. Dr. Slaughter describes world conditions as follows: "Never in our lifetime have we seen moral standards so low as they are today. There is an utter disregard for the sacredness of personality and the value of life. Marriage has lost a great deal of its sacredness. The home has been shaken to the foundations, and the conception of a vocation is largely that of the material".

Dr. R. C. Campbell, describing the present day world in *The Coming Revival*, says: "Heartlessness, murder, drunkenness, immorality, shame, sham, low standards, shattered ideals, broken homes and blighted lives—together with gambling, greed, materialism, heathenism, ingratitude and covetousness—are some of the evidences of a reckless age, with a blood count so high that spiritual paralysis will result unless a revival comes and comes quickly".

It seems strange to see in such world conditions a sign of a spiritual awakening. It sounds like a contradiction to expect something good because of something bad. But the logic of the situation is that conditions are so bad that something good must come to the rescue. The world is in such a sad plight that a spiritual awakening is necessary for its survival.

The history of Christianity shows that often a period of great wickedness is followed by a period of spiritual power. "Just as waters ebb and flow, so moral and spiritual tides ebb and flow. Pendulums swing from one extreme to another. History shows that when wickedness deepens to a certain point, a reaction sets up and people seek to climb from the pit of destruction into the arms of God".

Today there is a feeling of expectancy on the part of spiritually minded Christians concerning a revival. Discerning Christian leaders are genuinely alarmed over present conditions and have a feeling that a great spiritual awakening is at hand. Dr. Campbell says: "Such hope and expectancy are not an empty dream but are well founded and substantially supported by God's Word and by the march of Christianity through the centuries. . . . If God could give a Pentecost two thousand years ago He can give one now. If He could convert Nineveh in a day's time, if He could turn a nation to Him on Carmel's heights in one day He can turn America and the world to Himself now. If Christianity had the power to subdue the wicked

Roman Empire nineteen hundred years ago, in spite of Rome's relentless persecution, Christianity has power to subdue wicked empires today".

There's a beautiful story of an aged philosopher who took his young student to the top of the Pyrenees to spend the night under a tent. For a few hours all went well. Then the student was awakened by strange sounds among the great trees on the mountain-side. Greatly frightened he called to his teacher saying: "Sir, wake up! It is the end of the world". The teacher calmly replied: "No, no, this is not the end of the world. It is just before dawn in the Pyrenees". We may well believe that the dark night in which we live, with its contrary winds and terrible sounds, may break in a dawn of spiritual revival such as the world has never known before.

LORD, SEND A REVIVAL

THE cry of the true Christian's heart today is: "Lord, send a revival!" A spiritual awakening is the only hope for this sorrow-stricken, sin-cursed, beaten and baffled, weeping and woful world. The world needs another Pentecost, when men shall be saved—not just a few here and there but thousands day by day in every quarter of the globe. We need another "Great Awakening" when the Holy Spirit shall move in convicting and converting power, not just in America but in every country on the earth. We need another "Shantung Revival" that shall be world-wide in its scope, bringing those of many nations to their knees in repentance for sin and faith in Jesus Christ.

Great Christian leaders are constantly voicing this need and desire for a spiritual awakening. Dr. Paul Wood, in *Let the Fire Fall*, writes: "The outstanding need of the hour is a revival that will stir the nation from the Atlantic to the Pacific and that will speedily evangelize the regions beyond. The solution of our problems is an old-fashioned, Heaven-sent, prayed down, Holy Ghost revival that will make God and eternity real".

Dr. J. B. Lawrence, in a recent issue of *Southern Baptist Home Missions*, wrote: "We must have a spiritual awakening that will give our churches contact with Christ and power with men; the two go together. We must have a spiritual awakening that will make Christ real to us, something like the revival that swept England under the Wesleys, America under Jonathan Edwards and Wales under Evans Roberts. We are thinking of a revival that will revitalize the members of our churches and create in the hearts of our pastors a consuming passion for souls, a revival that will fructify the lives of our people and make to bloom again as flowers in the springtime their experience of grace. We need a revival that would make Christ so real to the members of our churches and His command to preach the Gospel to every creature at home and abroad so imperative that everyone who names the name of Jesus will dedicate himself to the task of witnessing to Christ the Savior and Lord, beginning in his own home and continuing unto the uttermost part of the earth".

If a spiritual awakening is the one thing needed, then how may it come to pass? The answer to that question rests with the Christians. A revival in the hearts of Christian people must come before there can be a spiritual awakening in the hearts of lost people. God said: "If My people who are called by My name shall humble themselves and pray and seek My face and turn from their wicked ways, then will I hear from Heaven and will forgive their sins and will heal their land". The healing of the land and the healing of the woes of the world depend upon the people of God, those who call themselves by His name.

We say that we want a spiritual awakening but do we want it enough to pay the cost? *A revival costs prayer.* Before a spiritual awakening can come Christians must pray and seek the face of God. A revival begins where prayer begins. Prayer has preceded every revival that the world has ever known. If we pray according to God's conditions, marvelous things will take place. Prayer releases the resources of God and gives the Holy Spirit a chance to work. "We cannot work up a revival, but we can pray down one".

With prayer must go humility of spirit and turning away from evil ways. A revival costs—repentance, tears, confession of sin and cleansing of the life. "A revival will cost a change of life-purposes, life-habits and life-trends. When we pray earnestly for others, we shall see that they are not reached for God because our lives have proven stumbling-blocks on the upward road. If we become serious enough to want to reach them we shall determine by the power of God to remove such occasions of stumbling from our lives".

If we are to have a spiritual awakening, then Christian people must be deeply concerned about the condition of the lost. We must have a passion for souls. We must have a heart burning with love for lost people. We must share the compassion of Jesus for the multitudes who are as sheep without a shepherd. Again quoting Dr. Campbell: "Let our churches be filled with compassion and kingdoms will be subdued, miracles of righteousness will be wrought, wickedness will be stricken with apoplexy, fires of iniquity will be extinguished, strength will leap out of weakness and soul-winning will become an obsession. When our churches are quickened the lost about us will be quickened".

We need a spiritual awakening in our homes. "The family altar must be a spring-board for evangelism". We should first of all bring these of our own household to a saving knowledge of the Lord, then quicken them with interest in the salvation of others.

We need a spiritual awakening in our churches. Our churches must be fired with evangelistic zeal and with missionary fervor. "If we are to have a revival today our churches must be awakened, be Spirit-filled, be passionately concerned, be actually alert, be zealously devoted to the superlative task of winning the unsaved".

Each individual Christian must have a spiritual awakening in his own heart. Lord, send a revival and let it begin in me. Give me a passion for lost souls, those near me and those in the uttermost part of the world. Help me to pay the price of a spiritual awakening—in humility, in prayer, in confession of sin, in a clean life and in commitment of my will to the will of God.

Lord, Send a Revival and Let It Begin in Me!



REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting help may be found in this listed material and in leaflets as suggested on page 27.

The Window of Y.W.A.	—World Comrades
Southern Baptist Home Missions	—The Commission
State Denominational Papers	
The Larger Evangelism.....	Dr. John R. Motl
The Coming Revival.....	Dr. R. C. Campbell
Let the Fire Fall.....	Paul W. Hood

QUESTIONS for REVIEW and DISCUSSION

1. Mention some evangelistic opportunities which have come as a result of the war.
2. Tell of missionary work of service men.
3. Discuss the wide use of the Scriptures as a sign of spiritual awakening.
4. Give illustrations of the hunger of people for the Word of God.
5. What evidence is there that Christian leaders are turning back to the fundamental teachings of the Bible?

6. Give illustrations from history of spiritual awakenings which have come when churches have been statutory and complacent.
7. Discuss world conditions as a sign of spiritual awakening.
8. Discuss the need of a revival.
9. Who is responsible for a spiritual awakening among the lost?
10. How may Christians bring about a revival?



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

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Our Young People

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

The Young People's Director in February

BY this second month the five or seven W.M.U. young people's organizations in your church should be well established and started on an unusually fine year of service. Be sure your W.M.U. committee chairmen are all feeling responsibility for the corresponding phase of activities in the young people's organizations. Encourage the community missions chairman to think throughout the year of what R. A's, G. A's and Sunbeams can do in the project for each month. For instance: in hospital visitation, children can supply scrap-books and sunshine bags; R. A's will be glad to carry tracts. In packing a basket of supplies for someone, each Sunbeam can bring one apple, one potato; each G. A. can bring one can of vegetables or fruit; the R. A's can collect and help pack and deliver. There are always some "divisions of labor" which will include everyone in the Lord's work.

This month brings us Girls' Auxiliary Focus Week (10-16), an important week for girls and the world. As young people's director, have a conference with pastor, W. M. S. president, Girls' Auxiliary counselors and presidents to plan for this week. Your pastor will delight to see the G. A's sitting together with their mothers in the morning worship service. He can better visualize them fifteen years from now and rejoice in his opportunity to touch their lives for his Master. Quite probably he would like one or a group of them to quote for his Bible reading some of the Scripture passages learned in their "Forward Steps". Perhaps for Wednesday night he would like a well-practiced presentation of the pantomime of the Girls' Auxiliary hymn, "We've a Story to Tell to the Nations" (order from W.M.U. Literature Department, 1111 Comer Building, Birmingham 3, Alabama, price 2c).

During the week many plans present themselves—a home mission study course in preparation for the *Week of Prayer for Home Missions*, community missions activities, including a Valentine shower for shut-ins, hospitals, aged or others, a party for Sunbeams or a party for the G. A's, a "Coronation Service" with reception following. What can you do that will set forward Girls' Auxiliary enthusiasm and will show what Girls' Auxiliary purposes to do for girls of your church and community? You will evolve many attractive and effective plans as you talk together. See the suggestions in February *World Comrades* and read there also what other G. A's have done.

All W. M. U. organizations should be looking forward to March—preparing to pray and to give to help America become Christian. One question must be continually in our thinking, "How can America lead the world rightly except Americans walk in the way of Christ?" Such grave responsibility scarcely has rested on one nation before. We can and must give all we can of money and material for relief to desperately needy people in Europe and the orient; this will be background for receiving the Gospel when missionaries go with the story of salvation, but a nation standing as an example of Christian brotherhood will be further guarantee of the transforming power of that Gospel. Keep sending the boxes to Italian Baptists; send others for Jugoslavia to Baptist Church, c/o G. Ljudevic Drobnj, 264 Kralja Aleksandra Ul., Belgrade, Jugoslavia. Send clothes also to United Church Service Center, New Windsor, Maryland, or Modesto, California. America can share clothing and food for physical life that we may have a chance to share the message of life in Christ Jesus. W. M. U. young people's director can lead the counselors and members into all these valued services in these abbreviated February days.

Training School

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

W.M.U. Field Work by W.M.U. Training School

SINCE three of our classes in *Missionary Education* are using the workshop method this year, the students have a large part in the planning of the courses. The W.M.U. field work has a definite place in these plans. The calls are presented to the class and volunteers respond. The entire class then makes suggestions for the programs, for materials to use, best ways of presenting it, suitable music, visual aids, handwork etc. After the meetings the leaders make reports to the class and their work is carefully evaluated by all members.

Our Sunbeam leaders at Central Baptist Mission have a unique project—a Sunbeam monthly bulletin, "The Sunbeam Herald", which is compiled with the children's help. Each one carries home a copy. There are messages written by the editor, the reporters, the president and others of the children, news items, announcements and attractive illustrations.

The members of the "China Workshop" are making cloth Chinese dolls in modern dress, which will be used in connection with mission study in the various organizations. Other students have compiled Sunbeam songs, suggestions for working out each of the Sunbeam fundamentals, games, patterns and other interesting things for all the organizations. Mimeographed copies are distributed to all the students in the workshops.

One mission Sunbeam Band has enrolled more than sixty boys and girls of varying ages and still has reached only about half of the list of "prospectives", so they are now planning to organize a Girls' Auxiliary and a Royal Ambassador Chapter. A Seminary student has agreed to lead the boys.

At present our W.M.U. workshops are furnishing to the missions in Louisville four Sunbeam leaders, three counselors for Girls' Auxiliaries and one counselor for a Royal Ambassador Chapter. The churches are very generous in furnishing equipment.

Several of the children have taken great interest in enrolling their baby brothers and sisters as "Sunbeam Babies". All were thrilled when two little Chinese girls brought a new name from their home.

Some Gleanings from Weekly Reports: "The watchwords were presented with flannelboard illustrations. The Sunbeam fundamentals were reviewed and the children knew them well. The Christmas story was read from the Bible by two of the Sunbeams and illustrated with pictures. As we talked of the Lottie Moon Christmas Offering we showed on the flannelboard pictures illustrating the various ways in which the money will be used. The children suggested ways in which they could save their money and help other children around the world"—"Only a few of the children had some vague ideas of the meaning of the Sunbeam watchword, so we explained it by darkening the room and lighting a large candle to represent Jesus as the Light of the World. About ten children were given small candles which they lighted from the Jesus light. As the last part of the watchword was given, we opened the shutters and flooded the room with light to show that Jesus' Light together with our lights can make the world bright and happy. Following this we sang, 'This Little Light of Mine'".—"Our program topic was 'Curing the Sick', and the leader read a story of Jesus healing the sick, after which a nurse from the Baptist Hospital spoke. The children were thrilled that she brought a suitcase full of uniforms, instruments etc. and showed how they use them in their work. She dressed one child as a doctor and another as a nurse and had them impersonate these at work. It was most interesting to see their attitudes of helpfulness and kindness to the sick. The nurse told us some things we might do to help the sick boys and girls now in the hospital, so we decided to spend the rest of the time making a scrap-book for them".—Miss Mary Nellie Lync of Training School Faculty.

Current Missionary Events

Discussed by Mrs. W. C. James, Florida

Current interdenominational meetings being held in churches in principal cities throughout the nation at this writing (December 1945) have been described by a speaker in Richmond, Virginia as "the most important undertaking we have attempted in the last ten years" and that the result of these meetings "would determine the adequacy of Christianity during the next decade". Another speaker said that the problems confronting the nation could not be met with resources possessed by any one denomination and urged that the nation be "rededicated to the spiritual life".

From 1945 through 1947 northern Baptists will be engaged in a world-wide program—*The Northern Baptist Crusade for Christ*. This crusade is to have two parts. One is to be spiritual and educational. The other is to be a campaign to raise a postwar fund for reconstruction, rehabilitation and advance.

On September 16 last, ten thousand persons crowded the Hastings Park forum in Vancouver, British Columbia, and dedicated themselves as "soldiers of the cross" in the nation-wide "Crusade for Christ". "This movement", according to a correspondent of the *Christian Century*, "initiated by the United Church is now backed by almost all denominations in Canada".

Some time in the latter part of 1945 Dr. J. H. Ruabrooke, president of the Baptist World Alliance visited Denmark. He was in Copenhagen on the occasion of his 75th birthday and a company of leading Baptists from that city and elsewhere arranged a birthday celebration in his honor. In the course of his remarks the toastmaster said: "The people of Denmark are determined to play their worthy roll in the building of a better world. And Danish Baptists are determined to rene their strength and to play their part in rebuilding of the Baptist fellowship, work and witness in suffering Europe and the world".

The Presbyterians of the south have laid plans for the reopening of their mission work in the fields of China, Japan and Korea at the earliest feasible moment. . . . The Church of England is appealing for 300 volunteers for the mission field—ministers, doctors, teachers, nurses, agriculturists and so on. . . . More than 500 candidates for the Methodist ministry have been reported to the Methodist commission on chaplains. Of these we are told 296 had been active in the denomination's youth fellowship before entering the service; many of the remainder decided upon the step after serving in the armed forces.

A missionary nurse serving under the Woman's American Baptist Foreign Mission Society in China—who has recently been visiting medical colleges, nurses' training schools and colleges in the south under the auspices of the Student Volunteer Movement for the purpose of recruiting volunteers for service in foreign lands—reports that to date (Dec. 3, 1945) her list of volunteers has grown to 460 of whom 140 are Baptists.

From the *Watchman Examiner* we learn that Sergeant Deshazer of General Doolittle's fliers, shot down over Tokyo and a prisoner for 41 months, says he will undertake a four year course in a religious college to prepare himself for a mission career in Japan.

There can be no doubt that many of the youth of our land are on the march. Last November Detroit observed a "youth week" of evangelistic services under the slogan "Youth Marches for Christ and the Church". This campaign was sponsored by the International Society of Christian Endeavor and was the first in a nation-wide evangelistic movement. . . . From Rhode Island comes the news that the youth work in major denominations is showing real achievement. The Episcopal diocese has conducted one of ten most successful "institutes of religion" ever held in that diocese. . . . Baptist young people meet periodically at a centrally located church for institutes, hymn-sings, parties and inspirational meetings. . . . The Methodist youth fellowship had a successful program of summer camp activities. . . . The Pilgrim Fellowship, youth organization of the Congregational Christian Churches, recently held one of the best attended meetings in its history. . . . The Youth for Christ movement, concerning which it is too early to make any definite appraisal, has also been holding large meetings. . . . So it is all over our land—east, west, north, south. Surely this will go a long way toward offsetting the juvenile delinquency which has been plaguing this land of ours.

Partial List for 1946 Annie Armstrong Offering

(To Have Precedence in Order Herein Listed)

Later on, when the offering has been fully ingathered, a complete list of causes will be published.

General Work	\$ 9,980
Miss Wilma Bucy (Salary \$2,100, Travel Expense \$900).....	\$ 3,000
Mrs. Una Roberts Lawrence (Salary \$2,100, Office Secretary \$1,200, Office Expense as Mission Study Editor \$200)	3,500
Miss Emma Leachman (Emerita).....	780
Miss Irene Chambers (Salary \$1,800, Travel Expense \$900).....	2,700
Education of Missionaries' Sons and Daughters (Margaret Fund).....	6,000
Salaries of Missionaries.....	50,000
Among Mexicans and Spanish-speaking Americans \$22,068; Indians \$16,332; French (South Louisiana) \$2,704; Good Will Centers \$3,328; Italians \$1,456; Chinese \$2,448; Japanese \$624; Deaf \$1,040	
Good Will Centers and Missions.....	23,900
East St. Louis, Ill. (Building).....	\$10,000
Key West, Fla. (Salary of Workers).....	2,400
El Paso, Texas (Salary of Workers).....	2,400
Rachel Sims Mission, New Orleans, La. (Equipment).....	5,000
Salary of Workers (Keith, Graves, Rappold, Wolforth).....	3,600
Birmingham, Ala. (Current Expenses).....	500
Expenses for Volunteer Summer Workers.....	5,000
Supplement to Golden Jubilee Negro Fund (Handled by Mrs. W. J. Cox).....	2,000
Work in Cuba.....	60,000
Negro Work	25,000
Teacher Missionaries	\$22,500
Scholarships	2,500
W.M.U. Workers among Texas Mexicans and Oklahoma Indians.....	3,000
Rescue Mission and Emergency Home, New Orleans, La. (Current Expenses)	3,000
Jewish Work	2,400
Panama	6,000
Spanish American W.M.U. Literature.....	1,000
Basile Church Building, La.....	5,000
Mexican Church Building, New Orleans, La.....	10,000
French Church Building and Equipment, Thibodaux, La.....	2,000
House of Happiness, New Orleans, La.....	5,000
Mexican Church Building, Tucson, Ariz.....	8,000
Mexican Kindergarten Institutes.....	300
Mexican-Texas W.M.U. Conferences.....	500
Seminole Indian Church Building, Fla.....	5,000
Seminole Indian Pastor's Home, Fla.....	2,000
Visual Education Program of Home Board.....	2,220
Educational Building, Granite City, Ill.....	7,700
Mission Center, Key West, Fla.....	5,000

HOME MISSIONS

for

"The Healing of the Land"



EVERYTHING SHALL LIVE
WHITHER THE RIVER COMETH
-Ezekiel 47:9