

# ROYAL SERVICE



*Our Treasure for His Triumph*

VOLUME XLI

MARCH, 1947

NUMBER 9

# ROYAL SERVICE

Successor to OUR MISSION FIELDS

OFFICIAL ORGAN of  
WOMAN'S MISSIONARY UNION

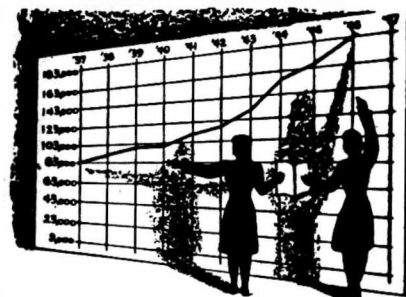
MARCH, 1947

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# EDITORIAL

## "Whatsoever Thy Soul Asketh of Thee"

HEBREW use of the word *soul* embraces many thoughts: (1) the spiritual, reasonable and immortal substance in man which is the origin of thoughts, desires and reasonings which distinguish man from the lower animals and typify his resemblance to the Divine Creator; (2) the whole person, both soul and body. It was to the Hebrew people that Moses spoke (*Deut. 10:26*) the words used for the title of this article; it is easy to believe that the devout Hebrews, notably Moses, sensed in their souls the two-fold purpose of the God-given message—to guide their daily thoughts and to prepare them for eternity with Him.

Believing that all Scripture is timeless in its divine purpose, it is heartening to apply this particular phrase in anticipation of the Week of Prayer for Home Missions, the inclusive dates of which are March 3-7. In the February issue of this magazine much specific information was given as to the week's plans—such as pre-study of a stimulating home mission book\*, list of allocations†, Dr. Lawrence's appeal‡, missionary stories§. Reread and get others to reread these parts of the February issue. In so doing please pray that all hearts thus studying such books, allocations, appeals and experiences will ask God's Spirit to guide their souls in observing the March Week of Prayer.

Surely *thy Spirit-guided soul will ask of thee* earnest prayer before and during the March week. Jesus' personal disciples and doubtless all others through the Christian centuries have found it difficult to "pray without ceasing . . . to pray with the understanding . . . to go apart to pray . . . to believe that fervent prayer availeth". Difficult as is faithfulness in one's prayer-life, the exercise thereof is unquestionably stimulated by such a season as the March Week of Prayer even as the causes thus included in such unselfish intercession are blessed by the Christ in whose name each prayer is gratefully offered.

Also assuredly *thy Spirit-guided soul will ask of thee* to enlist others in the season of prayer and study and free-will offerings. Among those waiting to be enlisted are new members in your circle, others whose talents have not been discovered by the program chairman, some whose cars will enable less privileged ones to attend the services, some whose homes will be ideal for neighborhood classes or prayer groups. Likewise waiting to be enlisted for and during this March Week of Prayer are a host of young people in your church and maybe in your community or family circle. Of course it won't be easy because kites begin to tug with March winds and because there are countless other early-spring attractions; but kites and spring itself are perfect proofs that organized energy wins worthwhile victories. Perhaps all that is needed in your church to enlist its young people finely in observance of the March Week of Prayer is to manifest sincere concern in your own home and to encourage the W.M.U. young people's director and counselors as they may have need—such as program helps, conveyance or actual attendance of your young people.

Then surely *thy Spirit-guided soul will ask of thee* most generous giving toward the \$500,000 goal for the week's Annie Armstrong Offering. This seems to be and truly is a high goal but it is really small when compared with the possibilities faced by the Home Mission Board—really by almost any phase of the home mission task or maybe by almost any specific home missionary. Letters from the various fields reveal vast untouched areas; stories from the missionaries make the heart yearn to multiply

(Continued on Page 18)

\*February Issue, Page 9—†February Issue, Page 30—‡February Issue, Page 4—§February Issue, Page 6

## Why I Volunteered for Mission Service

**W**HY did I volunteer for missionary service? Because God in His "still small voice" told me it was His will. I did not have real peace of mind, heart and soul until I said: "Lord, here am I. Send me!"

I was saved during a revival when I was nine years old; I remember the testimony I gave when asked if I wanted to say anything. I was happy to stand and said with great joy: "I am glad I gave my heart to Jesus, and I want to work for Him". It seemed that my spiritual birth and the desire to work for Christ were simultaneous. That is why it is hard for me to understand how anyone can be saved and not be doing something for the One who did so much for us.

When I was still a child I had a compassion for the lost, the needy, the sick and little children. Ever since I have been a Christian I have loved all races, colors, the poorest, the dirtiest and the meanest. And I wonder how anyone who loves Jesus can have any prejudice. It was when I was a G.A. that God spoke to me and told me He wanted me to prepare to devote all my time to His Kingdom work. First, I felt He might be wanting me to go to South America, because I loved that continent in geography classes and wanted so very much to study Spanish.

After graduating from high school I began teaching school. I taught several years and had many opportunities to witness for Christ during those happy teaching years, but always there was that desire within me and a restlessness to be where I could give all my time to the Master's work, for I knew it was His will.

Finally I entered W.M.U. Training School but was told that when I graduated I would be past the age-limit to go to a foreign field. I had always lived in a small town but, as I did field work in the city of Louisville and saw to what depth of sin and despair some of the people in our own U. S. had gone and as I looked on the terrible poverty, filth, suffering and pinched faces of little children, I realized that our own nation is a great mission field and that many workers are needed. I felt reconciled to stay in the homeland.

I loved the mountains and loved to read about mission work among mountain people, so I was very happy the summer after my first year in the Training School to get to work in the mountains of east Tennessee with Dr. and Mrs. George Ridenow. I thought that God was preparing me to work permanently in the mountains. I loved it! I wanted God to lead me to the mountains for full time work!

But it was not His will; He kept the mountain doors closed. After my second year at the Training School He called me back to my own state, Illinois. The W.M.U. of Illinois employed me to do Good Will Center work among many nationalities for almost a year; I dearly loved the work. Many times, as I walked in and out among the people, I felt like I was in a little world in America. And I thought: "How good God is to Illinois! We can't all go to foreign lands to meet the lovable, interesting people there and tell them of our wonderful Savior, but He has brought many of them to us so that we may be friendly and may tell them of His Son, the greatest Friend!" Then God spoke to me through the Home Mission Board and called me to work among many nationalities in Granite City, Illinois, where I have spent six of the happiest years of my life.

Just as one must be a Christian to know how glorious it is, even so one must be a missionary to know the Heavenly joys of being one. I thank God for calling me to be a foreign missionary in the United States! May He call many, many young men and young women to witness among these wonderful peoples in the United States! I pray that our young men and young women will "be still" so they can hear that "still small voice" of God when He calls them and will be ready and eager to do His will and thus know the joy and peace that pass understanding.—Miss Helen Lambert, Home Board Missionary, Granite City, Illinois

## In Memorial Tribute

**L**IKE the mighty expanse of her native Texas and like the towering Andes of her adopted Chile was the exceptional ability of Miss Agnes Graham as principal of Colegio Bautista at Temuco in far south Chile. Graduating with Phi Beta Kappa honors from the University of Texas in 1918, she immediately entered the W.M.U. Training School and thence after graduation in 1920 she went to the school at Temuco as appointed by the Foreign Mission Board. Among the many talents of this remarkable educator four stand forth: alertness to know new educational methods; vision as to development of the Temuco school; counseling with the graduates and other students that their lives might be most helpful not only to their country but also to their Christ; consecration of her strength, her heart, her mind for the evangelization of Chile through well educated leaders. On January 15 she was summoned by the Divine Teacher. Surely of her as of the Bethany woman with her precious ointment it can be said that Miss Graham "wrought a good work" for her Lord.—Kathleen Mallory

## My Charge

**T**HE atom shock, the radared moon  
Annihilated time and space—  
What were the profit or the boon  
If hate be in my brother's face?

More deadly than the blackest art,  
More horror-fraught than shell or bomb,  
Hate dims the mind, corrodes the heart  
And strikes the voice of conscience dumb.

My brothers are there across the track—  
In hall or state or jungle den—  
Yellow or white or brown or black—  
All are my kin for all are men.

And if but one shall lack of bread  
Or bleed for justice still in vain,  
The guilt is heavy on my head,  
And of that blood I wear the stain.

And so for me all fear shall end  
Save this—that I may fail to see  
My neighbor as a needed friend  
Or sense my neighbor's need of me.

Though parliaments may rise and fall,  
I hold to this eternal good,  
This deathless truth—that men are all  
One earth-encircling brotherhood.

—*Leslie Pickney Hill*

*Note:* The above poem is heartily commended for use by Woman's Missionary Societies in their observance of Friday's program of the March Week of Prayer for Home Missions. It will be most appropriate just before the singing of "A Charge to Keep I Have" as included in the March 7 program.

Used by Permission of Dr. Hill  
Courtesy of The Council Bulletin

## From MISSIONARIES

### The African Version of Catholicism

THE Virgin of Regla Celebrates 250th Anniversary! Such was the title of a feature article in a recent number of *Carteles*, widely read Cuban magazine. Many times we have witnessed the festivities of this patron saint of our town, which take place each year on the eighth of September and throughout the following week, but this article was an eye-opener as to the history of the virgin and current beliefs about her. The following condensed translation of this article may help to reveal the extent to which the Catholic hierarchy has incorporated within itself the pagan beliefs of African idolatry and how, instead of pointing sinful mankind to the living Christ who can make of man a "new creature", the Catholic hierarchy has left him in his sin and error, with the "old man" unchanged except for a thin veneer of meaningless ceremony. To quote:

"On the eighth of September Havana will behold one of the most significant religious events in the history of Cuba: the Virgin of Regla, having completed 250 years in the sanctuary of our neighboring town, will be placed for the first time on the soil of this capital. Since she is the patron saint of our harbor, the symbolic key of the city will be placed upon her image. She will be carried through the streets of Havana, past the president's palace and the central police station and placed in the cathedral for further ceremonies in her honor. In all probability Father Arcechea, parochial priest of Regla, will get permission from the Holy See for her to be declared the patron saint of Havana, sharing honors with St. Christopher (*Columbus*), our present patron. Our saint will wear a regal cape and dress made of pearly white satin, brought expressly from New York. The ornaments of the cape, of silver, 24 karat gold and amethysts, form a spray of flowers and a border design along the length of the cape which is edged with gold. Havana's best jeweler, Miguel E. Jaume, has with his helpers spent five months perfecting the design of the great expert in religious art, Pedro Piedrahita. The symbolic key is of gold, diamonds and platinum on a chain of gold, silver and amethysts. The child which the holy virgin carries will have a crown of gold, rubies and amethysts.

"St. Augustine the African, bishop of Hipona and native of Tagaste, who lived from 360 to 436, received a vision which led him to order the figure of the black virgin to be made of the finest cedar. When the vandals laid siege to Tagaste, Cyprian rescued the image, carrying it across the Straits of Gibraltar to Spain and entrusting her to the hermits of the convent at Chipiona. For 258 years she was worshiped by the seamen of that region, who chose her to be their patron saint. Called 'the Virgin of the Rule' (*Regla*) of St. Augustine' she later came to be called simply the 'Virgin of Regla'.

"Again in 711 she was in danger, this time from the Arabs. The prior of the convent barely had time to hide her in a well before they arrived. But this prior died and carried his secret with him. In 1330 a canon of St. Augustine learned through a vision of the location of the image and had her drawn out of the well. By 1590 the image of the virgin was in danger of disappearing, as devotees insisted on carrying off splinters as holy relics. The hands and arms were gone and finally the effigy was covered, all but the head, with a thick layer of silver.

"Don Pedro Aranda, who lived in Cuba, had made a vow to secure an image of the Virgin of Regla the first trip he should make to Spain, and in 1691 he carried out this vow. The bust was made in Madrid by one of the finest artists of the day, the remainder of the body being made in Cuba".

We don't have to go to Africa to find pagan idolatry. And in Africa they don't call it Christianity!—Mrs. Herbert Caudill, Havana, Cuba

### Our Interpreter

THE interpreter clambered out of the battered car and approached the two old women who were seated on the ground. Winningly, patiently, she spoke for about thirty minutes in Papago before she gained a response from them. At last she turned to the white man, whose appearance had caused the younger women and children to flee, and said: "We can have services now". She carefully translated from English to her native Indian tongue as the missionary translated Scripture from Greek into simplest English. The two elderly women sat with averted faces, motionless, except for modestly tucking their long skirts over bare toes. By the time the brief sermon and song service were concluded several of the younger people had approached within hearing distance.

One woman drew out a crucifix and asked a question. Interpreted, it was: "Does he mean this one?"

The missionary replied: "Yes, I am talking about the One who died on the cross".

She made a comment to the others in the group and departed.

"Ask if we may come again", the preacher requested the interpreter.

The reply came promptly from an unexpected source—from a man lying on a pallet inside the ocotilla cactus hut. It was: "Haoul" ("Come whenever you want").

Pleasure beamed from the round face of the interpreter. The First Papago Baptist Church had established its first mission point at Hickiwan.

Dubiously, contrary to Papago custom, the preacher questioned: "But what did the woman with the crucifix say?"

Laughing at his curiosity, the jolly interpreter replied: "If he speaks of this one, he is all right".

A few days later the group was in another community seeking a mission point. At Chuichu they found great unrest and mutual distrust between laity and leadership of existing churches and between the denominations. No Baptists had held services there. Since Chuichu is expected to become a leading metropolis on the reservation, the missionary desired much to establish roots there for his denomination. At every hand they received a cold shoulder or open discouragement. Finally, the interpreter spoke to the daughter of a prominent man and was given tentative permission to speak the next week. The following week the prominent man voiced his disfavor of the idea to the missionary. The interpreter spoke up in her native tongue. Soon the conversation was sprinkled with occasional laughs. Her fluent tongue had won the point. Services were held and an invitation received to come again. The second mission point for the First Papago Baptist Church had been established.

The following week the interpreter was pleasantly surprised to find her uncle living in Vaya Chin. He gave an invitation more cordial than usual for the services. After hearing the message, he said: "I had heard that there was a God and I know there must be one. I had heard that there were people who went around telling about Him. I am very glad you have come".

Our cheerful magnetic interpreter, who is also our W.M.S. president, helps in many other ways than this, such as teaching the language and customs. One custom is to introduce only those who will find the acquaintance mutually beneficial. Surely you would like to know Mrs. Emma Mockett, our interpreter!—Mrs. L. U. C. Kaufman, Home Board Missionary, Sells, Arizona

## Spanish-Speaking Missions

**O**UR Lord has blessed us as southern Baptists in a special way by giving us a wonderful foreign mission opportunity right here in our midst. There are 1,750,000 Spanish-speaking people in the southwest. If we can win these people to Christ we will be doing home and foreign mission work at one and the same time. Rev. A. N. Porter, pastor of the Mexican Baptist Church at Waco, Texas, says that in one year during the depression 22 families from his church returned to Mexico and as a result some churches were started there. This could be multiplied many times, as some of our other pastors have had similar experiences.

Let us face the needs of the work and prepare to meet our opportunity. One of the greatest problems is the lack of workers. There are at least 50 fields that need immediate attention. In the state of Arizona only two southern Baptist missionary couples are employed to serve a Spanish-speaking population of 120,000.

There is a great need to enlarge our buildings. Many of them have no room for Sunday-school. We are grateful to the Lord and to southern Baptists for two new buildings at Laredo and Beeville, Texas. In New Mexico the Home Missions Board has bought buildings for the Spanish-speaking congregations at Clovis and Belen. There are plans to build at San Benito, San Marcos, Austin, Corpus Christi and some other places in Texas.

The Baptist Publishing House at El Paso has done a wonderful work in the line of printed matter but the need is still great. There are no story books, chorals or other types of music books, no game or activity books for use with small Spanish-speaking children. We need to improve and enlarge our denominational publications such as *El Bautista Mexicana*, which is our monthly paper. We also need an ample supply of tracts.

There has been great progress in our work among the Spanish-speaking people in the great southwest. The Lord has blessed it with about 40 new missionaries, while 135 young people have surrendered for special service in the last few years. Our brethren have increased their giving to an average of \$13.27 per capita per year for all causes; this is only a little less than the general southern Baptist average.

There has been good progress in the kindergarten work. Three years ago there were 16 schools; at the present time there are 42. There was no organized course of study; at the present time we have a curriculum consisting of two semesters of work for each year, running for a two years' period. The materials we provide are a teacher's guide and hand-work guide. The teacher's guide consists of stories, memory work, games and activities and song suggestions correlated to carry out a complete theme for an entire week. The hand-work guide consists of hand-work patterns to coincide with the stories etc. Of each one of these hand-work patterns we make enough for each teacher to have one for each of her pupils each day. For the present year we have made 158,000 copies of hand-work. We have an institute each January for the teachers, where for a four-day period we study about the kindergarten work.

The possibilities of the Spanish-speaking work are good. There is an increase in stewardship and the possibility for more churches to become self-supporting. There are seven self-supporting congregations at the present time. Our Mexican Orphan Home now has 26 children; more will be accepted as soon as we are permitted to build more cottages. The Valley Baptist Academy for Mexican young people will serve a large purpose: many of our young people quit high school and begin work; later they feel the call to special service and see the need for completing their education. We rejoice in the number of young people surrendered for special service; 60 of these are in colleges and seminaries now. Pray with us that we will not fail to help them do what the Lord has called them to do.—Mrs. Loyd Corder, Home Board Missionary, San Antonio, Texas

## COMMUNITY MISSIONS

Mrs. Edgar Godbold, Louisiana  
Southwide Community Missions Chairman

### An Experiment in Race Relations in Raleigh

**M**ANY alert Christians are sincerely hoping for the appearance of some big final solution of the race problem. That will come some day—but not just by hoping and not until we have prepared the way and are ready. While waiting for that larger solution, some of us thought we might help it along among ourselves by bringing together our women from both races in small intimate groups for discussion and prayer. We have had these for two and a half years now and know that, for ourselves, light has flooded some erstwhile "blind spots".

We made very careful preparations before we had our first meeting and in between all the meetings. This preparation is more important when two races are involved than when it concerns groups which are in the habit of coming together. We not only needed to learn names and faces but new approaches and conditions.

Our first group study was on prayer. We had two afternoon sessions of two hours each, one session led by a white woman and one led by a Negro woman. These were attended by thirty selected women. The eyes of the white women were opened to our mutual kinship, and I think the same thing could be said of the Negroes.

The next group meeting was made up of an even smaller group—only ten Negroes and ten white women were invited. This time, several individuals had been asked to make surveys on particular problems—such as the bus station, the need of a traffic director at the large Negro high school and similar topics. One Negro woman expressed her feeling about the meeting by saying, "It isn't so hard to stand the insults since we know that a few white women care".

I would like to emphasize the fact that, in between these meetings, a few of us met often to plan and pray. Among other projects were a chapel talk at Meredith College by Mrs. Ford, a teacher at Shaw University (*Negro*); the meeting of groups of students by Mrs. Ford and Mrs. Winston, also of Shaw; a piano recital by a Shaw teacher; and a few other events planned according to suggestions by Mrs. Brown, Negro Baptist field worker. She said: "We hear white people talk and preach, but you don't hear Negroes much".

We were finding out all the time that there is a contemporary civilization in Raleigh of which we were utterly oblivious. We found those women had the same interests we had. With our eyes shut, we couldn't have detected any color line. And in the heart of God, black is as beautiful and dear as white.

We wanted more white people interested; therefore a morning's study was held for white women based on Henry Smith Leiper's *Blind Spots*, (for review of this book see page 10 of this magazine). But it seems that real interest isn't always awakened from mere study of a book, however well presented it is. The only tangible result of which I am aware from our study is a turn-about attitude on the part of a man whose wife was interested enough to borrow our books on race and got him to read them; that one result was priceless.

Each of these meetings was a unit; we began to feel the need of continuity in our work, so we decided to have prayer-meetings twice a month. These were started last June and have been a great blessing. One Negro woman, beautiful in countenance and in spirit, said with her face aglow: "These prayer-meetings have opened my eyes and have changed my opinion of white people". (Concluded on Page 17)

## BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

### Blind Spots

**"NOTHING** is ever solved until it is solved right". So with the race or color problem: it keeps bobbing up because Christians have not yet worked on and put into practice a right solution.

The present text, by Henry Smith Leiper, concerns itself with the most crucial aspect of the problem—getting rid of race prejudice. It starts with the affirmation: "This isn't a book written from an armchair. It is a record of experience". It takes as its purpose "an attempt to suggest ways of cultivating fair and brotherly personal attitudes". The measure of its success with each student will be just how far along the road of brotherliness it leads him. In practical proof of the book's power, see a reference to its study as mentioned in the article on page 9 of this magazine.

In view of the sources available on the subject, many teachers will be tempted to present too many aspects of the race situation. They will do well to confine themselves to the one objective of getting rid of the prejudices of the group. Order the book from your State Baptist Bookstore; the price is 60 cents.

**Session One—Chapters 1, 2.** Pray for clear vision and straight thinking free from emotion and prejudice. Read John 8:31-36 and give the setting with the emphasis on the prejudice existing among the Jews against the truth Jesus taught. Show that, even though they believed, they stand convicted by their own words of prejudice. Draw on the blackboard a straight line between one point designated "mind" and another designated "truth". Note that our minds are intended to think straight through the facts in any situation to the truth at the end. But here a strong emotion pulls the line to one side and heads it in another direction: there a wrong, which we need to justify to ourselves; or some unconscious selfish end pulls the line in yet another direction—and so we go on to a prejudice at the end that is very far from the truth to which the facts should have led us. Read again verse 32 and suggest that only when we face the facts and know the truth can we be free of prejudice and of all the unChristian feelings and actions to which prejudice leads. Ask the group to pray again for open minds to face facts and know the truth.

Appoint three women to show fact and prejudice in the case of the Chinese women, the Japanese speaker and the Negro of whom the author tells. Let three others tell of achievements in the arts, the sciences and in religion, by persons of other races, as evidence that merit is not a matter of color. Make the point that individuals count in other races as well as our own; that if we must compare we should compare our best with their best, our worst with their worst, our opportunities with their opportunities. Read with the class the testimony of the girl freed of prejudice, on page 11.

With open books, let the class members skim through chapter 2 and mark the spots where the argument hits them. Call on several to discuss their blind spots and either justify or see them as they are. Discuss the function of "visibility" in prejudice and suggest thinking of likenesses as a cure for prejudice.

Now ask the group if it feels ready to face without passion the "firebrand" of all discussions of race. If so, turn back to page 12 and read and discuss each of the arguments in the matter of intermarriage; aim not for agreement but for a fair, unprejudiced consideration.

**Session Two—Chapters 3, 4.** Pray for open minds and clear thinking. Speak briefly of the caste system in India. Ask for illustrations of caste in America gleaned from chapter 3 or from experience.

Rate the class—no names on papers—on the test on page 62; add to it a second proposition: All races should have equally good schools, streets, other government services and equal justice in the courts. Rate the answers on this also. Discuss the sources, mentioned on the pages following, for help in fair thinking. Try to get at the reasons for the successes and failures such as age, closeness to real life, unprejudiced leadership. Raise the questions: "Where would my influence lie if I were teacher or leader? Is that where I believe Christ would have it?" Call for silent prayer.

Present briefly, as given in chapter 4, the background of universal slavery and racial mixture, and show where the long view leads in the matter of fairness to all races. Help the group try to feel Christ's feeling for each race against which there is prejudice.

**Session Three—Chapters 5, 6.** Read Luke 6:31. Pray for ability to discern the truth, faith to practice it.

Open up the thought of second-hand opinions; read and discuss the plan at close of first paragraph, page 93. Appoint students to give the illustrations through page 107. Raise the question of our right to set ourselves up as standards; give illustrations. Ask a qualified woman to discuss the five stock statements of anti-Semitic propaganda, pages 13ff. Call for other prejudices against Jews; answer. Give illustration as on page 123.

Note the author's experience in China; ask the group to think of themselves as members of the minority in America. Seek to know what they would like changed in the way we treat minorities—get concrete examples, apply the Golden Rule.

Ask each member of the class to write down the names of at least one Negro, one Jew, one member of each of the other minorities with which she has contact. Suggest that in a moment of silence she decide what changes Jesus would have her make in her dealings with each of these.

Raise the question: "Is there something we as a group can do to show our friendship for some minority group in our community as a result of this study?" Be ready with suggestions and lead to decision. Pray God's guidance and blessing in these individual and group undertakings.

### Mark your calendar, please!

**ENCIRCLE** with red the week of May 4. At that time southern Baptists will be assembled in annual session in St. Louis, Mo. Woman's Missionary Union sessions will commence that Sunday afternoon, the closing session being scheduled for Tuesday night, May 6, before the Southern Baptist Convention is called to order on Wednesday, May 7. In ample time this magazine and other denominational publications will explain when and how to make hotel reservations.

**ENCIRCLE** with red the first three weeks of August. During that period the Home Mission Board (July 31-Aug. 6), Woman's Missionary Union (Aug. 7-13) and Foreign Mission Board (Aug. 14-20) Conferences are to be held at Ridgcrest, N. C. The inclusive dates of the W.M.U. Conference are August 7-13; during that week the Business Woman's Circles will also be in their annual conference. Watch this magazine for further notices but begin now to be at Ridgcrest August 7-13 and earlier and later too if possible.

## "GIVE ATTENTION to READING"

Miss Thelma Brown, Book Consultant, Baptist Sunday School Board

LAST month we reviewed the reasons for the wide popularity of the new Reading Circle plan for mission study. Perhaps your society or circle secured and read the sixteen titles on home missions which we suggested would re-inforce your preparation for the March Week of Prayer and its Annie Armstrong Offering.

Now you are ready to look ahead to other emphases in our world-wide W.M.U. program. As you know, the monthly topics we are studying this year are all based upon the theme, "The World's People Today".

Just recently one of the members of a reading circle told me that the monthly W.M.U. topic happened to be on the same subject as the book she had just read. "It was so much more interesting!" she exclaimed. Think of what it would mean if every member of every circle would read some pertinent book in advance of each program. Even if a guest speaker who had lived in the country presented the subject, the group would not only "look" more intelligent but "feel" much more so! And of course the questions that followed would go much deeper into the vital phases of the subject. For instance, in this month of March we turn to that region peopled by the Soviets of Russia. It is impossible ever to know all that goes on in that vast land, but there are many books that give us important angles. A basic book is *Baptists in the U.S.S.R.* by Dr. J. H. Rushbrooke (Broadman, 10c). Be sure to order several copies of this inexpensive little book and pass these to as many as possible, for from no other printed source can you learn so much about our Baptist brethren in Russia.

The American Council Institute of Pacific Relations gives reliable information about many parts of the Far East and Pacific area. Their pamphlet *Russia and America: Pacific Neighbors* by Foster Rhea Dulles (25c) is an excellent little background book for the understanding of Russia. This booklet voices no opinions; it simply states facts in a concise simple way, telling us of our early and recent relations with Russia. It also points out the grounds for understanding and cooperation.

Then let us begin right away to read books on the Reading Circle list that will undergird our knowledge of the topic for April, "Other Peoples of Europe". Several good titles are listed in your *World in Books*. Are you acquainted with the little *Headline Series* published by Foreign Policy Association? Each month a strategic area or world problem is presented by an authoritative author. No effort is made to form opinions, but as in the case of the American Council books they present timely, readable information about various lands and peoples. The three following are especially helpful for understanding more about missions in Europe.

1. *European Jigsaw*, Samuel Van Valkenburg (25c), tells how the boundaries of European countries affect world peace.

2. *Europe's Homeless Millions*, F. K. Kochler (25c), describes vividly the tragedies of broken families and lost and displaced persons.

3. *Human Dynamite*, Henry C. Wolfe (25c). Here we learn more about the problems of racial and cultural mixtures within European countries and their influence upon our peace as well as theirs.

Another booklet that throws light upon this torn and tragic continent is *Messages from Europe*, Yope Bartels and Philippe Maury (Friendship, 25c). This pamphlet, written just after the cessation of hostilities, reveals the courage and spiritual endurance of protestant groups in France, Holland and other countries, who in spite of their suffering have kept the fires of faith alight.

In order to learn more about the program of Christian action in England, read *Into Action* by S. J. Chirgwin (50c, Committee of Missionary Education, Canada). Here is a challenge to each of us and a portrait of world-wide missionary spirit. Their problems are the same as ours and the solutions are too.

You can see easily how for a few cents each month the whole membership of W.M.U. may increase its knowledge, then its interest, then its concern, then its gifts. Finally its whole influence will result for all the peoples of our world.

Secure any such books from your State Baptist Bookstore

## CALENDAR of PRAYER

March, 1947

Mrs. W. C. Henderson, Arizona

COME to Thee to bring my will, I yield it now to Thee alone—  
O! make it Thine—Thy plan fulfill—to choose with Thee before Thy throne.  
I go with Thee to work today, our minds, our hearts, our wills made one—  
In worship sweet, to serve Thy way, our work to do until 'tis done.

—Elihu Johnson

### 1—SATURDAY

Dr. and Mrs. N. A. Bryan, Yangchow.  
Dr. and Mrs. S. W. Vance, Pingru, medical evangelism; Miss Martha Frank, educational evangelism, Shanghai, Dr. and Mrs. C. G. McDaniel, Mrs. T. C. Britten, emerita missionaries, China.  
From you sounded out the Word of the Lord.  
—1 Thim. 1:1

### 2—SUNDAY

That adequate teaching and training of our young people may lead many of them to bear the call for missionary service at home and abroad.  
That their children . . . may hear and learn to fear the Lord your God —Deut. 11:13

### 3—MONDAY

Week of Prayer for Home Missions and Annie Armstrong Offering: that the women and young people may meet faithfully to pray and that the offering may far exceed the goal.  
Thy servant hath found it in his heart to pray before Thee. —1 Chron. 17:13

### 4—TUESDAY

Rev. and Mrs. I. E. Gonzalez, educational evangelism, Corpus Christi, Miss Concepcion Rivera, San Marcos, Rev. and Mrs. A. Valdes, Raton, Texas, evangelism among Mexicans.  
Ye turned from idols to serve the living God. —1 Thim. 1:9

### 5—WEDNESDAY

Dr. and Mrs. E. G. Walker, Dr. Miss Ruth Kenney, Oghemaha, Dr. Miss Eva Sanders, Ire, Nigeria, medical evangelism.  
Thy Redeemer is strong: the Lord of Hosts is His name. —Jer. 50:34

### 6—THURSDAY

Rev. C. Cunningham, Troy, Rev. J. W. Lester, Rockford, Ala., Rev. J. W. Pearce, Blountstown, Fla., Rev. E. J. Spanglin, Pineville, La., rural evangelism.  
We beseech you, brethren, that ye increase more and more. —1 Thim. 4:10

### 7—FRIDAY

Rev. and Mrs. T. C. Nagley, Goparis, Rev. and Mrs. W. B. McNulty, Rio de Janeiro, evangelism; Mrs. A. B. Langston, Mrs. E. A. Nelson, Mrs. E. G. Wilson, emerita, Brazil; also Treble Wilson, Margaret Ford student.  
The churches were established in the faith and increased in number daily. —Act. 14:3

### 8—SATURDAY

Rev. and Mrs. C. A. Brantley, New Orleans, Rev. and Mrs. M. Brown, Morgan City, Mrs. L. G. Thompson, Montague, La., evangelism; Miss Emma Leachman, missionary emerita of Home Mission Board.  
Being justified by faith, we have peace with God through our Lord Jesus Christ. —Rom. 5:1

### 9—SUNDAY

Annual meeting of Women's Missionary Union, St. Louis, May 4-6, and for those having responsibilities in making plans and programs for the meeting.  
They perceived that this work was wrought of our God. —Neh. 6:10

### 10—MONDAY

Rev. and Mrs. S. L. Goldsmith, evangelism, Amador, Paraguay, ex-Rev. and Mrs. J. A. Farber, Santiago, Dr. and Mrs. J. L. Hart, Dr. Miss Lois Hart, Antofagasta, Chile, educational evangelism.  
The people believed. —Ex. 4:30

### 11—TUESDAY

State W.M.U. annual meetings—Akron, Montgomery, North Carolina, Asheville, Georgia, Macon, March 11-13.  
That I may publish with the voice of thanksgiving and tell of all Thy wondrous works. —Ps. 14:7

### 12—WEDNESDAY

Miss Edelmira Robinson, publicistional evangelism, Rev. and Mrs. E. Caselli, evangelism, Regla, Miss Christine Gaspari, educational evangelism, Comandante del Sur, Miss Eva Smith, emerita, Cuba.  
Is Thy presence is fulness of joy. —Ps. 14:11

### 13—THURSDAY

Baptist believers in Spain.  
Like as a father pitieth his children, so the Lord pitieth them that fear Him. —Ps. 103:13

### 14—FRIDAY

Rev. and Mrs. J. E. Wiley, Dr. Miss Mary Lucile Saunders, Miss Laura Telford, educational evangelism, Shanghai, China; also Handley and Douglas Wiley, Margaret Ford student.  
Ye are blessed of the Lord which make Throes and work. —Ps. 115:1

## Calendar of Prayer for March

### 15—SATURDAY

Rev. A. B. Barnes, Tucson, Rev. M. E. Cunningham, Rev. H. R. Spraker, Phoenix, Ariz., Rev. B. N. Lummus, Fresno, Calif., Rev. D. C. Stringer, Albuquerque, N. M., general missions.  
Deal with Thy servant according unto Thy mercy and teach me Thy statutes.  
—Psa. 119:124

### 16—SUNDAY

Baptist World Alliance meeting, Copenhagen, Denmark, July 29-Aug. 3; for officers and leaders as they make preparation for the meeting.  
I will now therefore make preparation for it.  
—1 Chron. 23:5

### 17—MONDAY

Rev. and Mrs. M. P. Callaway, Jerusalem, Miss Kate Ellen Gruver, Nazareth, N. M., and Mrs. R. E. Owens, Haifa, Palestine, educational evangelism; also Lauretta and Rosalind Owens, Margaret Ford students.  
Be strong and of good courage, dread not nor be dismayed.  
—1 Chron. 12:13

### 18—TUESDAY

State W.M.U. annual meeting—Virginia, Richmond, March 18-20.  
Be strong and of good courage... thy God is with thee.  
—Josh. 1:9

### 19—WEDNESDAY

Rev. and Mrs. G. Wilson, Albuquerque, N. M., Rev. and Mrs. J. J. Johnson, Cherokee, N. C., evangelism among Indians.  
Pray for us that the Word of the Lord may have free course and be glorified.  
—11 Thess. 3:2

### 20—THURSDAY

Rev. A. B. Cobb, Columbus, Ga., Rev. W. H. Griffin, Columbia, S. C., Rev. F. D. Hemphill, Charlotte, N. C., Rev. L. Waters, Richmond, Va., city evangelism.  
We also joy in God through our Lord Jesus Christ.  
—Rom. 1:11

### 21—FRIDAY

Rev. and Mrs. W. E. Allen, educational evangelists, Rev. and Mrs. E. F. Hallack, Dr. and Mrs. W. C. Taylor, evangelists, Rio de Janeiro, Mrs. S. L. Ginsburg, Curitiba, Brazil; also Betty Taylor, Margaret Ford student.  
I can do all things through Christ which strengtheneth me.  
—Phil. 4:13

### 22—SATURDAY

Rev. J. L. Garcia, Yucatan, Rev. and Mrs. A. Martinez, Cardenas, Rev. and Mrs. J. M. Sanchez, Yauajay, Rev. and Mrs. D. Hernandez, Guines, Cuba, evangelism; also Ottoniel Martinez, Margaret Ford student.  
The hand of the Lord was with them.  
—Acts 11:21

### 23—SUNDAY

That soul winning may be the major emphasis in all preaching, teaching and program presentation in S.B.C. churches.  
Desire fruit that may abound to your account.  
—Phi. 4:17

### 24—MONDAY

Dr. and Mrs. W. H. Carson, evangelists, Fort Sumner, Dr. and Mrs. E. M. Howell, medical evangelists, Elko, Miss Josephine Jansen, educational evangelism, Johnkrans, Texas, nurse.  
Let us have grace whereby we may serve God acceptably.  
—Heb. 12:28

### 25—TUESDAY

State W.M.U. annual meetings—Florida, Tampa, Tennessee, Knoxville, March 25-27.  
That all the people of the earth might know the hand of God, that it is mighty.  
—Job. 4:14

### 26—WEDNESDAY

Dr. and Mrs. W. Q. Meier, Misses P. Cor. and M. B. Cor., Misses L. and M. B. Cor., Spanish, educational evangelism, Yemaco, Chile.  
Say among the heathen that the Lord reigneth.  
—Psa. 96:10

### 27—THURSDAY

Rev. and Mrs. M. A. Gonzalez, Santa Clara, Rev. and Mrs. R. Gonzalez, Luyanó, Rev. and Mrs. J. Mederos, Guanabacoa, Cuba, evangelism.  
Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.  
—Isa. 26:4

### 28—FRIDAY

Rev. D. Delgado, Victoria, Rev. and Mrs. M. Medina, San Antonio, Rev. and Mrs. D. M. Hagler, Rio Grande City, Texas, evangelism among Mexicans.  
In any of you lack wisdom, let him ask of God, that giveth to all men liberally.  
—Jam. 1:5

### 29—SATURDAY

Women's Missionary Union of Central China.  
If it had not been the Lord who was on our side... then they had swallowed us up quick.  
—Psa. 124:2-3

### 30—SUNDAY

Rev. and Mrs. S. R. Sams, Shanghai, China, Miss Virginia Bagwood, Nigeria, Miss Martha Marston, Honolulu, Hawaii, evangelists; Miss Catherine Walker, apprentice of Foreign Mission Board.  
In any man will come after Me, let him deny himself and take up his cross and follow Me.  
—Matt. 16:24

### 31—MONDAY

Rev. and Mrs. C. Wickham, Brownwood, Rev. and Mrs. E. Wilkerson, Pharr, Texas, evangelism among Mexicans.  
God is not the God of the dead but of the living.  
—Matt. 22:32

1 Attended W.M.U. Training School

2 Attended Southwestern Training School

3 Attended Baptist Bible Institute

4 Former Margaret Ford Student

5 On Furlough

## FAMILY ALTAR

Mrs. W. H. Gray, Alabama

### TOPIC: Russians

"Draw nigh to God".

1st Day—Jam. 4:8-12; John 12:26-30  
2nd Day—Isa. 55:1-5, 12, 13; 2 Ch. 2; Mark 14:55-62  
3rd Day—Isa. 45:20-25; Micah 6:1-8  
4th Day—Matt. 11:28-30; John 13:3-17  
5th Day—Matt. 16:24-27; John 13:21-30  
6th Day—Psa. 34:14-22; John 13:31-38  
7th Day—Psa. 145:1-21; John 21:15-19

"We love Him".

15th Day—1 John 4:16-21; John 16:5-15  
16th Day—John 16:27, 28; 16:25-33  
17th Day—Mark 12:28-34; Psa. 99  
18th Day—Rom. 8:26-30; John 17:1-5  
19th Day—John 21:15-17; 17:6-19  
20th Day—Phil. 1:9-11; John 17:20-26  
21st Day—11 Thess. 3:3-5; 1 Tim. 2:1-8

"He first loved us".

22nd Day—John 15:1-12; Rom. 8:26-30  
23rd Day—Deut. 7:6-13; Heb. 7:23-27  
24th Day—Psa. 89:1-3, 29-37; Isa. 53:1-11a  
25th Day—Psa. 103:13; 146:1-18; John 18:1-11  
26th Day—Jer. 31:3; John 18:12-16, 19-24  
27th Day—John 17:1-14; 18:33-38; 19:4-11  
28th Day—John 17:15-26; 19:12-16  
29th Day—1 John 3:1-12; John 19:17-34  
30th Day—1 John 3:13-18; Rom. 8:1-8  
31st Day—Mal. 3:16-18; John 19:38-43

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

## "Pray Ye"

Thank God for Jesus Christ and that through Him "whosoever will" may have eternal life.

Ask God's guidance in national, state and local governments, praying for those who make and administer the laws, that righteousness may prevail.

Intercede for lost souls in the southland and for Christians who are seeking to win them to Christ, remembering especially the revivals and cottage prayer-meetings.

Pray that the observance of the Week of Prayer, March 3-7 inclusive, may greatly promote home missions, asking that each W.M.U. member and every society will give with unusual generosity toward the goal of \$500,000 for the Annie Armstrong Offering.

Intercede for the S.R.C. meeting commencing May 7 in St. Louis, asking God's guidance for its president and program committee, for St. Louis pastors and committees in preparatory activities. Pray too most earnestly for southwide W.M.U. meeting also in St. Louis, immediately before the S.R.C., starting Sunday afternoon.

Pray for summer meetings, especially for: W.M.U. Conference at Ridgcrest, August 7-13 inclusive; Baptist World Alliance Congress, Copenhagen, July 26-August 2. Plead for the establishment of world-wide peace according to the will of God.

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

## BIBLE STUDY

Dr. W. O. Carver, Kentucky

### God's Pledge to His Suffering Servant Psalm 22:26b-31

**T**HIS is one of the most fully and unequivocally Messianic psalms. Whoever may have been the immediate subject of the psalmist or whatever the occasion of its composition, it finds its full realization and meaning only in Jesus in His crucifixion and in the strong approval and pledge of success which God set upon His sacrifice, suffering and plan.

Besides the fact that Jesus could not have failed to find in this psalm a full outline of His own experiences and His own assurances of the value of His suffering for sinners, He clearly shows that the psalm was in His mind as He hung on the cross. His cry—"My God, My God, why hast Thou forsaken Me?"—was quoting the first line of the psalm. The rest of the psalm certainly went through His mind and expressed His feelings during the six agonizing hours. The first twenty-one and a half verses may serve as the most detailed itemizing of the experiences of those hours to be found in any one passage in the Bible. It is not equaled even in any one of the gospels for detail of what He suffered within and from without. I have seen people diffuse in tears over the simple reading aloud of this psalm.

From 21b through 26a we have words in which the Suffering Servant accepts His lot and expresses His hope. Then in a final paragraph, 26b-31, the psalmist lets God encourage and reassure His Servant by promises of glorious success to grow out of His sacrifice:

1—It begins with a *comprehensive word of cheer*: "Let your heart live forever!" This word to God's supreme Servant is a word for all His servants when their cause seems to fail and all seems lost in disaster. Evil and evil men have had their way. Then the Eternal God speaks. That is the word of sure hope for the Church on many a field in this our day in China and Japan, even as to the Anabaptists in Switzerland and Austria and Germany in the sixteenth century. Like their Lord, they have often died for their enemies, with His prayer in their hearts and on their lips. They have heard the Father with the redeeming heart say to them: "Let your heart live forever, for your sacrifice will persuade to repentance unto salvation".

2—The *pledge of glorious success* is made definite and specific in its *universal promise* (27):

"All the ends of the earth will be caused to think and will turn to the Lord:

Yea, all the subdivisions of the nations will worship in Thy presence".

It is no wonder Paul was glad to fill up on his part the complete sufferings of his Savior that His salvation might reach ever more and more people.

3—The *ground of this high assurance* lies in the essential relation of God to all men and of all men to God (28). "For the Kingdom is the Lord's by every right and He will not surrender His claim nor forego His glory nor share it with any (see Isa. 45:28, Phil. 2:10, Isa. 42:8, 48:11 etc.). "And He is the ruler over the nations"—"over the nations (peoples in the primary meaning)" by actual control. Yet He will be satisfied only when He rules within the peoples. The aim and effect is to set up the rule of God within—to make the external reign of power over men to become the "glad reign" of grace within men. (Concluded on Page 17)

## STEWARDSHIP

Mrs. Clyde V. Hickerson, Virginia  
Southwide Stewardship Chairman

**Explanatory Note:** The following material is the third of a series of "Stewardship Month-by-Month Suggestions" as prepared by Mrs. Harold B. Tillman, the Arkansas stewardship chairman. Each month during 1947 the suggestions are to be given monthly in the magazine. It is sincerely hoped that stewardship chairmen will encourage their societies and circles as well as the individual members to profit by them.

### March—The Meaning of Stewardship

And he called his ten servants and delivered unto them ten pounds and said unto them: "Occupy till I come"—*Luke 19:13*.

The definition of stewardship adopted by the United Stewardship Council is this: "*Christian Stewardship* is the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God to be used in His service for the benefit of all mankind". Such a definition of stewardship involves *capital, labor and management*. In the Scripture-reference note that the servants were entrusted with ten pounds, *capital*; to be used, *labor*; for their master, *management*; they were to manage his affairs until his return. So are we to manage the affairs of our Lord until His return! His word to us is: "Occupy till I come", and we will be held to a strict accounting.

"Find out what God would have you do  
And do that little well;  
For what is great and what is small  
'Tis only He can tell".

### Community Missions (Concluded from Page 9)

We do not realize it but they consider few white people as being real Christians. What a shock that discovery was to me! If we were treated as they are, what would be our attitude towards them?

The *tangible results*—so many meetings, so many attending—seem hardly worth relating. No one can measure the *intangible results*. Whether from blindness, apathy or prejudice, we have failed the Negro. Until we find the personal attitude that squares with Jesus' attitude, we fall short in our own spiritual lives. We can't safely fence off one section of our attitudes and leave it un-Christian or anti-Christian: "If with all your hearts ye truly seek Me, ye shall ever surely find", said the Christ.—*Mrs. L. E. M. Freeman, Raleigh, N. C.*

### Bible Study (Concluded from Page 16)

4—This involves that *people of all grades and degrees will own and serve God in Christ* (29). "All the fat (prosperous) ones of the earth will enjoy their prosperity in God and worship. Likewise all the lowliest, even they 'that go down to the dust' shall reverently bow before Him. Even he whose condition is such that 'he cannot sustain life' will still rejoice in God his Savior".

5—*How all this is to come about* is told in verses 30-31. "A seed shall serve Him". This is the seed of the Kingdom, redeemed men. These shall be witnessing generation by generation. As each group comes upon the scene they shall be declaring God's righteousness to every generation that shall be born. Evangelism and missions are the hope of the crucified One (compare Isa. 55:10-12).

## CIRCLE PROGRAM



EXPLANATORY NOTE: The following program is submitted for use by 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.*, *World Comrades*, each \$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 34 of 1947 W.M.U. Year Book and page 19 of this magazine.)

### Topic: Tithes and Offerings

- Devotional Theme:** "This ye ought to have done"—*Matt. 23:23; Mal. 3:10.*
- Stewardship for Today** (See article in March issue of *Southern Baptist Home Missions*.)
- What Y.W.A.'s. Do with Their Money** (See article in March issue of *The Window of Y.W.A.*)
- A Sunday Trip** (See article in March issue of *World Comrades*.)
- Evangelism in Home Missions** (See article in March issue of *Southern Baptist Home Missions*.)
- "Committed to Our Care" and "I've Got to Go Back to Rumania"** (See these two articles in March issue of *The Commission*.)
- From Missionaries** (See pages 6-8 of this magazine.)
- "Whatsoever Thy Soul Asketh of Thee"** (See page 3 of this magazine.)

### Editorial (Concluded from Page 3)

such activities so that similar stories of souls saved and lives trained might be greatly increased. Therefore, Woman's Missionary Union has set a high goal for the Annie Armstrong Offering, the higher hope being that the goal will be far exceeded and thus more evangelization may result. Please give generously, gratefully, even as "thy saved soul asketh of thee!"—*Kathleen Mullory*

At top of page 34 of W.M.S. Folder of March Week of Prayer please change word "Land" to "Lord". The mistake is deeply regretted.



Ten million Americans are being asked to unite in prayer for world-wide peace according to the will of God. Please thus unite in daily—aye, constant—prayer, in the assurance that "our future lies in the spirit of Christ and prayer".

## Business Woman's Circles

Miss Mary Christian  
W.M.U. Representative

**Preparation:** The program chairman will have no trouble gaining the interest of her constituency this month with the program topic, "The Russians", for no people in the world are studied with keener interest by us today. The excellent program material (pages 21-28) introduces in a clear, concise manner the Russians, their country, their history and religion and stimulates our desire for further information about them and other peoples of the world today.

The usual careful preparation, including collecting of materials and making assignments to members who are to participate, should be made well in advance of time of program. The Social Committee should be reminded of its responsibility for attractive and appropriate decoration of the place of meeting. March brings spring flowers; but pictures, flags and maps of Russia would be helpful also. Many of these may be found in current magazines and newspapers, school supply stores and your State Baptist Bookstore.

Urge the Music Committee to note the selection of hymns given in the program and their place on the program relative to the topics. Perhaps records by Russian composers might be played at the close. The Scripture or Bible study suggestions (page 16) will be most helpful to the devotional leader and her attention should be called to these.

Attractive program folders should be mimeographed. Many circles have individual programs each month. Members talented in typing and cutting stencils will be glad to take turns helping with these. Refer to the catalogue *World in Books* from your state W.M.U. headquarters and order from your State Baptist Bookstore folders with praying hands or with picture of head of Christ on them for program covers or order "candle" seals or "Bible" seals to paste on plain program covers. If any of these plans is used the program topic should be "Russia Needs Christ". A large question mark might be drawn on a plain program cover and, just beneath, the words: "What do you know about Russians?" It would be well to send a postal to each member telling her of the time and place of meeting and subject of the program.

**Presentation:** Variety in the manner of presenting the monthly programs is greatly desired. Interesting programs held within the time limit will help to enlist new members and keep "old" ones faithful in attendance. Try this suggestion if you have no better one:

Let two of the B.W.C. members be waiting at a bus station for a late bus and as they sit they read the evening paper. Turning through the paper they discuss some of the facts about Russia and the Russians that are given in the topic: "What Manner of People?" Three others, sitting nearby, become interested in the discussion of Russia by these two women and move a bit closer to them. Finally one of the listeners speaks up, saying she has just studied the history of Russia and tells something of the history as given in the topic: "Yesterday, Today and Tomorrow".

One of the first speakers with paper in hand expresses interest in the history but wonders about the religions of Russia. The second listener who had been sitting quietly tells what she has heard about this, using some of the material in the topic: "Christianity in Russia".

Another of the paper-reading first-speakers says she is a Baptist and would like to know more of Baptist work in Russia since religions in Russia have been mentioned. Each exclaims then she is a Baptist and each is on her way to a Baptist B.W.C. Conference.

Then the other listener who had not spoken before tells of Baptists in Russia, using as background material the two topics: "History of Russian Baptists" and "Russian Baptists Today". They hear the bus called and go off the platform after that last talk.

The chairman would close the program with a season of prayer. She may well use the requests given in the program outline (page 21).

## Program Plans

Prepared by Miss Gena M. Wall, Louisiana  
W.M.U. Training School, Louisville, Ky

The purpose of this program is: to show that, although communism is prevalent in Russia and is the state form of government, there is some form of religious toleration; to help us understand that God in all His goodness is taking care of His own; to learn the needs of these Russian people; and to make clear that, although there are many Baptists in Russia, they still need missionaries, preachers, Christian teachers, churches and much more freedom of worship. Let us remember that the commission of our Christ, "Go ye!", can still be heard in the hearts of Christians everywhere and that we must pray for, give to and send those who have felt God's call for mission service.

For publicity, put near the top of blue poster paper a silhouette of a church, either cut from black construction paper or painted on with black India ink. Print underneath the church these words: "Learn about the People Who Have Is Worship in State-Owned Churches. W. M. S. Meeting. Time—Place—Date—". Place poster in church where all will be reminded of the meeting.

For individual programs mimeograph or draw small maps of the Europe-Asia continental maps. Emphasize Russia by coloring and naming it. On back (or inside if you have folded programs) have an outline of the program as it will be presented.

Present program as if the program chairman of the W.M.S. has called a meeting of her committee. Have front of room arranged as typical living room. Two or three chairs, a table with a lamp, a small radio and a few books will give it a homey atmosphere. Each member on the program should be familiar with all the program material found on pages 21-28. Have a period of silent prayer after hostess welcomes guests and states her desire that each committee member become more familiar with the program material on Russia. After the meditation period for Russia and for a broader vision of American Christian people about Russia, the members could go into an informal discussion of the material. The program could be carried out as arranged on page 21, each person beginning in this sort of manner: for "What Manner of People" the participant could say: "Did you know that the Russians are very interesting people? Why, when I read . . .", or for "Yesterday, Today and Tomorrow" the person discussing could say: "I didn't know much about the people or the government of Russia but since reading in *Royal Service* . . .". The parts of "Christianity in Russia" and "Russian Baptists Today" could be given in like manner, each person introducing her part to make it appear as informal and natural as possible.

While the first topic is being told, the hostess should secure from another room a large map of the world and tell the group that she thinks that it would be a good idea to know the location, size and population of Russia as compared with other nations. The map could be left on the wall throughout the entire meeting. For other information it would be well to examine articles in *The Window of Y.W.A.* and read those written by Dr. Louie Newton about his recent trip to Russia; many of Dr. Newton's opinions are set forth on pages 26-27 of this magazine, also in recent issues of *The Commission* and of the state Baptist papers. From him we get a clearer view and insight on attitude of the Russian people and about the Baptist churches there.

At the close of the program the hostess could suggest that they find some music on the radio. At once she turns it on and a hidden voice sings: "Hark, the Voice of Jesus Calling".

## PROGRAM MATERIAL

Mrs. C. D. Cressman, Tennessee

THEME for YEAR: The World's People Today

TOPIC for MONTH: Russians

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

Bible Study—God's Pledge to His Suffering Servant—Psa. 22:26b-31 (See page 16.)

Prayer that the day may be hastened when "all the ends of the earth shall remember and turn unto the Lord"

Hymn—Jesus Shall Reign

What Manner of People?

—Yesterday, Today and Tomorrow

Prayer that there may be a spirit of understanding and cooperation between the United States and Russia

Christianity in Russia

The History of Russian Baptists

—Hymn—Faith of Our Fathers

Russian Baptists Today

Hymn for the Year: Hark! The Voice of Jesus Calling

Watchword for the Year: "Go ye . . . and make disciples of all the nations"—Matt. 28:19.

Prayer that the Gospel may be given to the Russians

### WHAT MANNER of PEOPLE?

THERE are no people in the world more interesting and more important to us today than the Russians. We probably think more about them and talk more about them than any other people. They are our allies, and yet we fear them. We claim them as friends, and yet we doubt them.

A few years ago the Russians were looked upon as comparatively unimportant people in the affairs of the world. Their military power was considered impotent, for they had been defeated by the Japanese and had shown little strength in the first world war. They had almost no influence in international affairs, but now they have become the most important and powerful nation in the world, excepting our own. Their influence in the United Nations is an acknowledged and much feared thing. They sit in the council of nations as one of the "Big Four", and the power they exert is big, spelled with a big "B".

Who are these Russians? What manner of people are they? They number about 178 million people who live in a land long known as Russia but now called officially the Union of Soviet Socialist Republics or, more briefly, USSR. This is the largest expanse of land claimed as the home of one nation, covering an area of eight million square miles (about one-sixth of the world's surface) and occupying not only a large space in eastern Europe but also all of northern Asia and a part of central Asia. This land is rich in natural resources, which include vast forests of standing lumber, almost fabulous deposits of all kinds of minerals and immense available water-power.

The Russians are for the most part a peasant people, only about eighteen per cent of them living in the cities. The long and extremely cold winters are a handicap to agriculture in much of the country, but the people are industrious and produce large crops of wheat, potatoes and other grains and vegetables. In the south great herds of cattle are pastured and large numbers of swine, sheep and goats are raised.

The people, like their country, are both European and Asiatic. They are a part of the Slavic race that centuries ago migrated from Asia into Europe. Dr. Everett Gill, in "*Europe: Christ or Chaos*", calls our attention to the significant fact that our word "slave" comes from the racial name of the Slavic people; he gives the following explanation: "In the fifth century the Germans supplied the slave-markets of Europe with so many Slavonic captives that their racial name replaced the other words for servitude and most of the European languages adopted the word as coined". However, Dr. Gill says that this is no indication of racial inferiority. Some writers disclaim any connection between the words slave and Slav, saying that the latter is derived from a Slavic word meaning praise, thus indicating that they are a praise-worthy people.

Certainly the Russians, along with other Slavic peoples, have many praise-worthy characteristics. Described thus are they by Dr. Gill: "They have unbounded vitality and national perseverance. They know how to endure and wait. When occasion and need arise the Slavs know how to fight. . . . The Slavs are a music-loving people, their folk-songs being among the best in all the world". Moreover they are a deeply religious and mystical people and have described themselves as "God-seekers". Dr. Gill thinks that they are perhaps the most naturally religious people in the world.

While they have their faults the Russians, like all others of earth's peoples are worthy not only of our praise but also of our sympathetic consideration. Certainly we would rather have them as friends than as enemies. And certainly we who are Christians see the importance of giving the Gospel to these powerful people that their strength may be directed not to produce hatred and strife but for the promotion of world peace and world brotherhood.

#### YESTERDAY, TODAY and TOMORROW

To understand and evaluate the Russians we need to glimpse briefly their history. Then we need to see them as they are today and as they may be tomorrow.

#### Yesterday

Russia first came into notice as a nation in the ninth century. For several centuries the Russians' history was one of expansion as they spread out to take in more territory. Then in 1904-5 came the Russo-Japanese War, bringing ignominious defeat to the Russians. This not only checked their territorial expansion but revealed the weakness of Russia as a nation. This weakness was without doubt caused by the kind of government which had existed in Russia for centuries. It was an absolute monarchy of the Asiatic type. The ruler, known as the czar, had absolute power. He was not only the head of the government but head also of the church, "the father of his people, the source under divine gift of all power". Back of the czar was a group of aristocrats, leaders in the church and state, who influenced him and helped him rule the masses of the people. These aristocrats were rich and powerful, owning most of the land; the millions of Russian people were practically slaves of these few.

This condition existed for centuries. Then at the end of World War I came the Russian Revolution in which, because of the issues of this war, ideals of freedom were in ascendancy and the Russians rebelled against the bondage which had kept them slaves for centuries. Powerful leaders, Lenin and Trotzky, led in the rebellion. The last of the czars, Nicholas II, was assassinated. The blood of the aristocrats ran freely. All property became the possession of the state. Communism was born.

In this revolution the Russians thought they were winning a victory for freedom, when in reality they were just exchanging one autocracy for another. They exchanged the czar for a dictator and the rule of the aristocrats for the rule of the bolsheviks.

They were beguiled into thinking that they were ruling themselves while all the time they were being ruled by a small group of autocrats at the top.

In this change the Russians thought they had bettered their condition and in many ways they had. Certainly they were more prosperous than they had been before. The famous Five Year Plan greatly increased agricultural production; industry was encouraged; large sums were provided for transportation, electrification and housing; education was provided not only for children but also for adult illiterates. But, with all of this, the people were denied those liberties precious to individuals: "The right of speech, of the press, of teaching, of association, of domicile, of travel, of opinion, of religion".

Russia's part in World War II is too well known to be repeated here. The wonderful courage, endurance and military skill of the Russian soldier in withstanding the assaults of the Germans and finally driving them out of their land is one of the greatest military exploits of all history.

#### Today

Now we see the Russians today—victorious over their enemies, a great world power, a deciding voice in the assembly of the nations, "a mighty nation with an industrial, economic, educational and military program which amazes the world". It is a recognized fact that the USSR and the United States are the strongest nations in the world today. These two nations are very different, with two very different economic systems, two different systems of government, two different ways of life. "The Russians have collective industry, we have private property. The Russians have a one-party system, we have a two-party system. The Russians crack down on free speech, we believe in it". Russia exalts the power of the state, our nation exalts the rights of the individual. Russia is communistic, our nation is capitalistic. Can two nations so far apart in their ideologies get together in an understanding cooperation that will lead the world to permanent peace?

Apparently both Russia and the United States fear each other. Quoting Dr. W. O. Carver: "Both governments make a show of eager desire for world unity and for cooperation of all peoples on a free basis, yet neither country trusts the intentions of the other. Instead of working together in friendly efforts to perfect plans for United Nations Organization, each one looks for the secret trick and the sinister motive in any proposal put forward. Herein lie the great tragedy of the present situation and the ominous threat for the near future".

#### Tomorrow

As we think of the future of the Russians, many questions arise. Will communism continue to satisfy the Russians? Will communistic leaders see the danger of their policies and grant more liberty to the people? Will government ownership of land, cooperative production and government control of distribution prove to be beneficial to the character and well-being of the people? Will Russia and the United States find a basis of mutual understanding and continued friendship that will promote the welfare of both nations and of the world? The world is waiting for an answer to this last question—waiting, wondering and fearing.

We feel that the future of Russia depends largely on what our nation does today. We are the people whose ideals are based on Christianity. We are supposed to have the unselfish attitude in our national relationships. Without sacrifice of any of our national ideals, we must lead in an effort to understand and cooperate with Russia.

Some years ago one said, "The future of Europe belongs to the Slavs". It may be that the future of the whole world belongs to the Slavs. So, for world safety

we must do our utmost to be Christian friends to the Russians and lead them to Christian ideals of government and to Christian ways of living.

#### CHRISTIANITY in RUSSIA

IN the early history of Russia a young queen, Olga, heard of a new religion, Christianity, and journeyed to Constantinople that she might learn more about it. There she was instructed in the Christian faith, became a believer and was baptized. She returned to Russia eager to win her family to Christianity. She was not immediately successful but through her influence her grandson, Vladimir, accepted the Christian faith and became the first great Christian ruler of Russia. He was not only baptized himself but also ordered all of his people to be baptized. An ancient chronicler describes the baptismal scene as being very dramatic—as the people first threw their large wooden idol into the river, then were immersed in the same river, “some sitting on the banks, some plunged in, others swimming, while the priests read the prayers”. Of course few if any had the slightest idea of the spiritual significance of immersion.

For all the centuries following this baptism, Christianity has been the recognized religion of Russia and the Greek Orthodox Church has been the state church. As was the case all over Europe, Christianity became the religion of the nation but there was very little of the Christian spirit in the hearts of the people. By “mass conversion and baptism” vast multitudes came into the church who were Christian in name but pagan at heart. The church, affiliated with the state, became a political rather than a spiritual organization. The Russian church shared with the czar in an autocracy which ruled with a mighty hand. Priests and bishops, consumed with desire for wealth and power, joined with the czar and the noblemen in oppressing the Russian people.

So, as a natural result of this church autocracy, the Russian revolution was directed against the church as well as against the royal rulers. The bolshevistic leaders, knowing no form of Christianity but that of the Russian church, declared themselves against all religion. They said that religion was an “opiate”, harmful to the people. Church lands were confiscated, buildings were destroyed, priests and bishops were killed. A militant atheistic society, The Union of the Godless, was formed to prove to the people that religion was a superstitious myth.

Realizing the “religious soul” of the Russian people, the revolutionists tried to supply a substitute for the church by making a religion out of communism. The preserved body of Lenin was set up as a shrine for the worshipful reverence of the people. Communism was presented as a cause worthy of sacrificial loyalty and service. To be willing to die for this cause was considered an evidence of supreme heroism.

The communistic leaders soon found that their stand against religion was a mistake. They learned that they could not legislate against the religious nature of the people. The more they declared there was no God the more the Russian people believed in Him. When the war came on, Stalin began to see that religion was needed to sustain the morale and courage of the soldiers; so the restrictions on religion began to be lifted. The churches were opened and Sunday was restored as a day of worship. The loyalty of the Greek Orthodox Church as well as that of other religious groups to the government in its war effort brought a change in the attitude of the Soviet government toward religion. So Stalin has accepted the Orthodox Church as a part of the Russian life: and a degree of religious liberty has been granted to all religious groups—Greek Orthodox, Jewish, Mohammedan and evangelicals.

While this is encouraging, we must understand that the way of Christianity is still not easy in Russia. Communists are still atheists. The young people have

been brought up largely in ignorance of Christianity. There is not the degree of religious liberty that we enjoy in our land. Sunday-schools are not permitted because the law, forbidding teaching of religion in schools, is interpreted to mean that there must not be any schools for Bible teaching. However, we can rejoice in the partial religious freedom granted and in the fact that there is no open aggressive campaign to produce a Godless Russia.

#### The HISTORY of RUSSIAN BAPTISTS

THE first Baptist church in Russia was organized in 1868 at Tiflisi (then called Tiflis) the capital of the Republic of Georgia. Back of this is an interesting story.

There lived in Tiflisi a merchant by the name, Nikita Voronin, who was a leader of a religious sect known as Monokans. There arose among these people a discussion of baptism and this man Voronin gave himself to a study of the New Testament on the matter. As a result, he was led to a profound religious experience and decided to be immersed as a believer. He did not know that there were such people as Baptists in the world. He formed his convictions only from the study of the New Testament and then learned from a German artisan that such convictions were shared by millions of people in other lands who called themselves Baptists. He was baptized on August 20, 1867, and by the next year there were enough Baptists to organize a Baptist church. In 1871, two young evangelists joined the Baptist ranks and under their leadership the Baptist movement spread across southern Russia. In 1884 a Union of Baptists was formed.

Meantime another movement started in north Russia led by Lord Radstock, an Englishman of the Plymouth Brothers type. A Russian woman of high social standing invited Lord Radstock to come to St. Petersburg. He accepted the invitation, preached in the houses of the aristocrats with the result that some men of national prominence were converted. These men of wealth and fame began to evangelize the working people and peasants on their estates, to print and distribute tracts and to organize philanthropic efforts. This group of evangelistic Christians were invited to join the Baptist Union in the south but because that group of Baptists were suffering persecution at the time they did not accept this invitation, thinking that by calling themselves “Baptists” they might bring persecution on themselves. However about 1888 they organized themselves into the Union of Evangelical Christians. The leader of this group, Prokhanoff, always spoke of this organization as “Baptist” when outside of Russia and once served as vice-president of the Baptist World Alliance. So, certainly these may be counted as Russian Baptists, for in doctrine and practice they are just like the Baptists of south Russia.

The revolution of 1917 was directed against all religious groups, so the Baptists suffered their share of persecution. However, there were things in the revolution favorable to the Baptists. The new constitution separated church and state, thus giving effect to a principle which Baptists have held through all their history. Gradually Soviet leaders have learned that Baptists hold views of church polity and Christian living altogether different from the Orthodox Church. Then, when World War II came, Baptists in Russia proved themselves to be patriotic and loyal to the Russian cause. These things have raised the status of the Baptists in the eyes of the Soviet government. So, even during revolution and war years Baptists enjoyed a degree of religious liberty and greatly increased in numbers.

Dr. Louie D. Newton, president of the Southern Baptist Convention, gives four significant facts about the Baptist movement in Russia. First: “It was in every instance the result of the study of the Scriptures”. Second: “It was in every instance the immediate subject of persecution on the part of the state church”. Third: “In its earliest stages, as well as in these later years, it found itself out amongst the masses, albeit there were converts amongst the upper classes”. Fourth: “In the beginnings as well as today it has ever been and is now an evangelistic and evangelical movement”.

## RUSSIAN BAPTISTS TODAY

**L**AST summer Dr. Newton made a twenty-five day visit to Russia as a member of the Russian War Relief Delegation of Americans invited by the Soviet government to inspect the manner in which American relief had been used and to inspect medical, educational and cultural institutions. This gave Dr. Newton the opportunity to visit many Russian Baptist churches and to see something of the Baptist situation in the USSR. We glean from his writings interesting and encouraging facts about Russian Baptists today.

Dr. Newton says it is difficult to know the number of Baptists in Russia today. "The churches are scattered widely throughout the vast country—many of them having been located in the path of the enemy's indescribable destruction. Many meeting houses have been destroyed, including of course all records. Many Baptists have been killed both in military service and among civilians. Many others have been displaced—unaccounted for. Exact figures as to membership are therefore impossible at this time". However, it is thought that there must be at least two million and perhaps twice that many. There are about three thousand Baptist churches and twenty-five hundred ordained ministers. Writing of the general situation, Dr. Newton says: "As far as I could see, it was apparent to me that our Baptist brethren in Russia are enjoying increasing measures of freedom to carry on their work. They have their houses of worship back, and they are open every day in the week for Bible study, prayer and preaching. All property, of course, is owned by the state but the government has given the houses of worship to the churches of all faiths to use as they see fit so long as the uses are distinctly for religious purposes. They are free to use their gifts as they choose. The churches pay a nominal tax on the property to cover fire and police protection".

Dr. Newton's description of his visit to the different churches is most inspiring. Everywhere were large crowds, and everywhere the reception accorded him was warm and enthusiastic. On his first Sunday in Russia he attended services in a Baptist church in Moscow. He says that as the car in which he was riding approached the church it had to move very slowly, "the driver trying to edge the car along through the crowd that filled the sidewalk and much of the street". The pastor came out to meet him and his party and had to push them through the throng to the study. Then when they were ready to go to the pulpit, Dr. Newton says that the auditorium of the church was so crowded that it took five minutes to work their way from the study to the pulpit. He described the music as being superb and then says of the people's response to his message on the text "And there shall be one fold and one Shepherd": "Despite the limitation of language, involving the tedious business of translation, sentence by sentence, there was a response from the congregation that I dare not attempt to describe. The Russians are emotional people. When you preach about the Good Shepherd, they answer back with tear-dimmed eyes and faces aglow with understanding. Often you will hear them say, 'Da, da—yes, yes'".

Dr. Newton found at Tbilisi, the place of the organization of the first Baptist church in Russia, a beautiful house of worship. But in Leningrad and Stalingrad and in many other places the war had left the Baptist church buildings in ruins. Writing of conditions in Stalingrad Dr. Newton says: "Every building in Stalingrad was totally destroyed, and our Baptist people are meeting in the temporary homes and in such other places as may be found. . . . But the spirit of the people is positively inspiring. They are working day and night to rebuild their city, and they dream of the time when they will have modern and adequate houses of worship for every Baptist congregation in Stalingrad and in all that section of Russia".

Of the Baptist women of Russia Dr. Newton says: "In all the meetings I conducted, the women were largely represented in the congregations and always they were most responsive to my sermons and apparently deeply impressed by every ap-

peal I made. I believe it is quite proper to say that the women of Russia impressed me as having a very deep spiritual concern and yearning".

What can southern Baptists do to help the Russian Baptists? That's a difficult question to answer, for there seems little that we can do at this time. Perhaps the day will come when we can send missionaries but that cannot be done now. Doubtless we will some day be privileged to help to establish and maintain a much needed seminary for the training of Russian Baptist leaders but that is not yet possible.

However, we can even now show a spirit of understanding and Christian love toward these Baptists and all Russians. We can pray constantly for them and can, with our gifts, relieve their suffering. The more than 200,000 kits already sent to Russia have helped to form a bond of fellowship. These have not only relieved much suffering but have demonstrated to Russian Baptists that southern Baptists have the spirit of Christian brotherhood which knows no chasm of misunderstanding—but only a bridge of sympathizing love.

The visit of Dr. Newton has without doubt helped to cement the bond of friendship between southern Baptists and Russian Baptists. This bond will be further strengthened by the visit of three Russian Baptist leaders to the United States this year. Dr. Newton invited them to come and he obtained the permission of the Soviet officials for them to make the visit. They will visit four Baptist Conventions on this continent: Northern, Southern, National (*Negro*) and Canadian and will return to Russia by way of Copenhagen for the Baptist World Alliance.

Millions of Baptists in Russia and millions of Baptists in the United States ought to be able to help produce the understanding and cooperation necessary to draw the two greatest nations of the world together in bonds of friendship and mutual helpfulness. On New Year's Day, Dr. Newton received the following cablegram from the Baptists of Soviet Russia: "Heartiest Christian greetings to you and all fellow Baptists and fellow Christians of America. May God give you new power for sacrificial service in the cause of Christ in the New Year". Such a spirit will bring the United States and Russia together in a friendship that will bless the world.

Worse than the physical suffering is the spiritual condition of Europe. "Sin and illegal practices are prevalent. Multitudes are held by superstitious religious observances; and others, turning from religions which have never satisfied their longing hearts, are Godless".

However, there are some conditions in Europe which are encouraging. One thing is that there is perhaps more religious freedom there today than ever before. In every country ideals of liberty are prevailing and the preaching of the Gospel is permitted.

But, the most encouraging fact is that the people are eager for the Word of God. We are told that in France there is a wave of religious enthusiasm and that never before has there been such a demand for the Scriptures and such a thirst for the truth. A recent issue of the *New York Times Magazine* carried the following paragraph: "The war has left a Bible famine in the world, as the conference in Britain made clear. The famine is worst in Germany, where a whole mistaught generation is now sunk in spiritual nihilism, its gods fallen, nothing positive to cling to. We are told of forums of young people in Germany who are starting their spiritual education from scratch and considering the Bible as a possible guidebook and manual of life, now that *Mein Kampf* has been discredited. We heard of labor camps where hundreds of thirsty souls are drinking in the teachings of the Book of books".

Europe, long considered a Christian continent, is in reality one of the greatest mission fields in the world. There are about four hundred million unevangelized

people in European lands. This is twice the population of Africa and more than four times that of South America. Surely such a large and needy mission field should not be neglected. Surely we should do all we can to minister to the physical needs of European peoples and at the same time should plan in every possible way to supply their spiritual needs by giving them the Gospel.

#### QUESTIONS for REVIEW and DISCUSSION

1. Give a brief review of the history of Russia.
2. Tell something of the country of Russia.
3. Give some characteristics of the Russians.
4. Discuss the causes that produced the Russian Revolution.
5. Discuss the necessity of understanding and cooperation between the United States and Russia.
6. How was Christianity introduced into Russia?
7. Discuss the Russian revolutionists' attitude toward religion.
8. What is the attitude of the Soviet government toward religion today?
9. Tell something of the history of Russian Baptists.
10. Tell something of the strength of Russian Baptists today.
11. Tell of Dr. Newton's experiences in visiting the Russian Baptist churches.
12. What can we do to help the Baptists of Russia?

#### 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.

|   |                             |
|---|-----------------------------|
| The Window of Y.W.A.                    | —World Comrades             |
| Ambassador Life                         | —State Denominational Paper |
| Southern Baptist Home Missions          | —The Commission             |
| Current Magazines                       |                             |
| Articles Written by Dr. Louie D. Newton |                             |
| "Europe: Christ or Chaos".....          | Dr. Everett Gil             |
| From Jerusalem to Jerusalem.....        | Helen Barrett Montgomery    |

#### Southern Baptist World Service Center

receives and ships to European and Chinese Baptist war sufferers clean usable clothing and food concentrates. Send prepaid to Southern Baptist World Service Center, c/o Rev. Clovis A. Brantley, 740 Esplanade Ave., New Orleans 16, La.

## OUR YOUNG PEOPLE

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

**M**ARCH brings the week for our prayer programs in behalf of home missions and our singathering of the Annie Armstrong Offering. This year we want every WMU organization to observe this program, without exception. The WMU young people's director will be sure that all the missionary education organizations receive their material and use it. The programs are distributed through state WMU headquarters according to your state plan.

With the programs you will find the valuable graphs supplied by the Home Mission Board. These clever picturizations of our home mission activities will add much to your programs. You will see that the YWA shares the set of five graphs sent to the Woman's Missionary Society and that all the younger organizations use the one graph sent particularly for them, "Let Your Light Shine". It was not necessary to ask the Home Board to go to the expense of printing one for each organization and, in view of the paper shortage, we were glad to agree to share amongst the organizations in a given church. You will be sure the counselors and program committee chairmen borrow from each other as needed.

As we think about our world and about America we know America needs to lead out in a definitely Christian way at once, which helps us to realize the necessity for reinforcing the work of our Home Mission Board. Dr. Lawrence's message in *World Comrades*, in *Ambassador Life* and in *The Window of YWA* will encourage and quicken the interest of our young people in praying and in giving. Help the counselors to make use of the list of objectives already announced by the Home Mission Board for the use of the Annie Armstrong Offering. Aid every organization in setting a worthy goal in its giving.

Link up with the YWA Fortieth Anniversary plans by pointing out to your YWA's that their gifts are a part of the total \$400,000 they want to give in commemorating their fortieth anniversary. Caution all organizations to forward their gifts plainly marked so that the record will be correctly made on the treasurer's books.

Are your YWA's entering into the anniversary plans? Be sure they begin at once as individuals to work on the (F)(O)(R)(T)(Y) achievements for the Anniversary Citation. The first three 1947 issues of *The Window of YWA* have started on an excellent plane of attractiveness and success in presenting these plans; encourage your YWA's to be 100% subscribers and participators in these activities. 1947 is to be a wonderful YWA year if you and all WMU leaders help to make it so. Let no record be marred, let every blessing be received by observance everywhere of the Week of Prayer for Home Missions.

#### Our Three Magazines for Young People

*World Comrades* for GA's and Sunbeams  
*The Window of YWA* for Young Women 16 and Up  
*Ambassador Life* for Boys 9 to 16

Which fits the young person or persons in your home?  
 Order either one or all; each costs only \$1 a year from  
 1111 Comer Bldg., Birmingham 3, Ala.

## Training School

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

### Training School Students, 1946-47

IT SHOULD prove of interest to the readers of *Royal Service* to know the names and home addresses of students enrolled in the W.M.U. Training School for the current session. The following list as of December 1 is concluded from the February issue of this magazine:

**Missouri:** Elizabeth Casebolt, Liberty; Anna Cowan, Urich; Anna Belle Crouch, Neosho; Mary Flanagan, Springfield; Marjorie Magruder, Kirksville; Martha Knox, Jackson; Audrey Parker, Sedalia; Mary Katherine Pittman, Monett; Dorothy Roberts, Warrensburg; Ann Rodenburg, Warrensburg. **Day-students:** Mrs. Sue Buell, 111 N. Hite, Louisville (Kansas City); Mrs. E. H. Burks, 310 Judson Hall, Southern Baptist Seminary (Pineville); Mrs. Glenn Irons, 322 Rice Hall, Southern Baptist Seminary (Fulton); Mrs. Chas. A. Jones, 320 Rice Hall, Southern Baptist Seminary (Kansas City); Mrs. Kenneth Parks, Judson Hall, Southern Baptist Seminary (Mexico); Mrs. J. L. Schneider, 248 Manly Hall, Southern Baptist Seminary (Lockwood); Mrs. G. T. Smith, 3216 Marion Court, Louisville.

**New Mexico:** Ora Jean Clopper, Clovis

**North Carolina:** Mary Lee Ernest, Greenville; Kathleen Frink, Bladenboro; Wilma Gnan Charlotte; Evelyn Gaskin, Albemarle; Frances Hair, Gastonia; Vivian Hiers, Wilmington; Margaret Hollis, Laurinburg; Carol Leigh Humphries, Wooddale; Mildred KBBY, Purlmar; Anna Mae Locklear, Buies; Hilda Mayo, Rocky Mount; Margaret Lanier, Winton; Lounell Mullis, Harmony; Laura Frances Snow, Stanley; Texie Sowers, Lexington; Jean Stamper, Winston-Salem; Evelyn Stewart, Windsor; Rachel Thompson, Durham; Eleanor Varen, Raleigh; Gwendolyn Ward, Merry Hill; Hazel Wood, North Wilkesboro; Sarah Elizabeth Yates, Charlotte. **Day-students:** Mrs. A. A. Bailey, 179 Whitsett Hall, Southern Baptist Seminary (Gastonia); Mrs. M. G. Faulkner, Judson Hall, Southern Baptist Seminary (Reidsville); Mrs. Heber Peacock, 2611 Rowland Ave., Louisville (Black Mountain); Mrs. A. C. Williams, 251 Manly Hall, Southern Baptist Seminary (Graham).

**South Carolina:** Kathleen Avery, Laurens; Eugenia Burns, Laurens; Dorothy Corbett, Perry; Frances Haddon, Williamston; Bettye Joyce Lee, Fort Mill; Dorothy Long, Greenwood; Sophia Nichols, Hartsville; Frances Nicoll, Greenville; Myrtle Sams, Glendale; Anne Thomas Fairfax. **Day-students:** Mrs. W. H. Benjamin, 715 Alta Vista, Louisville (Greenville); Mrs. James Crocker, 306 Rice Hall, Southern Baptist Seminary (Union); Mrs. Charles Griffith, 2740 Childwood Ave., Louisville (Simpsonville); Mrs. Ralph C. Hammett, 278 Whitsett Hall, Southern Baptist Seminary (Greenville); Mrs. R. O. McClain, 140 Manly Hall, Southern Baptist Seminary (Spartanburg).

**Tennessee:** Mildred Dickerson, Chattanooga; Jewel Jones, Cookeville; Lois Roberts, Maryville; Fay Sides, Moscow; Phancy Tallant, Chattanooga. **Day-student:** Mrs. A. G. Dunaway Jr., 146 Manly Hall, Southern Baptist Seminary (Nashville).

**Texas:** Annie Cates, Huntsville; Martha Franklin, Mission; Lois Jordan, Ranger; Mildred Kimbrough, Waco; Annelu Moore, Dallas; Verna Treadwell, Dallas. **Day-student:** Mrs. Jack Bagwell, Manly Hall, Baptist Seminary (Dallas); Mrs. Harold Marsh, 217 Franck, Louisville (Clint).

**Virginia:** Martha Butnette, Richmond; Nell Collins, Danville; Christine Flint, Covington; Truman Grasty, Crozet; Nancye Haymes, Danville; Martha Mason, Iron Gate; Betty Lee McNeil, Bristol; Gladys Moody, Richmond; Hazel Moon, Richmond; Gertrude Moore, Danville; Kathleen Sanderson, Richmond; Hazel Thomas, Roanoke; Mary Elizabeth Wrenn, Richmond. **Day-student:** Mrs. S. G. Shepard, Manly Hall, Southern Baptist Seminary (Danville); Mrs. James E. Wood Jr., Whitsett Hall, Southern Baptist Seminary (Newport News); Mrs. Charles Watkins Jr., addresses unknown.

**Other States:** Kansas: Mrs. Raymond Buck, 128 Rice Hall, Southern Baptist Seminary (Wichita); Indiana: Mrs. Paul Clasper, 315 S. Bayly Ave., Louisville (Pleasant Lake); Michigan: Eva Kranhouse, 327 S. Birchwood Ave., Louisville (Detroit); New York: Mrs. S. W. Swan, 208 Arlington Rd., Charlestown, Ind. (Jamestown); Mrs. Jas. W. Tietjen; Pennsylvania: Mrs. John M. Tubbs, 202 Rice Hall, Southern Baptist Seminary (Nanticoke); West Virginia: Mrs. Robert Kickleigher, 413 Iola Rd., Louisville (Morgantown); Mrs. Bob Willeits, 240 S. Hite Ave., Louisville (Huntington).

**Argentina:** Ruth Garcia  
**Brazil:** Marion Rutherford  
**Hawaii:** Asano Masaki

## Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

Quoting from an article, printed 90 years ago in *Harper's Weekly*, the editor of *Missions* calls attention to conditions in Europe and our own land at that time of which the following sentences are examples: "It is a gloomy moment in history . . . Of our own troubles in the United States no man can see the end . . . In France the political caldron seethes . . . Russia hangs, as usual, like a cloud, dark and silent upon the horizon of Europe". Dr. Lippbard suggests "that Russia is still the 'dark cloud upon the horizon of Europe', the only difference", says he, "being that the cloud is no longer silent".

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The editor of the *Christian Century*—commenting on the recent act of the Russian Orthodox Church in annulling an action taken by the Holy(?) Synod and the Patriarch of Istanbul in filling the vacancy left by the death in Paris of the arch bishop who had administered the various Orthodox communities scattered throughout central and southern Europe under the jurisdiction of the Patriarch of Istanbul—says that "the Kremlin having recently discovered the potency of religion is seeking to extend the authority of the Russian Church everywhere". He adds: "Violent protests are reported from the Orthodox in Paris because, for one thing, there is every reason to believe that the Russian church is under the thumb of Stalin and is being used as an instrument of political policy".

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According to a report from Geneva, Switzerland, *Bratskij Vestnik*—organ of the Council of United Baptists, Evangelical Christians and Pentecostal Churches—reveals the fact that "four times as many worshipers are now attending services in the 2000 evangelical churches as in the pre-Bolshevik era". Bishop Szeruda on a recent visit to Sweden declared that of the 1,000,000 Lutherans in Poland, his own country, only 200,000 remained today. From Bulgaria and Yugoslavia come reports of increasing "godless propaganda"; and from Czechoslovakia comes a bulletin from the Czech Brethren (Presbyterian) Synodal Council which denies that Czechoslovakia is behind an "iron curtain" and invites Christians of other countries to "come and see".

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From an article printed in the *Christian Century* are the following paragraphs written by Dr. Ralph W. Sockman of New York soon after his visit to Russia in the same party which included Dr. Louis D. Newton: "Membership statistics have little significance in Russia. In fact there is no religious census. Such official registering of believers would be unconstitutional, for the law forbids asking any person about his religious affiliation, a fact which the government points out as religious freedom".

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"Those of our delegation who attended the Baptist service with Dr. Louis D. Newton, president of the Southern Baptist Convention, reported a crowded church with eager throngs seeking admittance. Worshipers wept with emotion as Dr. Newton conveyed the greetings of their American brethren".

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"I do not feel justified in asserting that Russia is experiencing a religious revival. But it does seem that the fathers and mothers of Russia, who have lost ten million loved ones in the war, are seeking for comfort deeper than can be offered by economic formulas and five-year plans. Youth is absent in the congregations. Mr. Karpon, the government administrator, explained that the Orthodox Church was losing its young people even before 1917. It would be more accurate to describe the attitude of the young people whom we met as indifference to the church rather than as antipathy toward it. The government leaves all religious education to the church and home. What devout Russian parents may be doing in this regard we did not discover, and we saw no signs of Sunday-schools or their equivalent".

## Red Cross Fund Campaign

**Give generously because:**

Red Cross cares for emergencies in countless communities, renders friendly assistance to men and women still in service overseas, helps veterans and their dependents to make readjustments, constantly comforts in hospitals, supplies needs in war-ravaged lands. "Freely ye have received, freely give!"



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### For March 3-7 Inclusive

You will be on the alert that no meetings in your church or association conflict with the observance of the WEEK of PRAYER for HOME MISSIONS, MARCH 3-7, INCLUSIVE. Seek to have a program every day and to have each of the W. M. U. young people's organizations also carry out its program finely.