

# ROYAL SERVICE

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# ROYAL SERVICE

Successor to OUR MISSION FIELDS

OFFICIAL ORGAN of  
WOMAN'S MISSIONARY UNION

JANUARY, 1948

VOL. 42

NO. 7

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# EDITORIAL

## "Go with His Spirit Valiantly"

ONE Sunday morning rather recently a clergyman used during the Episcopal Hour the expression which heads this article. He had called attention to Christ's yearning for lost souls and to the throngs of unsaved people in the southland. Finely he set forth ways in which Christ empowers His followers in their evangelistic efforts. Then from the clergyman's heart burst forth the constraining, challenging urge: "Go with His Spirit valiantly".

New Year inherently suggests progress, at the same time calling for improved methods. As this New Year is entered Woman's Missionary Union has not only the usual impetus to progress through better plans but also it has the added urge of its 60th Anniversary. The article on page 4 and the month's program material (pages 19-26) set forth many reasons for exceptional devotion during 1948. Certainly the members and other friends of Woman's Missionary Union know that its progress during the past sixty years has been measured by its missionary vision and zeal as sustained through faith to believe that all such prayer and study and stewardship of personality and possessions were precious in God's sight when consecrated to His glory. Therefore as the Union enters its Commemoration Year there is the sanction of history as well as the gleam of the future in the urge to "go with His Spirit valiantly".

"Close binding" the old year with the new is the observance of the Weeks of Prayer for Foreign and Home Missions, last month having been the climax of much study and prayer with sacrificial giving for lands afar while this month starts anew the emphasis upon the homeland. On page 14 will be found a review with suggestions for the teaching of a new book on home missions; secure and study your copy and thus be all the readier for the Week of Prayer for Home Missions, March 1-5 inclusive. Of course a major purpose for all such study and prayer in behalf of home missions is that the offering may be very abundant, very fragrant with thanksgiving and self-denial. The goal for the Annie Armstrong Offering in this Commemoration Year is \$800,000 which is 60% higher than the 1947 goal. One way in which it can be gloriously attained will be for each organization to set its Annie Armstrong Offering goal 60% higher than its contribution to that offering last March. To be more specific: the goal of this March will be assured if each member contributes 60% more than she gave to the 1947 offering. Impossible? Not so, if the organizations and their members gladly covenant to "go with His Spirit valiantly".

As other material in this magazine indicates, one of the outstanding goals of the Commemoration Year is a marked increase in membership in Woman's Missionary Societies. Two ways of attaining this 600,000 W.M.S. membership goal may be listed: 1—realization of the fact that it calls for an increase of approximately 50% and that total victory will be easier if every Woman's Missionary Society enters the New Year resolved to increase its membership by 50%; 2—realization of the fact that the organizing and fostering of societies in other churches will not only bless the life of such churches but will also definitely help toward the 600,000 goal; it is true too that yet another goal of the Commemoration Year is to get 60% of all S.B.C. cooperating Baptist churches to have at least one W.M.U. organization, the latest records showing that over 14,000 S.B.C. cooperating churches do not have a Woman's Missionary Society! Those same churches do not have even a Sunbeam Band or any other W.M.U. organization for the young people in their churches. Organizing and faithfully fostering their young people will give a missionary glow not only to the Commemoration Year but also to the years ahead, thus definitely lighting the way and strengthening the will to "go with His Spirit valiantly".—Kathleen Mallory

## Our Commemoration Year

Mrs. Frank Burney, Georgia

Chairman of 60th Anniversary Committee

AS we enter the year 1948 we shall recall the organization of Woman's Missionary Union, 60 years ago. We shall review our histories, opening wells of memories, hoping to catch more of the faith, courage, vision and zeal of the women of 60 years ago. We shall renew our faithful loyalty to our great denomination and its world program, as did the women 60 years ago. We shall reconsecrate ourselves to our Master and His plan for women, as they did 60 years ago.

For 20 years, after organizing, the women marched forth under the banner "For God and Home and Every Land". That will be on our 1948 banners.

All our programs, plans and purposes will be for the glory of God. We shall endeavor to assist in establishing more Christian homes; we shall study, pray, give and teach that our homeland may become more Christian and that the peoples of every land may know our Lord. We desire 1948 to be a happy, holy, hallowed year.

A happy year! "The Lord hath done great things for us whereof we are glad", yes, happy in the service of the King. In our happiness we shall sing the songs our mothers sang 60 years ago.

A holy year! Yes, calling our constituency back to family worship in the home, back to reading the entire Bible during 1948. (See pages 8, 9.) Back to a holier way of living!

A hallowed year! A year set apart for religious activities, for seeking the unsaved in our homes, in our communities, in our states; for seeking to enlist the great host of unenlisted women and young people in missionary education; for seeking to harness and utilize the material wealth with which God has blessed women; for sending it forth to proclaim at home and in every land the acceptable plan of salvation; for sending it forth to feed the hungry, clothe the naked, visit the sick, comfort the downcast. We are inheritors of a great faith and a great program; as we enlarge the program we shall emphasize the fact that God did lead women out 60 years ago and emboldened them to become laborers with Him in a mighty task. Marvelously this organization has been used of the Master as women have been cultivated, trained and used of Him. We shall endeavor to have 600,000 women as members of our missionary societies this 60th year and we shall work to have at least 60% of the southern Baptist churches maintaining at least one of our W.M.U. organizations.

Our greatest monied goal will continue to be a 10% increase through the Cooperative Program. For a special thanksgiving gift to the S.B.C. Home Mission Board we have taken \$800,000 as the goal for our Annie Armstrong Offering and for the S.B.C. Foreign Mission Board we shall endeavor to lay on the altar through our Lottie Moon Christmas Offering \$1,600,000.

We read in God's Word (*Exodus 9:16*): "In very deed for this cause have I raised thee up for to show in thee My power and that My Name may be declared throughout all the earth". These words fit the picture of 60 years ago. So we praise our Father and give thanks that He has revealed His power in women and that His Name has been declared in all the earth through the program of organized Baptist women and young people.

## STEWARDSHIP

### How a Woman Can and Does Tithe

IN Galations (3:26-28) we read: "For ye are all the children of God by faith in Christ Jesus . . . there is neither male nor female: for ye are all one in Christ Jesus". Not one soul redeemed by the blood of Christ is exempt from the all inclusive command of Christ: "Go ye". "How can they go except they be sent?" "Give ye" . . . the means. "Missions wait on stewardship". Therefore, knowing that the world is waiting for God's stewards to deliver the message of salvation, Christian women can and should tithe.

A good steward will recognize, first, that God is owner of all—*Psalms 24:1*. Second, that we are dependent upon the owner—*James 1:17*. Third, that life is definitely a trust and each one has to give an account of himself to God—*Romans 14:12*.

Then a good steward will surely want to "bring all the tithes into the storehouse"—*Malachi 3:10*. One-tenth of all one's increase is the minimum gift—*Numbers 18:21*. Jesus certainly approved the principle of the tithe as practiced by the Jews, for He said to the scribes and Pharisees: "These ought ye to have done and not to leave the other undone"—*Matthew 23:23*. He substituted grace for law, the spirit for the letter of the law. He says: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil"—*Matthew 5:17*. He did for tithing just what He did for the Ten Commandments and Sabbath observance.

So then, a woman realizing herself as God's steward must believe that tithing is the minimum of giving and then she must be determined to tithe. With these prerequisites she surely can find a way. The Lord said: "Try Me . . . and I will pour you out blessings".

The woman receiving a stated salary need not be told how to tithe, for the first tenth of her possessions belongs to God. Even if her salary comes in monthly, quarterly or in annual proportions, the first tenth still belongs to God. The business or professional woman, with a settled income or receiving remuneration of any kind, also knows that the first tenth belongs to God.

The woman whose husband is a "good steward" is indeed fortunate. Since she is co-partner, the tithing of the family income certainly includes her share. The woman whose husband is not a "good steward" has a larger responsibility in helping him to understand God's plan for redeeming the world. Until that responsibility is discharged and accepted she is still responsible for all that passes through her hands. The amount may vary and may be small, but remember it is not the amount but the proportion that counts with God. Certainly we are not required to tithe that which we do not have. I know a little girl who gives seven cents one Sunday and eight cents another. When told that was not necessary she replied: "Oh, yes it is. I receive seventy-five cents a week for my allowance. I cannot give seven and one-half cents so I give seven cents one Sunday and eight cents the next Sunday. I just have to work it that way because it does not belong to me. It belongs to God".

There may be the woman who has eggs, milk, butter etc. to dispose of. Then ten per cent of all the increase received belongs to the Lord—the net income. Whatever it costs to produce them may be deducted and ten per cent of the net income will be tithed.

Then, there may be the woman with no money passing through her hands and knowing no way to obtain an income. I know one young woman who promised to tithe if she had an income. The following Sunday she called for a tither's card to sign because an income was hers now and her promise was kept. "The effectual, fervent prayer of a righteous man availeth much"—*James 5:16*.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped His feet with her hair: and the house was filled with the odor of the ointment"—*John 12:3*. Mary gave of what she had. She is remembered for breaking the alabaster box of precious spikenard . . . not for merely owning it. Some one has said that the widow's mite was measured by what she had left, not by what she gave.

"Prove Me now herewith, saith the Lord"—*Malachi 3:10*. "Be thou faithful unto death, and I will give thee a crown of life"—*Revelation 2:10*. "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread"—*Psalms 37:25*. "Moreover it is required in stewards that a man be found faithful"—*I Corinthians 4:2*. What kind of a Christian steward are you?—Mrs. Harold B. Tillman, Arkansas W.M.U. Stewardship Chairman

## Moral Standards

### The Call to Christian Womanhood

Dr. John L. Hill, Editor  
Sunday School Board

ALL alert persons know that the greatest curse in modern society is beverage alcohol. Not many know the chemical composition of beverage alcohol; few can properly classify it; a still smaller number can explain just how it affects the human body and why it produces certain results; most of us are unable to discuss scientifically the alcoholic content of whiskey, beer, wine, gin, champagne and other liquors. In spite of these readily acknowledged limitations, all adults and most young people know what beverage alcohol, under whatsoever name called, does to humanity; its wreckage lines life's way—a monument to greed and sin, a prophecy of the certain consequences of the deliberate authorization of Christian voters. When will we learn that the voter who approves the sale of liquor accepts the responsibility for its use?

The cultured, consecrated women of our southern Baptist churches have an unprecedented opportunity to make a decisive contribution to the elimination of the ravages of this deadly enemy of the individual, the home, the school, the church and the social order. In the memory of many of us the liquor problem was confined to saloons, gambling halls, corrupt politicians' headquarters, houses of ill fame and other disreputable joints, no one of which was ever entered by a respectable woman, and in few of which a self-respecting man was willing to be found; the liquor business and all connected with it were frowned upon as altogether unworthy of a place in the ranks of decent business.

In these modern days, with the aid of elaborate and altogether false advertising supported by the wealth of big business and the influence of the admittedly socially powerful, the scene has shifted. The back rooms of saloons have moved to the dining rooms, the reception halls, the libraries of wealth and culture; the places of the denizens of the underworld have been taken by charming hosts and hostesses dispensing in gracious fashion and under plausible guise the poison of hell to the promising manhood and the lovely womanhood of our land. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" is just as true as when these words of inspiration were first uttered, and the naked truth of the statement cannot be obscured by the show of refinement.

Clearly the battleground for sobriety and decency is the social realm in which woman rules. What can she do? Well, there are three things which she can do: two negative and one positive.

She can safeguard her influence by refusing to use or to serve liquor in any form. She hears all that may be said in support of serving a harmless (?) cocktail and renders her decision on the determination that no one shall ever say that he acquired or developed the habit of drinking liquor by the encouragement of her example or hospitality.

She can also decline all invitations to functions at which liquor is served. How may she know in advance? By inquiry, if necessary. The time has come for the Christian woman to be counted in the minority if necessary, that her witness may be true.

As a natural corollary to this two-fold negative program and of equal importance is the positive witness. The social graces and the personal charm of Christian women must be capitalized for the glory of God. Teas, receptions, dinners and so on in which people normally delight must be made as beautiful, as artistic, as delightful as Christian ingenuity can make them—and without liquor. Our young people particularly and older ones as well must be shown that the joys of the social life have no connection with liquor—and Christian women must show them.

## COMMUNITY MISSIONS

### Soul-winning Our Only Hope

Dr. Wallace Bassett, Pastor  
Cliff Temple Baptist Church, Dallas, Texas

THE first century was an age of cruelty, religious formalism and decay. Good people were few and these few had almost lost hope for the future. Then they that sat in darkness saw a great light. The Savior was born. But people did not accept Him in great numbers, even though He was their only hope. Fortunately, a few humble people put their trust in Him and one day He said to them: "Ye are the salt of the earth". After His death and resurrection He went away and left them but, filled with His Spirit and made brave by His invisible presence, they went forth leading people to trust in Him. By so doing they started movements that saved mankind from destruction. Indeed they showed themselves to be the salt of the earth.

Many times, when darkness covered the earth, God's children have shown themselves to be the salt of the earth. In the early part of the eighteenth century deism had frozen the souls of the people. Vital Christianity seemed dead, and rampant evils were engaged in shamelessly by rulers and people alike. France passed through a bloody revolution and England was rapidly approaching a similar catastrophe. John Wesley, a Church of England clergyman, was converted at the age of thirty-four after he had been preaching for years. After his conversion he became a flame of fire for the souls of men. According to such historians as Lecky and Green the Evangelical Revival led by the Wesleys and Whitfield saved England from a revolution similar to the French Revolution. Without this revival there would have been no commonwealth of free British people, for the revivals started movements that sensitized the consciences of the people toward rampant evils and saved civilization. Not only were the liberties of the English saved by this movement but American liberties as well. Truly did Calvin Coolidge say, "America was born in a revival of religion". So our cherished liberties came from evangelical Christianity.

There are ideologies held by many today as poisonous and deadly as deism of the first part of the eighteenth century. The whole world is in upheaval and a materialistic cloud is settling on people everywhere. This cloud is both chilling and killing the value of the individual, which is necessary in any civilization of free people. The individual is being discounted by governments in all parts of the world; people are being regimented everywhere like cattle. Nothing can save the world but a great spiritual revival, and the only way this can be brought about is by individual Christians winning other individuals to a saving knowledge of Christ. Changing the hearts of men is ever the surest road toward lifting the level of human society. Only saved people can save society.

Now we do not want to be too pessimistic about present conditions. The world has been in worse condition than it is today. But we must be realistic and, to be so, we must admit that it has never been in as bad condition in our lifetime as it is at present. But there is one ray of hope—and only one—for present conditions. That hope is with Christians. But these Christians must bestir themselves and function as the early Christians did. A mere perfunctory, cold orthodoxy held by nominal church members is insufficient. We must get back to the soul-stirring, life-changing message that has saved the world from decay many times before. We must recapture the soul-vision of apostolic Christianity. People of today must be made God-conscious, sin-conscious, grace-conscious. Our Christianity today needs a new baptism of evangelistic fervor. World conditions can be changed only by changing people, and the only way people can be changed is by bringing them with surrendered wills to Jesus Christ. Our Gospel is sufficient, our responsibilities are great, our opportunity is challenging. The time is short, our dedication must be immediate and complete. Our Savior's word

still holds true that His disciples are the salt of the earth. Has the salt lost its savor? Is it effective or is it "good for nothing but to be cast out and trodden under foot of men"? You hold the answer to that question. What shall your answer be?

## Missionary Bible Readings

AMONG the many excellent recommendations of the 60th Anniversary Committee was that Dr. John R. Sampey's plan for daily Bible reading be followed during 1948 and that this magazine call attention to the passages of missionary import in such daily readings. Accordingly Dr. W. C. James of Richmond, Virginia, was asked to make the selections month by month. In submitting the ones for January, Dr. James wrote as follows:

"Some of the selections which I have made may seem not at all applicable from the view point of many of the readers of *Royal Service*. I suspect that the mind of the individual has much to do with the selections. One who is missionary-minded will see a missionary message in an unsuspected place. Some might raise a question about Genesis 1:3, which I am listing as a missionary passage. Paul so classified it; see 11 Corinthians 4:6. The coming of the Christ meant to the moral, intellectual and spiritual universe what the creation of light meant to the physical universe. Whenever in the Old Testament reference is made to the blessing brought to the world by Abraham and the Jews, I have applied it to Christian missions, because both Jesus and Paul teach us that *Christian* people are the true Israel. I have put in Genesis 5:29 because the religion of Jesus sweetens toil and adds immeasurably to the zest of living. Also I put in Exodus 10:26—'there shall be not a hoof left behind'—because our Lord insists that we go out for Him 100%, burning all the bridges behind us. At first I thought to put in each chapter of Job's replies to his three friends because Job was facing the world wide problems of human suffering, the only reply to which is the religion of our Lord; however I decided to put in only Job 3 where Job reaches the depth of pessimism and wonders why he was ever allowed to be born. Some might wonder why the reference to the wickedness and destruction of Sodom and Gomorrah (*Gen. 19:13, 17*); Christian missions today is the only prevention of such moral deterioration. The reference to Judah in Genesis 43 and 44 is because our Lord came from the tribe of Judah and it is impossible to read of Judah's speech in behalf of little Benjamin without thinking of Jesus, the Lion of Judah's tribe, who was and is the great intercessor and advocate of aid for us all. I have given the above so that you may see how my mind works in going through the Old Testament. In the New Testament the picking out of missionary passages is much easier and at the same time not so easy, because the New Testament is missionary all the way through and therefore it is not easy to know what to take and what to leave for it is all good. I culled from the four Gospels and began doing so on entering Acts but gave it up because Acts is a missionary narrative from the first word to the last, so I decided to put in the chapters as a whole. Likewise it is not easy to choose in the Pauline letters, for they all are missionary documents. For each day I am considering two chapters from the Old Testament and one from the New Testament".

This detailed and scholarly explanation from Dr. James will be increasingly valuable as the Bible is daily read as recommended by Dr. Sampey. From the W.M.U. Literature Department, 1111 Comer Bldg., Birmingham 3, Alabama, the bookmarks as arranged by Dr. Sampey may be secured for 5c a set. Dr. James' listing of the missionary passages in the January readings will be found on page 9 of this magazine; the page is perforated for easy detachment to keep with the bookmarks. Why not keep a green or red pencil in your Bible to encircle therewith the missionary passages thus reread?

## Missionary Selections in Daily Bible Readings in January\*

Selected by Dr. W. C. James, Virginia

- |   |   |   |
|---|---|---|
| 1—Gen. 1:3<br>Matt. 1:18-21                                     | 11—Gen. 21:1-9<br>Gen. 22:16-18<br>Matt. 11:4-6, 27-30                | 23—Gen. 45:5-8<br>Psa. 3:8<br>Psa. 4:3                              |
| 2—Gen. 3:15<br>Gen. 4:10<br>Job 3:1-26<br>Matt. 2:12, 22        | 12—Gen. 24:56-60<br>Job 23:3, 4<br>Matt. 12:18-21                     | Matt. 23:37<br>24—Matt. 24:14, 45-47                                |
| 3—Gen. 5:29<br>Gen. 6:9, 18<br>Matt. 3:1, 2<br>Matt. 3:13-17    | 13—Gen. 26:2-5<br>Job 26:14<br>Matt. 13:37-39                         | 25—Gen. 49:8-10<br>Psa. 8:4<br>Matt. 25:31, 32                      |
| 4—Gen. 7:17-24<br>Gen. 8:20-22<br>Matt. 4:18-25                 | 14—Gen. 28:13-15<br>Job 28:12, 23, 28<br>Matt. 14:18, 23, 31          | 26—Ex. 2:23-25<br>Psa. 9:8, 19, 20<br>Psa. 10:16<br>Matt. 26:64     |
| 5—Gen. 9:8-17<br>Matt. 5:1-16                                   | 15—Gen. 29:20<br>Matt. 15:13, 28, 36                                  | 27—Ex. 3:2-12<br>Ex. 4:10-16<br>Psa. 11:4<br>Matt. 27:50-54         |
| 6—Gen. 11:1-9<br>Gen. 12:1-9<br>Matt. 6:9-15<br>Matt. 6:33, 34  | 16—Gen. 32:24-32<br>Job. 31:35-37<br>Matt. 16:18                      | 28—Ex. 6:2-8<br>Psa. 14:2, 3<br>Matt. 28:18-20                      |
| 7—Gen. 13:14-17<br>Gen. 14:22, 23<br>Matt. 7:24-29              | 17—Matt. 17:5<br>Matt. 17:19, 20                                      | 29—Ex. 8:10<br>Mark 1:1-3<br>Mark 1:17, 18<br>Mark 1:35-39          |
| 8—Gen. 15:1, 5-7<br>Gen. 16:13<br>Matt. 8:5-13<br>Matt. 8:19-27 | 18—Gen. 35:9-14<br>Matt. 18:18-20                                     | 30—Ex. 9:16<br>Ex. 10:26<br>Psa. 18:44, 45, 49<br>Mark 2:14, 16, 17 |
| 9—Gen. 17:1-9, 15-19<br>Gen. 18:17-19<br>Matt. 9:35-38          | 19—Matt. 19:29<br>20—Gen. 39:9<br>Gen. 40:23<br>Matt. 20:25-28        | 31—Ex. 11:7b<br>Psa. 19:7-11<br>Psa. 20:7<br>Mark 3:34-35           |
| 10—Gen. 19:13, 17<br>Job 19:23-27<br>Matt. 10:37-39             | 21—Gen. 41:9, 57<br>Gen. 42:1-6<br>Matt. 21:3, 21, 22                 |   |
|   | 22—Gen. 43:3-9<br>Gen. 44:18-34<br>Psa. 1:1-3; 2:7-8<br>Matt. 22:9-14 |   |

\*See also page 8 of this magazine.

## Bookmarks for Bible Reading

"Please read in concert". Often you have heard this in meetings and have found pleasure in reading God's Word audibly with fellow-Christians. Now, in concert with your W.M.U. sisters everywhere, read according to a definite plan during this 60th Anniversary.

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# Family Worship

Mrs. W. H. Gray, Alabama

## TOPIC: Sixty Years in Royal Service

### "The King's Business"

1st Day—Luke 4:16-21; 1 John 5:1-5  
2nd Day—Luke 4:42-44; 1 Cor. 12:1-11  
3rd Day—Luke 8:1-15; John 3:12-21  
4th Day—Luke 8:22-39; Acts 16:11-15  
5th Day—Luke 9:28-36; Isa. 40:28-31  
6th Day—Luke 10:1-16; Psa. 33:12-22  
7th Day—Luke 10:17-24; Psa. 46

### "Kingdom of Heaven"

15th Day—Matt. 13:31-35; Hos. 11:1-9  
16th Day—Matt. 13:36-44; Psa. 103:1-10  
17th Day—Matt. 13:47-58; Psa. 103:11-19  
18th Day—Matt. 25:1-13; John 4:5-26  
19th Day—Matt. 25:14-30; Isa. 6:1-8  
20th Day—Matt. 26:20-29; 19:16-30  
21st Day—Rev. 11:15; Acts 16:1-10

### "My Kingdom—Thy Kingdom"

22nd Day—Luke 11:2; Josh. 24:14-24  
23rd Day—Luke 22:24-29; Rom. 12:9-21  
24th Day—Luke 23:39-43; 11 Cor. 5:20-6:10  
25th Day—John 18:36; Titus 3:1-8  
26th Day—Mark 10:13-16; Matt. 4:12-22  
27th Day—Matt. 20:20-28; Luke 4:16-22  
28th Day—Jas. 2:1-10; Luke 19:1-10  
29th Day—Dan. 4:1-3; Matt. 20:20-28  
30th Day—Psa. 22:27, 28; Heb. 4:15-16  
31st Day—Psa. 24:7-10; Mark 2:2-12, 15-17

### "Behold your King"

8th Day—Matt. 6:31-34; 6:25-30  
9th Day—Matt. 21:1-5; 27:11; Acts 17:22-31  
10th Day—Matt. 25:31-46; Phil. 4:4-9  
11th Day—Luke 1:26-33; John 14:8-14  
12th Day—John 19:1-16; Rom. 7:14-25  
13th Day—John 19:17-30; 11 Cor. 5:11-19  
14th Day—John 19:31-42; Micah 6:1-8

## "Pray Ye"

Ascribing all praise to God—the Father, Son and Holy Spirit—for mercy and guidance during the past year and pledging "more zeal to labor, more courage to be true" as the New Year is entered

Resolving to pray much during the New Year, which ushers in the 40th Anniversary of Royal Ambassador work and the 60th Anniversary of Woman's Missionary Union

Interceding for your home, circle, society and church that each will this year glorify God by deeper devotion to His Kingdom

Pray for the winning of souls through personal evangelism, family worship and cottage prayer-meetings.

Pray for all W.M.U. work in your church—officers and committees of society, counselors of W.M.U. young people, efforts to be A-1 and to increase number of tithers and soul-winners.

Pray for attainment and maintenance of world-wide peace according to Christian principles.

Intercede for those responsible for preparing for Week of Prayer for Home Missions March 1-5 inclusive.



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# CALENDAR of PRAYER

JANUARY, 1948

Mrs. W. C. Henderson, Arizona

**S**TERN Daughter of the Voice of God! O Duty! If that name thou love  
Who art a light to guide, a rod to check the erring and reprove,  
Thou who art victory and law when empty terrors over-awe,  
From vain temptations dost set free and calmest the weary strife of frail humanity!  
—William Wordsworth

## 1—THURSDAY

That with thankfulness for the blessings of the past year, God's people may resolve to serve the Lord more faithfully  
That at the name of Jesus every knee should bow  
—Phil. 2:10

## 2—FRIDAY

Dr. and Mrs. A. W. Yacum, medical evangelists, Chesham, Md. Rev. and Mrs. F. Parker, Pisana, 1939. F. W. Hamlett, English, evangelists, Mrs. J. McF. Canton, Mrs. W. W. Lawton, emerita, China; also Betty Lou and Joseph Parker, Margaret Fund students  
That thou mayest prosper in all that thou doest  
—1 Kings 2:3

## 3—SATURDAY

Rev. and Mrs. B. Burquet, Sagua la Grande, Rev. and Mrs. A. Hernandez, Guara, Rev. and Mrs. F. Rodriguez, Matanzas, Cuba, evangelists  
If they seek Him, He will be found of thee.  
—1 Chron. 28:9

## 4—SUNDAY

That Christians may humbly boweth the Lord for a World-wide Spiritual Revival  
Turn us again O Lord God of hosts: cause Thy face to shine and we shall be saved.  
—Psa. 80:19

## 5—MONDAY

Mrs. George R. Martin, president of Woman's Missionary Union, S.B.C.  
The Lord will go before you and the God of Israel will be your rearward.  
—Isa. 52:12

## 6—TUESDAY

That this month southern Baptists will give generously to the World Relief Fund of the Foreign Mission Board  
Freely ye have received, freely give  
—Matt. 10:8

## 7—WEDNESDAY

Annual Meeting of Women's Missionary Union of Chile, January 7-8  
The Lord make you to increase and abound in love one toward another and toward all men  
—1 Thess. 3:12

## 8—THURSDAY

Mrs. Kathleen Malloy, executive secretary of Women's Missionary Union  
Grace to you and peace from God our Father and the Lord Jesus Christ  
—Rom. 1:7

## 9—FRIDAY

Dr. and Mrs. L. M. Bratcher, Miss Rebecca Neel, educational evangelism, Rev. and Mrs. E. F. Hallock, evangelism, Rio de Janeiro, Brazil; also Edward Bratcher, Margaret Fund student  
Even so every good tree bringeth forth good fruit.  
—Matt. 7:17

## 10—SATURDAY

Rev. and Mrs. R. A. Collier, Rev. and Mrs. J. Stinner, Painesville, Rev. and Mrs. A. Worthington, New York, Oklahoma, evangelism among Indians  
Of a truth I perceive that God is no respecter of persons  
—Acts 10:34

## 11—SUNDAY

Rev. and Mrs. E. D. Galloway, evangelism, Canton, Dr. and Mrs. C. E. Harris, medical evangelism, Chengchow, China; Emily K. Leland, educational evangelism, Shanghai, China  
The Spirit Himself beareth witness with our spirit that we are children of God.  
—Rom. 8:16

## 12—MONDAY

Rev. and Mrs. R. L. Carlisle Jr., Rev. and Mrs. J. D. McMurray, evangelism, Montevideo, Uruguay; Miss Miriam Willis, medical evangelism, Asuncion, Paraguay  
That thou mayest love the Lord thy God and that thou mayest obey His voice  
—Deut. 10:20

## 13—TUESDAY

Semiannual meeting of W.M.U. Executive Committee, state executive and young people's secretaries, Birmingham, Jan. 13-15  
O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant.  
—Nab. 1:11

## 14—WEDNESDAY

Rev. and Mrs. P. Ramirez, Uvalde, Rev. and Mrs. M. Leach Sr., Beeville, Rev. L. R. Flores, Brownwood, Texas, evangelism among Mexicans; also Rebecca Flores, Margaret Fund student  
Be strong all ye people of the land and work: for I am with thee, saith the Lord.  
—Haggai 2:4

## 15—THURSDAY

Rev. and Mrs. R. Fraguola, Piacetas, Rev. and Mrs. F. J. Rodriguez, Rev. I. J. Rodriguez, Calhoun, Cuba, evangelism; also Rafael Fraguola, Margaret Fund student  
All the earth shall be filled with the glory of the Lord.  
—Num. 14:21

## Calendar of Prayer for January

### 16--FRIDAY

Mrs. W. J. Cox, treasurer of Woman's Missionary Union, including Margaret Fund and Training School

The Lord hath appeared of old . . . saying,  
Yea, I have loved thee with an everlasting love  
—Jer. 31:3

### 17--SATURDAY

Dr. and Mrs. R. C. Moore, Miss S. Roberta Ryan, Temuco, Miss Anne Labeier, Santiago, Chile, educational evangelism, also Robert Moore, Margaret Fund student

It has pleased the Lord to make you His people.  
—1 Sam. 12:77

### 18--SUNDAY

Miss Mildred Lovgren, evangelism, Kweilin, Miss Mary Hastings Sampson, educational evangelism, Shanghai, Miss Ruby Wheat, medical evangelism, Yangchow, China

Let your heart therefore be perfect with the Lord our God, to walk in His statutes and to keep His commandments. —1 Kings 8:61

### 19--MONDAY

Miss Mary Christian, Woman's Missionary Union representative and director of Business Woman's Circles; also state W.M.U. field workers

I was strengthened as the hand of my God was upon me  
—Ezra 7:27

### 20--TUESDAY

Annual meeting of Woman's Missionary Union of Brazil

They believed the Scripture and the word which Jesus had said.  
—John 7:22

### 21--WEDNESDAY

Rev. and Mrs. W. E. Allen, Miss Blanche V. Simpson, educational evangelism, Rio de Janeiro, Mrs. A. B. Deter, emerita, Brazil

I have declared Thy faithfulness and Thy salvation  
—Psa. 40:10

### 22--THURSDAY

Rev. and Mrs. F. Morales, Alice, Rev. and Mrs. D. Ruiz, Miss Gloria Ruiz, El Paso, Texas; evangelism among Mexicans

Ye yourselves are taught of God to love one another.  
—1 Thes. 4:9

### 23--FRIDAY

Rev. and Mrs. M. S. Bivh, Rev. J. and Mrs. L. C. Quarles, Miss Minnie McIlroy, educational evangelism, Buenos Aires, Argentina, also Martin Blah, Margaret Fund student

Thou doest faithfully whatsoever thou doest to the brethren and to strangers . . . —1 John 3

### 24--SATURDAY

Rev. and Mrs. C. W. Stumph, Albuquerque, Rev. and Mrs. S. Jajola, Iteita, evangelism, Miss Pauline Cammack, educational evangelism among Indians, Santa Fe, New Mexico

The trying of your faith worketh patience.  
—Jas 1:3

### 25--SUNDAY

That the women and young people of Woman's Missionary Union may faithfully observe the moral standards of the Union

Harken now unto my voice and I will give thee counsel and God shall be with thee  
—Ex. 18:19

### 26--MONDAY

Mr. Dr. Ethel Pierce, Miss Sallie James, medical evangelism, Dr. and Mrs. D. F. Stumps, educational evangelism, Yangchow, Rev. and Mrs. H. Hall, evangelism, Chinkiang, China; also George M. Stamps, Margaret Fund Student

I am the Lord, the God of all flesh: is anything too hard for Me?  
—Jer. 32:27

### 27--TUESDAY

Woman's Missionary Union Literature Department, Miss Ethel Winfield, secretary

The life, which I now live in the flesh, I live in faith, the faith which is in the Son of God  
—Gal 2:20

### 28--WEDNESDAY

Rev. and Mrs. J. C. Powell, Oyo, Rev. and Mrs. F. E. Runyan, Igede, evangelism, Miss Kathleen Manley, medical evangelism, Jolokrama, Nigeria

Lord, Thou hast been our dwelling place in all generations  
—Psa. 90:1

### 29--THURSDAY

Miss Juliette Mather, young people's secretary of Woman's Missionary Union

Remembering without ceasing your work of faith and labor of love  
—1 Thes. 1:3

### 30--FRIDAY

Rev. and Mrs. W. O. Maer, evangelism, Quilicura, Misses Edna Marie Spencer and Cornelia Rieger, educational work, Temuco, Chile

In everything giving thanks, for this is the will of God in Christ Jesus concerning you  
—1 Thes. 5:18

### 31--SATURDAY

Rev. and Mrs. W. Cowdman, Rev. and Mrs. D. H. Cooper, Shawnee, Oklahoma, evangelism among Indians

That ye might fear the Lord your God forever  
—Josh. 4:14

Attended W.M.U. Training School

Attended Southwestern Training School

Attended New Orleans Baptist Theol. Sem.

at On Furlough

## BIBLE STUDY

Dr. W. O. Carver, Kentucky

### Recognizing the Glory and the Goodness of God

Psalms 138 with Psalm 84:7 and Heb. 13:7-9a

IN this year when the emphasis of W.M.U. is on God's leadership and blessing through sixty years it is good to begin with a song of praise. The one-hundred-thirty-eighth psalm is such a fitting song. In the first two verses it gives wholehearted thanks to our God. Even in the highest relations, "before the gods", we will sing His praises. Toward the temple of His holiness will we worship our God. Our thanks flow abundantly for His loving kindness toward us and for His consistent faithfulness ("truth"). Truly has God magnified His Word even beyond what we might expect from even His nature ("name"). With this introduction we pass to some specific reflections.

1. Retrospect realizes reasons for praise—verse 3. "In the day that I called Thou didst answer". God was ready with His help, eager for action in us, only waiting for desire and expectancy on our part. How clearly this can be seen in the story of the beginning of W.M.U. "Thou didst encourage me with strength in my soul". Another version renders it, "Thou didst increase Thy power in me". When our timid faith follows the vision of a call it finds God ready to give us courage and strength. He releases His power in us in growing volume. Our success surprises us, for it is His success, not ours. We see what God has done and we glorify Him for the vision and courage of our human leaders. Hebrews 13:7-9 provides us with words for such recognition. We "remember them that had the rule over us and spake unto us God's message". We take account of the outcome of their leadership and "imitate their faith" in the call of our day. We see the eternal character of the ever-continuing Jesus Christ whom we serve. We avoid all sorts of novel, alien teachings, because our hearts are established by grace. Past blessings are recognized in continuance of the history of God's grace.

2. This work of God in us is expansive for His glory among men, verses 4-5. All the kings of the earth will give thanks to our God and sing in praise of His ways. They will be enabled and aroused to this gratitude, because they will have heard through us the words of the mouth of the Lord. We will be His voice unto the kings and the peoples. "For great is the glory of the Lord". The glory of His character, His purposes and His redemption is great; and the glorification of His majesty and love will be great because His people have made all men see His glory. Such is the reach of our service and of God's grace.

3. Now the psalmist gives us words of encouragement for our song of praise, verses 6-8. First of all we are given assurance in troublous times and situations (6-7). We are in such a time today. The greatness of God and the vastness of the universe which He maintains and the processes of history which He controls do not exalt Him too high to "have respect unto the lowly". And the haughty rulers and exploiters of men are known by Him "from afar". Hence, "though we walk in the midst of trouble" we may be sure our God will pour life into us and that His right hand will be stretched out to save us from the wrath of our enemies. Our enemies in His service are His enemies. We are encouraged to expect and undertake new progress, verse 8. God's servants "go from strength to strength" until "they appear in Zion, every one of them" (Ps. 84:7). God is committed to perfect that which concerns His servants (cf. Phil. 1:6). God's kindness is not for one occasion only or a period; it "is forever". He works in time but not by time-limits. His is an eternal work. If we are in that work with Him we may confidently call upon Him: "Forsake not the work of Thine own hands". Our retrospect reveals the reach of God's purpose and gives rich encouragement as we serve Him.

## BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

### Spiritual Frontiers

**T**HIS, the adult book of the latest graded home missions series, offers a rather fresh approach to the achievements and opportunities of home missions among southern Baptists. It was written by Dr. Corliss Redford; the price is 50c from your Baptist Bookstore. It presents the various areas of work as frontiers—geographical, social, racial and spiritual. It tells what the Home Mission Board has done, is doing and proposes to do in the immediate future on each of these frontiers.

This last is a particularly challenging aspect of the book. It lets the student in not only on what is happening today but also on the board's definite planning for the future. It should inspire many study groups to increase their gifts for home missions through both the Cooperative Program and the Annie Armstrong Offering in order to have a part in carrying out the plans. Teachers will do well to direct their teaching toward some such outcome.

**Session One—Introduction, Chapter 1.** Open with a brief devotional talk based on the frontier experiences of Caleb and of Jesus. Let the group discuss what a frontier is and list on the blackboard some home mission frontiers. Ask each member of the group to look at one of the listed achievements of the Home Mission Board and try to state it to the others in memorable fashion. Note, in passing, the publicity agencies through which the Home Board "tells the people". Using a map of the southern states, present the three "frontiers of isolation"—mountains, rural areas, certain sections of the three most western states. Ask one student beforehand to be ready to discuss the need in each of these frontiers and a second to tell what the Home Board, in cooperation with the state boards, proposes to do in each case. Close with an earnest plea for larger support of this work and with a season of prayer for the Home Board and its missionaries.

**Session Two—Chapters 2, 3.** Base the day's devotional talk on Jesus' wistfully haunting words in Matthew 8:20; show the kinship between His experience and that of the poorer migrants of today. Appoint three women to discuss the types of migrants listed. Point out on the map the three great areas affected and present the Home Board's plan for mobile units to work with these people who are deprived not only of comforts but also of spiritual strengthening and incentive. In some classes there may be persons able to equip one of these units; so pray earnestly that, if so, their hearts may be moved in this direction.

List and define, next, the institutions through which the Home Board seeks to meet the need in submerged areas. Use the story of the girl from Rachel Sims Mission as an illustration of how a Good Will Center works and lead the group to discuss its program and purposes. Raise the questions: "Do we need one in our community? Where? How could we go about having one?" Appoint a committee to make plans if that seems wise. If not, ask of the entire program studied thus far "Where do we fit into this picture? What can we do?" Make some definite plan of action as an outgrowth of this study.

**Session Three—Chapters 4, 5.** Lead a devotional period, based on Hebrews 7:25. Make the point that Christ is able to save the young and innocent, the old and depraved, the humble and those of high degree, the white and the black, the native born and the "foreign". Raise the question: "Is He also able to save you and me from prejudice and make us truly Christian in attitude and action toward all of these?" Follow with heart-searching prayer. List on the blackboard those national and racial minorities in the south who need Jesus. Note beside each their number and the workers already enlisted. Ask members of the group to give illustrations of the work being done. If a Home Board picture map is available point out

the major concentrations of these minorities. Speak of the difficulties and successes of the home and state boards' small forces. Raise the questions: "Which of these may I serve? Have I the grace of God to go in person and show Christian friendship and oneness with some member or family of one of these groups?" Lead the group to discuss not only what individuals can do but also how the group project it has undertaken can help. Call for silent prayers of self-dedication.

**Session Four—Chapters 6, 7.** Use Matthew 9:36 as the basis of a brief devotional talk, applying particularly to the peoples of Cuba and of the Canal Zone and adjacent areas. Use the map to point out the main points of interest in our work in Cuba. Ask members of the group to discuss the general plan of work, the Bottoms Trust Fund, the Cuban Baptist Convention, some personalities who have made their mark in the Cuban work. List on the blackboard nine forward steps planned for Cuba, leading the group to see the importance of each.

Give a brief history of our work and its extent in the Canal Zone and adjacent regions. Stress the importance of Vacation Bible Schools and work with the children, in general. Point out on the map areas being opened up to us. Note the importance of better transportation facilities. Ask a student to present a digest of the work in Costa Rica. Discuss the plan for a Baptist center in San José. Show how preaching in these regions is preaching to all the world. Close with earnest prayer for this potentially great center of world evangelism.

**Session Five—Chapter 8.** Use as a devotional talk Matthew 9:37-38, with the thought that each member of the group answer this prayer with a "Here am I, send me!" Present the call of the multitudes in the south, reviewing its constituent parts. Note what is being done and what needs to be done to reinforce the work through the Home Mission Board. Ask six women to present the six calls from "God's Goodness" through "God Has Blessed Southern Baptists". Present as strongly as possible the challenge, "God Is Calling You", applying it individually and to the group-project selected. Close with individual and united prayer.

\* \* \*

### State Executive Secretaries: State W.M.U. Headquarters

Mrs. R. S. Marshall	401 South Perry Street, Montgomery 2, Ala.
	384 N. 1st Ave., Phoenix, Ariz.
Mrs. C. H. Ray	209 Baptist Building, 403 W. Capitol, Little Rock, Ark.
Mrs. W. C. Howell	1605 M. Street, Fresno, Calif.
Mrs. Carleton M. Long	4441 Yuma St. N.W., Washington 16, D.C.
Miss Josephine Jones	207 Rogers Building, Jacksonville 2, Fla.
Miss Janice Singleton	Baptist Building, 291 Peachtree Street N.E., Atlanta 3, Ga.
Mrs. John Hathaway	218 W. Main Street, Carbondale, Ill.
Miss Mary Winborne	127 East Broadway, Louisville 2, Ky.
Miss Hannah E. Reynolds	Box 12, Shreveport 80, La.
Miss Edwina Robinson	Box 530, Jackson 105, Miss.
Miss Marjorie Allen	307 Professional Building, Baltimore 1, Md.
Mrs. C. M. Truex	1023 Grand Avenue, Kansas City 4, Mo.
Miss Eva Inlow	Box 485, Albuquerque, N. M.
Miss Ruth Provence	119 Hillsboro Street, Raleigh, N. C.
	223½ West First Street, Oklahoma City 2, Okla.
Miss Vonnice Lance	1301 Hampton Street, Columbia 29, S. C.
Miss Mary Northington	149 Sixth Avenue, North, Nashville 3, Tenn.
Miss Eula Mae Henderson	302 Baptist Building, Dallas 1, Texas
Miss Blanche Sydnor White	1 West Franklin Street, Richmond 20, Va.
W.M.U. Headquarters	1111 Comer Bldg., Birmingham 3, Ala.

## Circle Program



**EXPLANATORY NOTE:** The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, \$1 a year from 1111 Comer Bldg., Birmingham 3, Ala.; *World Comrades*, \$1 a year from same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mis-

sion 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 35 of 1948 W.M.U. Year Book and page 17 of this magazine.)

**Theme for 1948: The King and His Kingdom**

**Bible Study for 1948: Parables of the King**

**Topic for Month: Enlisting Others in Advancing the Kingdom**

**Scripture Study—Luke 14:16-33**

**Making Good in Family Life** (See article in January issue of *Ambassador Life*.)

**"Sing unto the Lord"** (See article in January issue of *World Comrades*.)

**How the Women of the River Plate Convention Build the Kingdom** (See article in January issue of *The Commission*.)

**Baptists at the Cross-roads** (See article in January issue of *Southern Baptist Home Missions*.)

**1948: Light Ahead** (See article in January issue of *The Commission*.)

**"How Readest Thou?"** (See article in January issue of *Southern Baptist Home Missions*.)

**Presenting the Citation Plan** (See article in January issue of *The Window of F.W.A.*)

**Moral Standards** (See page 6 of this magazine.)

**Soul-winning Our Only Hope** (See page 7 of this magazine.)

**Our Commemoration Year** (See page 4 of this magazine.)

**Missionary Bible Readings** (See pages 8, 9 of this magazine.)

**"Go with His Spirit Valiantly"** (See page 3 of this magazine.)

## Business Woman's Circles

Miss Mary Christian  
W.M.U. Representative

We are most grateful to Mrs. H. D. McBrayer, B.W.C. chairman, Lawrenceburg, Ky., for these excellent program suggestions.

**A** CANDLELIGHTING service is always conducive to quietness and reverence and seems particularly appropriate for this program of commemoration and introspection. The program may be very simply presented with only candle-lighting and discussions. However, some object on which to focus attention will give emphasis to the theme and is well worth the extra time necessary for the preparation. The following adaptable suggestions are offered:

**Advance Preparation**—Make the following:

(1) Poster with "60" in large gold figures in upper left-hand corner; "Years" in gold letters of smaller size in lower right-hand corner; "Laborers Together with God" in lavender or black letters running diagonally from lower left-hand to upper right-hand corner

(2) Pennant with "Royal Service" in gold letters. The poster and pennant may be made of white poster board with lettering in gilt. For more effectiveness, after the gilt has dried, cover with glue and sprinkle with gold or silver "glitter", obtainable at paint or art supply stores.

(3) W.M.U. monogram, 10 to 12 inches high, cut out of stiff cardboard and covered with lavender paint or construction paper.

Place a long table against wall at front of room, cover with white cloth hanging to floor at front. Stand W.M.U. monogram upright at rear center of table. Place six candles (lavender preferred) in holders on table, three on either side of monogram. Hang poster on wall above table. Conceal this arrangement with a screen until time for the service. Attractive displays about the room of W.M.U. literature, insignia and other articles indicative of W.M.U. work and ideals, arranged with candles, will aid in creating atmosphere.

**Assignments**—Choose eight participants and ask them to dress in white if possible (chase cloth or choir robes preferable). Each will carry a lighted candle; the seventh will also carry the pennant; the eighth a Bible. Request that the discussions be concise. Assign the following topics, urging prayerful study with reference to program material (see pages 19-26):

1. Remembering—Beginnings
2. Reviewing—Fascinating Firsts
3. Rejoicing—in Sixty Years of Growth
4. Returning—to Good Things of the Past (Refer to paragraphs one and two under *In Commemoration*.)
5. Renewing—Alliance to W.M.U. Ideals (Refer to paragraphs three, four, five and six under *In Commemoration*.)
6. Resolving—that the Future Will Be Greater than the Past (Refer to paragraphs seven, eight, nine and ten under *In Commemoration*.)
7. Service Royal—to the King
8. Devotional Meditation—(Use Bible Study material by Dr. Carver; include Psalm 138 as a responsive reading. See page 13.)

**Presentation**—Open program with watchwords, hymns and prayer. Following the introduction, *A Year of Commemoration*, by the program chairman, lights are turned out and screen removed from table arrangement. First speaker enters from left with lighted candle, lights one of the candles on the table and, after her discussion, remains at left of table. Second speaker enters from right and follows same procedure as first, remaining at right of table. This same procedure is followed throughout. The seventh speaker pins pennant to center of overhanging table cloth; the eighth places an open Bible on the table at center, then leads the devotional meditation and closing prayer.

## Program Plans

Prepared by Miss Fanny Greene, Alabama  
W.M.U. Training School, Louisville, Ky.

**Purpose:** Commemoration not celebration! This must be our definite purpose for 1948. We cannot afford to glory over our accomplishments in the past "sixty years" when we have before us "one" golden year of opportunities. This is a year of information not glorification for self. Mary Magdalene obeyed the Master when He commanded her to "Go tell!" Have we told our members? Tell them of our small beginning and how we have developed into a full grown W.M.U. These have been wonderful years, fruitful years. We have shared everything that has been accomplished by southern Baptists. Now let us during this anniversary determine to profit in the future through the mistakes of the past. May it be a prayerful, fruitful, joyful and powerful year for our Lord and Savior, Jesus Christ.

**Publicity:** Make an earnest effort to get an invitation to each individual at least a week in advance. Make your invitations in the form of a history book; on the outside print: "History of W.M.U. 1888-1948"; inside, "Sixty Years of Royal Service. Be an informed member. History repeats itself". Give date, time and place. For further publicity plan to use at least two large posters in the vestibule of the church. On the first one, to be posted two weeks in advance, use in the left corner a small lighthouse "1888"; from this picture show the "ocean of time" as it widens during the years; along the way show small ships with important dates as 1925, 1938, as many as wanted; finally to the right, show the huge lighthouse of 1948, as it will shine through the years to come. On the other poster to be used two or three days before the meeting, use a small picture of a church representing Broad Street Methodist, Richmond, Va., where the first meeting was held on May 11, 1888. Picture delegates as a small number of thirty-two. For contrast on the opposite of this church, use a large picture of a big building for the W.M.U. meeting in Memphis, May 1948, with its thousand or more delegates. At the very top could be printed—"Sixtieth Anniversary"

**Preparation:** Make careful and prayerful assignments for the six suggested topics (for program material see pages 19-26). If only a small group, combine the topics. They are too rich to omit. The person assigned "A Year of Commemoration" can easily and effectively present a pictured three-tiered cake. This can be cut from cardboard. On the bottom tier print "Jubilate"; on the second "Golden Jubilee"; on the third "Sixtieth Anniversary". Use two pictured candles 1888 and 1948. The second part "Beginning" will be supposedly read from the large "History of W.M.U." that has been placed on the table prior to the meeting. "Fascinating Firsts" can be made into quiz, "Did you know?" etc. The person taking the part "For Sixty Years" will bring another book to the table—1947 report. A good comparison can be made from the two. "In Commemoration" should be given by a person dressed in white with a placard bearing these figures: 1948. Give much thought to "Service Royal". Use in the back of the room a picture of "The Head of Christ". The group will turn their attention from "History" to "One Savior".

**Presentation:** Have the room attractively but simply arranged. Just before the beginning of the program, use a concealed soloist who sings: "Forward through the Ages". Those taking part will be seated near the front of the room and without any introduction will go right ahead into the program, making it just as interesting as possible. Make this a period of prayerful reminiscence. After the part, "Beginnings", have silent prayer for all of our pioneers in His service. When the person giving "Service Royal" reads "Unto Him that sitteth on the throne" etc., ask the women to turn facing the picture in the back of the room. For the closing of the program, while the women are facing Christ's picture, the challenge "One World, One Savior, One Task" will be given by a very capable person.

## PROGRAM MATERIAL

Mrs. C. D. Creaman, Tennessee

**THEME for YEAR: One World—One Savior—One Task**

**TOPIC for MONTH: Sixty Years in Royal Service**

Hymn for Year—Jesus Shall Reign

Watchword for Year—"That at the name of Jesus every knee should bow" (Phil. 2:10)

Special Theme for Year—"For God and Home and Every Land"

Bible Study—Psalm 138 (with Incidental Use of Psalm 84:7 and Hebrews 13:7-9a)  
—See page 13.

Prayer thanking God for sixty years of royal service

Hymn—Come, Women, Wide Proclaim

A Year of Commemoration

—Beginnings

Fascinating Firsts

Prayer thanking God for the courage, cooperation and consecration of the women who pioneered in W.M.U. work

Hymn—Faith of Our Fathers

For Sixty Years

—In Commemoration

Service Royal

Hymn—Hark, the Voice of Jesus Calling

Prayer that we may reach all of our Sixtieth Anniversary goals

### A YEAR of COMMEMORATION

"Thou shalt remember all the way which Jehovah thy God hath led thee".

**T**HIS year brings another anniversary of Woman's Missionary Union. We recall past anniversaries as beautiful gems set in the circle of W.M.U. history. There was the Jubilate in the silver setting of our twenty-fifth anniversary. Fifteen years later the gem was the Ruby (or the Fortieth) Anniversary. Then, in 1938, golden was the year and jubilant was the rejoicing, as we celebrated our fiftieth anniversary—our Golden Jubilee.

Now, another ten years have passed and we come to our Sixtieth Anniversary. Yes, it has been sixty years since Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, was organized. These have been sixty full years, sixty fruitful years, sixty years of growth, development and achievement. It is fitting that we shall make this a year devoted to remembrance of the past, contemplation of the present and anticipation of the future.

We are calling this anniversary observance not a celebration but a commemoration. There is a difference. A celebration emphasizes outward ceremonies and demonstrations; a commemoration turns thoughts inward for remembrance and contemplation. A celebration suggests hilarity, merriment and gaiety; a commemoration suggests quiet, heartfelt rejoicing, deep emotions of gratitude and reverent worship.

So, we will observe this year of 1948 as "Our Commemoration Year". We will remember the happenings of the sixty years of history of the W.M.U. We will review the events which have brought us to our present position of honor. We will

rejoice in our development and achievements. We will return to those things which have been good in the past. We will *renew* our allegiance to W.M.U. ideals. And we will *resolve* to make future years of W.M.U. far greater than past years have been." In the words of Our Commemoration Year chairman, Mrs. Frank Burney: "We desire it to be a holy, hallowed year, reminding ourselves and the coming generations of the mercies and goodness, provisions and power of our God, who has led us these sixty years". Thus will we make this year a gem to shine with those other "jewel" years that beautify and glorify the history of Woman's Missionary Union.

Now dawns a sacred year,  
A year for contemplation,  
Which we will keep with feelings deep  
In sweet commemoration.

Our hearts are glad and grateful,  
So bright the way appears  
As we look back along the track  
Of sixty shining years.

We'll keep the year with gladness  
And fixed determination  
To make it glorious and victorious—  
A real commemoration!

#### BEGINNINGS

*"Remember the days of old".*

IT is always interesting and inspiring to know how good things were started. Certainly the beginnings of Woman's Missionary Union are most interesting and inspiring. To find these beginnings we must go much farther back than the sixty years. Indeed, to find the beginning of women's interest in missions we must go back to the New Testament—to those women who followed Jesus out of Galilee, ministering unto Him; to Mary Magdalene, who heard and obeyed the "go tell" of the risen Lord; to Dorcas, whose life was full of good deeds; to Lydia, who furnished hospitality for the first missionaries to Europe; to Priscilla, who shared the missionary work of her husband and Paul; to Eunice and Lois, who trained young Timothy to be a missionary.

The Christian women of colonial America had the same missionary spirit and desire to serve which inspired these women of Bible times and, in the days when missionary interest was first being kindled in the churches of America, shared in that interest. Women not only cooperated in every missionary movement launched by men but also began organizing missionary societies of their own. Some of these early missionary societies were among Baptists, and some of them were in the south. Even before the Triennial Convention was organized for the support of the Judsons in Burma, there were many of these little groups of women organized for missionary work. After this convention was organized these societies increased in number. At the time (1817) of the second session of the convention, 110 women societies were reported.

Most of these early societies were called Female Mite (or Cent) Societies, "suiting their name to the ability of the women who did not hold the purse-strings of the day". Their individual gifts were probably small, but the total amounts proved their earnestness. They gave not only money but also service. Like those women of New Testament days, they found many different forms of service. Consecrated needles were kept busy in the sewing circle, the proceeds of which were devoted to missions. Missionary boxes were sent not only to Indian settlements and other home fields but also to the foreign field.

After the organization of the Southern Baptist Convention, with the formation of the boards for home and foreign missions, women's societies in the south began

to multiply. At first they were just societies in local churches without any connection with each other. But, as time went on, the women began to realize that they could do more if there were union in their organization. In 1871 the Baltimore women organized a federation known as "Woman's Mission to Woman". This movement looked not only to enlisting the Baptist women of Baltimore but also to arousing the Baptist women of the whole south. Circular letters were written and mite boxes to be used for missionary gifts were proposed by the Baltimore group. A little later Central Committees were appointed in the different states by the Foreign and Home Mission Boards. These helped to unify the work of the societies in the states.

Then, realizing that what was good for the states was good for the convention as a whole, steps were taken to bring about a cooperation among all the societies in all of the states. From time to time the women attending the Southern Baptist Convention held separate sessions. All of this was preparing the way for forming a southwide woman's organization.

It must not be thought that this movement of Baptist women met with no opposition. Many of the pastors and deacons were afraid of it. Some predicted that the women would "break up the churches" while others pronounced it as the "entering wedge to woman's rights". It is little wonder that we find in one of the early reports these words: "I pray God to enlighten the hearts of our benighted husbands and show them their error".

In spite of all opposing forces, the movement grew until there was no stopping it. Then came the memorable day (*Friday, May 11, 1888*) when in Richmond, Virginia, in the Sunday-school room of the Broadway Methodist Church, thirty-two delegates met and organized what was then called the "Executive Committee of the Woman's Missionary Societies, Auxiliary to the Southern Baptist Convention". Two years later at Ft. Worth, Texas, was adopted the permanent name: Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. The twofold purpose of the organization was: "First, to distribute missionary information and stimulate effort through the State Central Committees where they exist and, where they do not, encourage the organization of new societies. Second, to secure the earnest and systematic cooperation of women and children in collecting and raising money for missions".

Thus began the Woman's Missionary Union which has rendered sixty years of royal service. Three words beginning with "C" describe the spirit of those pioneer women.

*They were courageous.* It took courage for timid women, in a day when women's voices were seldom heard outside of the home, to form an organization and venture on a work of their own against the opposition of the men of the churches.

*They were cooperative.* Not once did they think of starting a missionary work all of their own; but from the beginning the Woman's Missionary Union was an auxiliary organization—"money was to be raised, but it was to be reported through state channels and expended by the already established boards of the Southern Baptist Convention".

*They were consecrated.* They loved the Lord. They gave themselves to His service. They lost themselves in their desire to see His Gospel preached to all people.

In this year of commemoration we would do well to emulate the courage, cooperation and consecration of those who started W.M.U. work for us so well sixty years ago.

#### FASCINATING FIRSTS

*"First they gave their own selves to the Lord".*

The first Baptist missionary society for women in America was organized in Boston in 1802 by Miss Mary Webb, a cripple confined to a wheel-chair.

The first missionary society of Baptist women in the south reporting gifts for missions was the Wadmalaw and Edisto Female Mite Society in South Carolina.

The first time women attending a Southern Baptist Convention met in separate session was in Baltimore in 1868. Mrs. Ann Graves, mother of Dr. Roswell Graves, missionary to China, called the meeting. This became a regular policy beginning in 1884.

State Central Committees were first appointed by Home and Foreign Mission Boards in 1874.

The first meeting of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, was held in Richmond in 1888. The first president was Miss M. E. McIntosh of South Carolina; the first corresponding secretary was Miss Annie Armstrong of Maryland.

The first Christmas offering for foreign missions was taken in 1888 at the request of Miss Lottie Moon, missionary in China.

The first special offering for home missions, called a Self-denial Offering, was taken in 1894.

Tennessee was the first state to observe a special season of prayer and gifts for state missions. This was first recommended for all states in 1906.

The first periodical of W.M.U. was a quarterly magazine, *Our Mission Fields*, first published in 1907. In 1914 this became a monthly magazine and was renamed *Royal Service*.

The Calendar of Prayer, issued in 1908, was first printed as a separate pamphlet. In 1918 it was first printed in *Royal Service*.

The first Standard of Excellence was adopted in 1911. Florida was the first state to have a Standard of Excellence.

Established courses in mission study as a planned activity first appeared in the records of W.M.U. in 1907.

The term "personal service" was first applied to local mission work in 1909. In 1942 this was changed to "community missions".

Stewardship and tithing plans were first launched in 1926.

The first stewardship chairman was appointed in 1929, the first southwide personal service chairman and mission study chairman in 1930.

The first Sunbeam Band was organized in Virginia by Dr. George Braxton Taylor in 1886. Sunbeams became a part of Woman's Missionary Union in 1896.

The title, Young Woman's Auxiliary, was adopted by W.M.U. in 1907, Royal Ambassadors in 1908, Girls' Auxiliary in 1913.

*World Comrades* was first published in 1922, *The Window of Y.W.A.* in 1929, *Ambassador Life* in 1945.

The Margaret Fund began in 1904 with a gift of \$10,000, first invested in a home. The first scholarships to Margaret Fund students were granted in 1916.

The Training School at Louisville really began in 1904 but was adopted by Woman's Missionary Union in 1907.

The W.M.U. pin and permanent W.M.U. hymn, "Come, Women, Wide Proclaim", were first adopted in 1913 at the Jubilate meeting.

#### FOR SIXTY YEARS

*"The little one shall become a thousand".*

**A**NNIVERSARIES are times for remembrance, for recalling and reviewing the things which have gone before. It is a thrilling and inspiring experience to look back over the path of sixty years of W.M.U. history and recall some of the things which have brought us to this glad anniversary.

**Great Growth**—We see that the sixty years have brought great growth. In 1888 only thirty-two delegates met in the first session of W.M.U. This year, when we meet in Memphis, our delegates can number over a thousand, while other thousands of visitors will crowd the large convention hall.

In 1888 there were perhaps only a few hundred societies scattered through the states, with only a few thousand members. Today we have over 43,000 organizations with almost 800,000 members. In 1888 the W.M.U. had organizations only for women; at that time the Sunbeam Bands were still led by Dr. George Braxton Taylor. Today over two-thirds of the organizations are for young people and almost half of the members are young people.

In 1888 we had no central office, though soon after the organization a small upper room in Baltimore was rented as headquarters. In 1921 headquarters were moved to Birmingham. Today 26 rooms in a great office building are not enough to meet the growing demands of our organization; therefore land has been bought in a semicommercial section of Birmingham, the plan being to erect on it as soon as economic conditions justify a W.M.U. headquarters building which will be our own and will adequately take care of all our needs.

In 1888 we had no magazines, no literature. Today we have four magazines with a total subscription list of 301,900 and a Literature Department which does business amounting to over \$36,000 a year.

In the first year gifts of W.M.U. totaled \$30,773.69. Our gifts in 1946 were \$7,817,774.87 and it is expected that in this Commemoration Year they will far exceed that amount. (*Such giving refers to so called non-local work.*)

**Great Achievements**—To tell all of the achievements of W.M.U. would be impossible. They would include everything that southern Baptists have done, for in all W.M.U. has had a part. They would include the work of every missionary on every field for the sixty years, for W.M.U. has helped in enlisting, training and supporting them all. Not only through our loyal support of the Cooperative Program but also through our seasons of prayer offerings for state, home and foreign missions we have added vast financial strength to the work of our denomination. W.M.U. has participated in every program projected by the Southern Baptist Convention. We did a worthy part in the recent debt-paying campaign (*Hundred Thousand Club*) and also shared generously in the 1946 offering for relief and rehabilitation. We have given, up through 1946, a total of \$93,671,567.11. (*Such giving refers to so called non-local work.*)

We count as our special achievements the W.M.U. Training School and the Margaret Fund. For forty years we have maintained our Training School at Louisville, erecting two buildings without debt; the value of the present property is estimated at \$391,000. From this school have gone 3032 students to serve in every phase of denominational work. Our Margaret Fund, starting with a gift of \$10,000, which was used to buy a home where S. B. C. missionaries and their children could stay when in this country, has become an endowment fund of \$63,300 with other special funds making a total of over \$100,000. Through the years 565 sons and daughters of regularly appointed S. B. C. home and foreign missionaries have received a college education through the Margaret Fund at a cost of more than half a million dollars.

**Great Power**—Woman's Missionary Union has come to be a great missionary power in the denomination. It is a great teaching force. Through literature, magazines, programs, institutes, camps, study classes etc. has W.M.U. fulfilled one purpose avowed at the time of its organization—"to disseminate missionary information".

It is a great praying force. Through its prayer plans, women and young people learn how to pray and are led to definite missionary praying.

It is a great stewardship force. Through its stewardship plans, it teaches the Bible principles of stewardship and leads to the practice of faithful stewardship.

It is a great evangelizing force, as through its program of community missions its members are led to efforts in personal soul-winning.

It is a great enlisting force, enlisting thousands of women and young people of the churches in all of the benevolent, educational and missionary programs of the Southern Baptist Convention.

As we review these achievements of sixty years we are led to exclaim, "The Lord hath done great things for us whereof we are glad".

## IN COMMEMORATION "Hitherto—Henceforth"

**S**PLENDID plans have been made for the observance of Our Commemoration Year. These plans look both backward and forward. We will look backward to remember the struggles, victories and achievements of the past. We will look forward to resolve that the successes of today and tomorrow shall exceed those of yesterday.

**Remember**—We shall be led to remembrance by re-reading and re-studying historical and biographical books. We will take from our shelves such books as *In Royal Service*, *Following in His Train*, *Life of Miss Fannie E. S. Heck* and the lives of other leaders to refresh our memory with the events of W.M.U. history. We will encourage our young people to study *To Be Continued* and *Five Times Ten* that they may know the history of Woman's Missionary Union. The Sunday School Board has made reprints of *A Pioneer for Jesus* and *Handmaidens of the King*, which will furnish helpful biographical reading and study for the year. *The Manual of W.M.U. Methods* will be revised and ready for study. Also we will have the joy of calling to memory the inspiring stewardship talks and beautiful stories of Mrs. Carter Wright, now in book form for our reading and for devotional services particularly; the title of the book is: *Stewardship and Christmas Stories*.

In our remembering we will go back to a slogan used by our Union in the early years: **For God and Home and Every Land**. This inspiring phrase will be renewed as a special theme for the Commemoration Year.

We will remember and emphasize the fact that all we do is "for God". It is His work. We do it at His command and in His power. Because His Word is our guide and strength, every W.M.S. member is requested to read the Bible through during 1948. Thus will we be drawn closer to God and our spiritual life renewed. (See pages 8, 9.)

In this day of broken homes and juvenile delinquency we are to remember that we must work "for home". "God for the Home and the Home for God" would be a good motto for the year. There is to be a re-emphasis of family worship in the establishing and maintaining of Christian homes. We will work not only for our own but for all American homes as we stand for civil and moral conditions which will promote the safety and welfare of all homes.

In the last two words of this theme we are reminded of the missionary purpose of Woman's Missionary Union. We are interested in "every land". We desire that every land shall have God and Christian homes. For this we were organized. For this we have carried on our work for sixty years. For this we continue to serve and pray and give. There could not be a more inspiring thought, a more fitting theme for Our Commemoration Year than this: **For God and Home and Every Land**.

**Resolve**—Then with a forward look, resolving to advance in all lines of our work, we are taking some definite goals for the Commemoration Year. We desire that our gifts shall be larger than ever before. So we have taken as our financial goal a ten per cent increase in undesignated gifts for the Cooperative Program, \$800,000 for the Annie Armstrong Offering and \$1,600,000 for the Lottie Moon Christmas Offering. It must be noticed that the goals for the Weeks of Prayer offerings are much larger than any ever taken before. Anniversaries are times for giving and we must make this anniversary memorable by reaching these really worthy financial goals.

This is also to be a year of enlistment. We remember that our other anniversaries have been celebrated with high enlistment goals. Well do we recall how during the Ruby Anniversary we sang "Thirty-three Thousand Organizations" and "You Win the One Next to You". During the Golden Jubilee, too, we worked to add to the number of our organizations and members. We have now gone far beyond the Ruby Anniversary goal, but there are still many Southern Baptist Convention churches without W.M.U. organizations. So, one of our Commemoration goals is that sixty

per cent of all cooperating churches in the Southern Baptist Convention shall have at least one W.M.U. organization. There are thousands of unenlisted women in our churches, so we have taken as a goal for membership in W.M.S. 600,000. At the end of 1946 we had a little over 400,000; so we can see that this is an increase of approximately 50 per cent.

Our young people, too, have taken enlistment goals for the Commemoration. Y.W.A's. will continue the goal set for their Fortieth Anniversary, hoping to make a 400 net increase in organizations by the end of 1948. We plan that there shall be a net gain of 1200 Girls' Auxiliaries and 1060 Sunbeam Bands. Royal Ambassadors have taken especially challenging goals because 1948 brings their Fortieth Anniversary. So they hope to reach during the year a total of 9000 chapters, 100,000 members, 6000 churches with R.A. organizations, 50,000 subscribers to *Ambassador Life* and 50,000 titheers.

The motto adopted in 1888 by the newly formed organization was **Go Forward**. We must still have this for our slogan as we go forward in all of our work realizing that it is **For God and Home and Every Land**.

## SERVICE ROYAL

"That at the name of Jesus every knee should bow"

**W**HEN, in celebration of the Twenty-fifth Anniversary, Miss Fannie E. S. Heck wrote a history of Woman's Missionary Union, she entitled it *In Royal Service*. It is a title that has remained with us, for the magazine which comes month by month to inform us and guide us in our W.M.U. work, especially in the Woman's Missionary Societies, is called *Royal Service*.

Those are two beautiful words. *Service*—labor for the benefit of others! *Royal*—pertaining to a king and a kingdom! These beautiful words seem to belong to Woman's Missionary Union. It is the purpose of the W.M.U. to serve and, because that service is for Christ our King, it is service royal.

In countries where there are kings and queens, one is honored to be in royal service. Ours is the greatest possible honor, to be in the service of the King of kings, whose throne is above all other thrones and whose name is above all other names and whose Kingdom is destined to cover the whole earth.

Again remembering the first two words of that early slogan, "For God", we realize that from the very beginning Woman's Missionary Union has put God first, serving to promote His Kingdom and to honor His name. So, as we commemorate sixty years of royal service, we would give praise not to ourselves but to our King; we would boast not of what we have done but of what He has done through us. "Unto Him that sitteth on the throne and unto the Lamb, be the blessing and the honor and the glory and the dominion forever and ever!"

## QUESTIONS for REVIEW and DISCUSSION

1. When and where was Woman's Missionary Union organized?
2. Why are we calling this Our Commemoration Year?
3. Tell something of the beginnings of missionary work among the women of America.
4. Discuss some of the events that led to the organization of Woman's Missionary Union.
5. Tell something of the spirit of the women who pioneered in missionary work.
6. Mention some "Fascinating Firsts" in W.M.U. history.
7. Tell of the great growth of W.M.U. in the sixty years.
8. What have been the total gifts of W.M.U.?

9. Discuss the W.M.U. Training School and the Margaret Fund as special W.M.U. achievements.
10. Discuss the W.M.U. as a missionary power in the denomination.
11. Tell of some of the study plans for the Commemoration Year.
12. What is to be the special theme for the Commemoration Year?
13. What are the financial goals for the year?
14. Mention some of the enlistment goals.
15. How do the words "royal service" describe work of W.M.U.?

#### 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 Papers
Southern Baptist Home Missions	—The Commission
Last Minutes of Woman's Missionary Union	
W.M.U. Year Book for 1948	
In Royal Service	Miss Fannie E. S. Heck
Following in His Train	Mrs. W. J. Cox

#### 1948 W.M.U. Year Book

Anyone desiring a copy may secure it for fifteen cents (15c) from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham 3, Ala. The price is 15c per copy, no matter how many copies are ordered. Attention is especially called to the 15c rate because many W.M.U. members may not have realized that it is 15c per copy.



January is the month to commence getting W.M.U. members, whether women or young people, to sign their respective Stewardship Covenant Cards, which are free from the state W.M.U. headquarters. Also in January get former titheers to re-sign the covenant, using for such signatures a sheet of paper or any other simple method since they do not need to be re-supplied with the card.

## Our Young People

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

### "Happy, Happy Birthday!"

W.M.U. auxiliaries want to share in the happiest and holiest birthday that they can help Woman's Missionary Union to have during 1948. When a mother celebrates her birthday, the family rejoices with gratitude and brings presents for the occasion. The young people's organizations of W.M.U. wish to bring presents of growth and increased achievements in all phases of missionary education in honor of this commemoration year and in love of the Lord we seek to follow.

Royal Ambassadors especially count this a glorious year because it is also the fortieth anniversary of their organization. They seek to have 9000 chapters in 6000 churches with 100,000 members, half of them titheers, and 50,000 subscriptions to *Ambassador Life*.

Young Woman's Auxiliary is rounding out its Fortieth Anniversary and hopes to report a 400 net increase in Y.W.A.'s at the end of the year. Through 1947 we have had a pyramid of goals, and these we wish to wrap up in success and tie with continuing service:

400 Net Gain in Young Woman's Auxiliaries  
 4000 New Titheers  
 40,000 Subscribers to *The Window of YWA*  
 \$400,000 Gifts through Cooperative Program and Mission Offerings (Non-Local Gifts).

Girls' Auxiliary seeks a net gain in organizations of 1200. Sunbeam Bands are eager to attain a net gain of 1060.

But as in any family, young people cannot progress or do anything worthwhile without the assistance and encouragement of the mother. Every W.M.S. will need to give her best leadership to these young people's organizations. Have you all your counselors ready to lead? Are your W.M.S. members ready to pray and cooperate in all possible ways with these God-called counselors? Do mission study, stewardship, community missions, literature committees all understand that their privileged duties include cooperation with counselors in these specialized phases of activity? Are transportation committees, refreshment committees, fostering circles, all ready?

More and more churches are realizing that the graded W.M.U. organizations can all meet at a given hour. It may be that Wednesday night suits your situation or Saturday morning or afternoon or the Sunday morning after Sunday-school, when there is no preaching, or one afternoon after school. If all meet at the same time, transportation perplexities may be cleared away. Each organization may go direct to its meeting place; a general assembly period is not necessary. The worship moments are part of the organization program and are different for the organizations; so time is conserved by meeting as separate organizations except on some unusual occasion like a missionary speaker's or a denominational leader's visit. One fundamental plan is that boys and girls above Sunbeam age will meet separately in organizations adapted to each.

Supplies for each organization should be at hand for the 1948 activities. The W.M.U. young people's director can order them from W.M.U. Literature Department, 1111 Comer Building, Birmingham 3, Alabama, in one listing or each organization can make its own order. Reference to the manuals or to page 88 in 1948 W.M.U. Year Book shows supplies of Standards of Excellence, wall charts, seals, invitation cards, arm bands etc. available. G. A. and R. A. Manuals are 10c a piece and Y.W.A. Manual 15c, the Guide for G. A., as the Guide for R. A., Counselor is priced at 25c.

Help the young people's organizations so they can help you make this a joyous commemoration year.

## Training School

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

### What They Are Doing

**L**AST May a class of seventy-one members was graduated from the Training School, the largest class in the history of the institution. As we follow them out into service, we find a group of fifteen engaged in some sort of direct mission work. The following received appointments under the Foreign Mission Board last April and sailed for their fields during the summer: Mary Lee Ernest to Hawaii, Cora Ney Hardy and Mrs. James Kirk to Nigeria, Mrs. Charles Whitten to Colombia, Sophia Nichols to Brazil. In the home field we find the rest of the group employed in a variety of missionary projects. Leota Campbell is at the Central Baptist Mission and Nell Collins at the Presbyterian Colored Mission, both in Louisville. Trumon Grasty is at the Good Will Center in St. Charles, Va. Frances Hair is doing similar work at the Good Will Center in Shreveport, La. Carol Leigh Humphries is with the city mission program in Dallas, Texas. Miriam Jardine is a kindergarten teacher in a mission at Sinton, Texas. Martha Knox and Virginia Thompson are with the Good Will Center for Italians in Birmingham, Ala. Mary Katherine Pittman is working with foreign-speaking people in St. Louis, a piece of work sponsored by the Baptist women of that city. Jean Stamper is with the Rachel Sims Mission in New Orleans.

Four of the graduates went into W.M.U. work, which is very closely allied with the general missionary program. As young people's secretaries: Hilda Mayo is serving North Carolina; Ollie Wilson, South Carolina; Kathleen Sanderson is substituting in Virginia for Douglas Oliver who is spending a year's leave of absence in China. Anna Gene Norris returned to her home state of Alabama as W.M.U. field worker.

Six of the graduates landed in church jobs. Frances Haddon and Eleanor Vereen are teaching in church kindergartens in the First Baptist Churches of Arlington and Alexandria, Va., respectively. Doris Headley, Fay Sides, Mary Elizabeth Wrenn and Adeline Zachert are educational directors in Tampa, Fla., Boone, N. C., Richmond, Va., and Moultrie, Ga., respectively.

Two are teaching Bible in public schools: Martha Franklin in Harris, N. C., and Augusta Page in Madison, Fla. Three are testing out their salesmanship ability in Baptist Bookstores: Mildred Kimbrough in Louisville, Ky., and Martha Mason and Gladys Moody in Richmond, Va.

In the one-of-a-kind jobs we find Sue Cowan Buell serving as associate editor of the Training Union magazine in Nashville; Mildred Dickerson at the Georgia Baptist Children's Home in Hapeville; Christine Flint, student secretary at State Teachers' College, Farmville, Va.; Ruth Garcia back home in Buenos Aires, Argentina, helping her pastor father in his church work; and Nora Scalf teaching in Cumberland College, a Baptist junior college in Williamsburg, Ky.

Among those who are working outside the definitely religious field are three teachers: Anna Mae Locklear in Lumberton and Gwendolyn Ward in Plymouth, N. C., and Dorcas Mason in Louisville, Ky. Annie Lee Thomas is on the staff of the General Hospital in Louisville, Ky.

In a further pursuit of knowledge we find Bettye Joyce Lee and Frances Sparkman taking nurse's training at the Baptist Hospitals in Winston-Salem and New Orleans, respectively, and Charlotte Bruner planning to enter training in January. Anna Belle Crouch is a student at the Seminary's School of Church Music in Louisville.

Seventeen of the graduates were Seminary student wives. Eight of these are in full-time pastorates with their husbands; one is in Nigeria; and the others are still living on the campus while their student husbands continue their preparation. Ten of the girls have married: two of these are in pastorates; one is in Colombia; and the others are on the campus with their student husbands.

This is as complete a record as we can make on the basis of the information we have received.

## Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

As our Woman's Missionary Union enters the year 1948 with a program commemorating "Sixty Years of Royal Service", our sister denomination—the great Methodist church in America—is celebrating one hundred years of "Christian Service" in China. The first Methodist missionaries sailed from Boston for China in April 1847 to found the China Mission. They were followed in 1848 by southern Methodist missionaries who settled in Shanghai, those from the north having settled in southeastern China at Foochow. Today all Methodism is rejoicing that the Methodist church in China in all essentials is a mission no longer but is "a strong, virile member of a world-wide family of churches, with schools, hospitals, ever expanding ecclesiastical and social welfare establishments, a Chinese leadership second to none anywhere and a rank and file of membership which influences local, national and international relationships in the name of our Lord". Surely we rejoice with them as we read further of some of their great work.

Today over a hundred thousand Chinese are affiliated with the American Methodist church, men and women tested in the faith, from the lowliest coolie to the head of the republic. Eight of the proudest universities in China are fruits of the Methodist Mission. "Our hospitals", says *World Outlook*, "dot the land. Nearly a thousand churches meet for Sunday services. Ten annual conferences, four home-grown bishops, social settlements, farms and factories—they did it, those little seeds of September 1847".

The Methodist woman's missionary work developed somewhat along the same lines as our own W.M.U. work. "In 1847 no connectional missionary society existed"; so writes Florence Hooper in *World Outlook*. She tells us that as early as 1819 the Female Missionary Society was formed in New York City but merely as an auxiliary to the New York Missionary and Bible Society of the Methodist Episcopal Church. "The opening of the China Mission", she further states, "so fired the imagination of a group of 'pious females' in Baltimore that they founded, the very next year, the 'Ladies China Missionary Society' with Foochow as its absorbing interest". The Methodist women of the south likewise became vitally interested in the work in Shanghai and soon formed organizations to aid in the work of the wife of their missionary. In 1869 the Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized combining the Ladies China Missionary Society and other groups. The Southern Woman's Foreign Missionary Society was organized in 1878. With the Union of all the divisions of the Methodist church in recent years all the women's organizations for both home and foreign work have been united in the one great and effective "Woman's Society of Christian Service", an ally whose work for the Kingdom should give the members of our own great organization added hope and courage.

A hundred-acre estate on the outskirts of Chungking with twenty stone buildings has been presented to the Methodist church by Generalissimo and Madame Chiang Kai-shek to be used as a school and home for orphans of Chinese soldiers and homeless children. This estate was the headquarters of the Chiangs during the war. In addition they gave \$50,000 in American money as a start toward an endowment; the Women's Advisory Committee in Chungking is expected to give a similar amount. The gift is in the nature of a memorial to the people of the war capital, given with gratitude and appreciation of their help during the years spent there. It is the wish of both the Generalissimo and Madame Chiang Kai-shek that "the school be permeated with Christian influence and that the children be given a Christian upbringing".

In November of 1946 the Methodists in Seoul, Korea, rejoiced in the fact that on the anniversary of its birth the Ewha Women's University celebrated its rise from college status. "It was the fulfillment of a dream", we are told, "of able, brilliant Dr. Helen Kim, president of the school, who kept it in operation through the trying war years". At the ceremonies Dr. Kim, who had recently returned from a visit to the United States, gave the principal address.

The year 1947 marked the hundredth anniversary of the establishment of the Republic of Liberia in Africa as an independent nation. This little nation was set up and operated by Negro slaves and their descendants and was sponsored by a number of American agencies from the beginning. Our Methodist friends rejoice that "no agencies in America have been more interested in Liberia than the American churches and no one of these more than the Methodist church", though it should always be borne in mind that the Methodist movement in Liberia was begun by the early Negro colonists themselves and that all through the years they have had considerable responsibility for the maintenance of the work. Now Bishop King of Liberia feels that the little nation needs greatly the "moral support and wise type of assistance at this time when it is at the crossroads of its national existence".

## From Missionaries "Unto These Also"

**JESUS** said: "Go ye into all the world and preach the Gospel to every creature". In Acts 1:8 He says that we shall be His witnesses both in Jerusalem and in Judea and Samaria and unto the uttermost part of the earth. He means that we should preach missions at all times and in all places simultaneously. Some feel that we should thoroughly evangelize our homeland (and it needs it) before extending further but Jesus commands clearly to preach both in Jerusalem and Judea and Samaria and the far places of the earth at the same time. It is true that to obey His command to go does not always mean to go personally for we must have someone at home to send us. Go does not always mean to the foreign lands. Go means to preach where there are lost souls, to families, to neighbors and even to enemies; we are to go to that part of our world which is near to us as well as far from us. We may all go in prayer, with our money, with consecrated lives which is the most powerful way. The most needy field, of all fields, is the heart called Christian which does not feel a missionary interest in all peoples everywhere. Whether or not we face our duty to go, God gives each one of us this command when we accept Him and we will never do our best nor be supremely happy if we do not obey this command.

My husband and I for 22 years obeyed this command to go to the uttermost part of the earth: we went to the Republic of Chile and such a joyful service it was! As we look back to that land where we invested our youth, our hearts fill with a desire to be there again. But on going to Placeres de Oro, out from Mexico City, we saw spiritual and physical dearth much greater than we saw in Pucon, Villarica and Osorno, Chile. Then as we go up to La Tuna Federal Prison here in Texas to preach to these 600 Mexican prisoners, we find there a great need and a greater lack of preaching to the foreigner here in our midst. These men are not criminals, they have crossed the border without permits and are imprisoned for short term. They return to Mexico with Bibles and some to preach the Word. Just recently, Pedro Monreal was converted in this prison and on being released he was baptized in our First Baptist Church in Juarez, Mexico. He sent to far-away Durango, Mexico, for his wife and children with whom he had not lived for years and she says he is a different man. The priest at the prison told Mr. McGavock that these men were all nominally Catholic and did not need his message. Mr. McGavock replied: "Religion is not regeneration and I shall continue to make these services just as attractive and spiritual as possible". The services are voluntary and the chapel is filled each time. Our hour follows the priest's mass and the odor of incense is still in the air. Each time, the ones who are being freed during the week come forward for prayer for work and understanding as they go out. Their testimony is that the Gospel helps and comforts and gives peace in their dire need. Read Matthew 25:43—"I was in prison and ye visited Me not".

We go also to a large farm where 50 families live in the same house, a family to each room. It is Spanish architecture and we drive into the big patio, turn on the loud-speaker and preach to all the people there. At first, no one came out of the rooms but now we have a good congregation. Rev. and Mrs. Mendez from Fabens, Texas, had a fine Vacation Bible School there. These people all swim the Rio Grande River to cross the border and are here working illegally. They cannot go to town nor leave the farm for fear they will be imprisoned. The owner of the farm can have them there though; he pays them very low wages. Some of their rooms are painted black, most of them have dirt floors and many of the people sleep on mattresses on the floor. They do not live, they only eke out an existence. They tell us that this is the first time they have ever heard the Gospel; not even a priest goes to them. Pray for these foreigners in our midst. They will finally return to Mexico.

Go with us on Sunday afternoons to out-missions in Juarez, Mexico, just across the Rio Grande from El Paso. The First Baptist Church of Juarez named us their

missionaries to attend their mission work. We have five missions in homes and a small chapel 30 miles down the border at San Isidro. Calls are coming from little towns as soon as our time permits. Pray that others will feel called to minister unto these multitudinous groups of our Latin brothers and sisters.

It was our great joy to attend our Mexican Baptist Convention in April which met in Nuevo Laredo, Mexico. We were thrilled as we heard their expansive program and felt their missionary zeal not only for their own but also for isolated Indians at Tarahumaras, Mexico, up in the mountains. In June, we attended at Edinburg the Mexican Baptist Convention of Texas. Again our hearts yearned and rejoiced as we studied and worshiped with them, our brethren. The task of reaching the Latin people, even just here in Texas, is overwhelming. As we talked with Bro. Loyd Corder and Mrs. J. L. Moye and Mrs. Aguirre, our hearts responded to theirs in a desire to reach with the Gospel the Mexicans in Texas.

We realize more and more the importance of a strong base at home. No, we cannot go if some do not stay at home to send. This work on the border is so far-reaching to the uttermost parts of the earth. It is city, state, home and foreign work all combined and it is all missions, which means preaching to lost souls; a missionary is one who takes that message to the lost . . . be that person next door or far-away.—Mrs. J. W. McGavock, Foreign Board Missionary, El Paso, Texas



New Year bells unite with those of Christmas in calling for kindness to people suffering for food and clothing. You can help by sending soon—by prepaid express or parcel post—any clean and usable clothing for suffering European men or women or children in care of Southern Baptist Relief Center, 740 Esplanade Avenue, New Orleans 16, La.

(For other months see next page, please)

### November—

- (1) Every-Member Canvass
- (2) Church Schools of Missions and Stewardship
- (3) State Papers and Missionary Magazines
- (4) Orphanage Day and Offering (as Promoted by the States)
- (5) R.A. Focus Week, November 7-13

### December—

- (1) Foreign Missions
- (2) Every-Member Canvass (Completed)
- (3) W.M.U. Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, November 29-December 3\*
- (4) Southwide Simultaneous Associational Training Union Meetings, December 6
- (5) Student Night at Christmas, December 26

At some time during the year emphasize the service to all types of southern Baptist work, at home and abroad, which the American Bible Society renders by supplying the Scriptures, without profit and often below cost, and explain its need for contributions from the churches.

\*These offerings have been approved by the Southern Baptist Convention.

## **S.B.C. Coordinated Denominational Activities for 1948**

### **First Quarter—January**

- (1) Cooperative Program Emphasis
- (2) Church Schools of Missions
- (3) The Theological Seminaries
- (4) W.M.U. Training School
- (5) Student Life-Enlistment Day, January 18

### **February—**

- (1) Baptist World Alliance Sunday, February 1
- (2) Stewardship Sunday, February 8
- (3) Student Evangelistic Week, February 8-14
- (4) Y.W.A. Focus Week, February 8-14

### **March—**

- (1) Home Missions
- (2) Training Union Study Courses
- (3) W.M.U. Week of Prayer for Home Missions and Annie Armstrong Offering, March 1-5\*
- (4) Southwide Simultaneous Associational Sunday-school Meetings, March 9
- (5) Home and Foreign Missions Day in Sunday-school and Offering, March 28\*

### **Second Quarter—April**

- (1) Relief and Annuity Board (and Offering for the Relief of Aged Ministers)\*
- (2) Christian Literature and Church Libraries
- (3) Sunday-school Training Courses
- (4) Training Union Youth Week in the Churches, April 4-11
- (5) Intermediate Day, April 25

### **May—**

- (1) Christian Home Week, May 2-9
- (2) Hospital Day on Mother's Day, May 9
- (3) Sunbeam Focus Week, May 9-15
- (4) W.M.U. Annual Meeting, May 16-18
- (5) Southern Baptist Convention, May 19-23

### **June—**

- (1) Vacation Bible Schools
- (2) Ridgecrest, State Assemblies and Camps
- (3) Radio—The Baptist Hour
- (4) Christian Education Day (Preferably June 27)

### **Third Quarter—July**

- (1) Ridgecrest, State Assemblies and Camps
- (2) Student Volunteer Summer Service

### **August—**

- (1) W.M.U. Young People's Organizations
- (2) Ridgecrest, State Assemblies and Camps
- (3) G.A. Focus Week, August 8-14

### **September—**

- (1) Southern Baptist Foundation
- (2) Training Union Study Courses
- (3) W.M.U. Season of Prayer for State Missions and Offering (as Promoted by the State W.M.U.)

### **Fourth Quarter—October**

- (1) Student Join-the-Church Day (Sunday Following College Opening)
- (2) Sunday School Training Courses
- (3) Layman's Day, October 10
- (4) State Mission Day in Sunday-school and Offering, October 24 (as Promoted by the States)

(For other months see reverse of this page, please.)