

Building Up the Walls



Let Us Rise Up
and Build Neh. 2:18.



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MONTHLY MISSIONARY TOPICS

Jan. —The Challenge of Unfinished Tasks	July —Around the Gulf of Mexico with the Gospel
Feb. —Measuring the Home Task	Aug. —Adventuring with the Gospel in South America
March —Forgotten Americans	Sept. —Christ for Africa
April —"They that Turn Many to Righteousness"	Oct. —The Challenge of My State
May —Our Force—Our Field	Nov. —The Crucible of World Destiny
June —Youth and Christ's Program	Dec. —The Star Again in the East

SUGGESTED LEAFLETS—Supplement to W.M.S. Program

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EDITORIAL

THE LIGHT OF THE WORLD

Mrs. W. J. Cox, President W.M.U.



The full power of light is beyond the comprehension of human knowledge and understanding. Throughout the ages mankind has had a varying appreciation of the life-giving power of light. Acknowledging it the source of all beauty in nature, the secret of food, health, and even existence itself, man has often worshipped the sun. In the last few decades science has learned the value of light's health giving rays which heal, strengthen, vitalize and save human life. As its mighty force is continually revealed we better comprehend the significance of the words of Jesus, "I am the Light of the world. . . . He that follow-

eth me shall have the light of life." Through Jesus, the source of all light and life, comes every good gift, and through Him also His followers become the light of the world. "Let your gifts and graces be apparent to others in your doctrines and lives that they may be brought to own, and believe in, the true God, and look on you as his true and faithful followers."

Because Jesus is the Light of the world, because men all about us dwell in darkness without acknowledgment of the true light of life, this special season of prayer is observed that men may be brought to know Him, whom to know is life eternal. Paul says: "Brethren, my heart's longing and my prayer to God is for my countrymen's salvation. I bear witness that they possess an enthusiasm for God, but it is an unenlightened one." Do we really long for our countrymen's salvation? Their souls are as imperative as ours. They are our neighbors, and for them He died. The long series of cuts, curtailments and deficits in our Home Mission program prove that we do not love our neighbors enough to give them the light. Yet,

"These are the people for whom I bled,
Build them into your nation's life;
Use them as men with immortal life;
Give them the gifts I have given you;
This is your cross and your glory too!"

As you study the facts, statistics and true incidents of this month's program, you will see opportunities all about you to express the longing for your countrymen's salvation. In practically every race within the borders of our southern territory we see evidence of an enthusiasm for God, but it is often an unenlightened one. This condition is alive with challenge, charged with responsibility. Southern Baptist work through Home Mission agencies should be giant lighthouses to guide men away from the reefs. A dark lighthouse is a greater danger than no lighthouse at all. Men expect a lighthouse to be lighted, and if it fails, if the light has gone out, it holds greater danger than had it never existed. America and American commerce, converted to Christ and His principles, would eventually light the world with the true light. In almost every city, town and state there are existing conditions that demand a zeal for Home Mission work. We have no right to break the hearts of missionaries and workers, wreck their physical health by forcing them to darken and abandon one spiritual lighthouse after another. Let us keep before ourselves and our people the impelling truth and motive that our own salvation

(Concluded on Page 18)

WORKERS and WORK to BE MAINTAINED by THANK-OFFERING of WEEK of PRAYER

March 1-6 Inclusive

CUBAN WORK

Medical Work in Cardenas (by Seaboard)	500	J. M. Flores-Salary	904
Eva Smith-Salary	900	Benigno Diaz-Salary	900
Maria Perna-Salary	840	Placencia Mission-Salary	480
Maria Mendez-Salary	840	A. Corujedo-Salary	1,080
Mrs. Urtales-Salary	640	A. Lopes-Salary	808
M. H. Vivanco-Salary	1,240	Christine Garrett-Salary	900
Joselle Munoz-Salary	640	M. A. Caldeiro-Salary	1,200
Edmundo Robinson-Salary	900	R. H. Machado-Salary	1,220
Mrs. H. R. Moseley-Salary	900	R. Alfonso-Salary	1,240
E. Recerra-Salary	1,200	M. M. Colejo-Salary	1,200
Bibiano Molina-Salary	480	Jacobo Gonzalez-Salary	1,200
A. Martorel-Salary	1,200	J. L. Giron-Salary	1,200
Virginia Perez-Salary	440	E. Colejo-Salary	940
A. S. Rodriguez-Salary	1,200	Kathryn Sewell-Salary	1,200
M. A. Gonzalez-Salary	1,040	Evangelium-Salary	1,200
Rafael Fraguela-Salary	1,200	W. M. U. Work	500

PANAMA

INDEPENDENT and DIRECT MISSIONS

Alabama			
A. Pucciarelli, Birmingham			1,208
Gond Will Center			808
Florida			
J. F. Plainfield, Tampa (Italian)			1,080
Mrs. J. F. Plainfield, Tampa (Italian)			480
Fannie H. Taylor, Tampa (Italian)			1,164
Illinois			
Mary E. Kelly, Christopher			364
Wilfred Bollinger, E. St. Louis			364
Mary Headen, W. Frankfort			364
New Mexico			
J. G. Sanchez, Albuquerque			760
J. G. Jeonist, Las Vegas			720
Texas			
Work among Mexicans			
Paul C. Bell, Baptist Institute (Salary and Expenses)			1,400
Mrs. Paul C. Bell			480
Ignacio G. Gonzalez, Austin			608
Mrs. I. G. Gonzalez			608
A. Vales, El Paso			1,324
Clayton McLanahan, El Paso			740
Lillie Mae Weatherford, El Paso			1,080
Geo. B. Mision, Brownsville			1,080
Donato Ruiz, San Antonio			720
Daniel Delgado, Corpus Christi			408
Cayetano Garcia, Uvalde			708
J. A. Lopez, Pecos			608
Joel E. Garcia, Cameron			608
Andree R. Cavazos, Laredo			608
Monce Robledo, Eagle Lake			608
Work among Chinese			
Mrs. Ollie Llewellyn, San Antonio			360
Louisiana			
Acadia Academy, Church Point			8,000
J. W. Newbrough, Rescue Mission			2,768
Grady C. Morris and Wife			800

INDIANS

Alabama			
L. A. Weathers			840
New Mexico			
Eliot Barnett, Albuquerque			1,080
George Wilson, Albuquerque			1,240
C. W. Burnett, Albuquerque			1,024
Oklahoma			
T. D. New, Pawnee			1,104
D. D. Cooper, Shawnee			840
A. Worthington, Poshaska			1,020
Clayton Sharp, Fairfax			1,204
Grace Clifford, Nardin			420
All Mexican Evangelists			1,188

NEGROES

National Baptist Convention Workers			
A. D. Williams, Atlanta, Ga.			608
R. J. Moore, Tuscaloosa, Ala.			340
J. D. McGroder, Union, La.			340
Rev. E. T. Pollard, Selma, Ala.			340
Rev. Jordan Davis, Selma, Ala.			340

TOTAL for THANK-OFFERING GOAL.....\$75,000

W. M. S. Program for Week of Prayer for

Home Missions

March 2-6 Inclusive

MONDAY

SUBJECT: Mountain Missions
HYMN: "We Praise Thee, O God"
SCRIPTURE LESSON: Yearning Love Leading to Prayer and Confession—Nehemiah 1:1-7 (Ask pastor to lead this devotion.)

PRAYER: that the week's program will constrain many to pray for a spiritual revival in the south

TALK: Nehemiah's Dependence upon Prayer—Neh. 1:4-11; 2:4; 4:4, 5, 8; 5:19; 6:14; ch. 9; 13:29-31

HYMN: "Sweet Hour of Prayer"
RECITATION OF MEMORABLE SAYINGS BY NEHEMIAH: 4:6, 9, 20; 8:10; 12:43; 2:18 (If these verses are memorized by a member and given by her at each service the effect should be impressive. If this is not practical, the verses can be put on a board and read by all. In several of the verses only a part should be quoted, as for instance from 2:18 quote only: "Let us rise up and build.")

TALK BY PRESIDENT: Among other things this should tell of the week's plans, the use of the booklet—"Home Mission Trails"—the illustration and slogan on page 1 of this magazine, the financial goal as set forth on page 36.

HYMN: "Oh, Worship the King"
RENDERING OF LEAFLET: The Enlarged Vision (Order leaflet for 4c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

SENTENCE PRAYERS: that the week's program may open the eyes of W.M.U. members concerning the spiritual needs of the south

LESSON LEARNED FROM SAMARIA: Hosea 7:1, 2; Micah 1:1-9

STUDY OF BOOKLET: "Home Mission Trails"—Chapter 4

Three Talks (or Discussion): Changing Life in the Unchanging Mountains
Hymn: "God Is Love, His Mercy Brightens"

Three Talks (or Discussion): The Ministry of the Mission School

SEASON OF PRAYER: for mountain missions, for Dr. J. W. O'Hara and all associated with him

HYMN: "When I Survey the Wondrous Cross"

APPEAL OF HOME MISSION BOARD (See booklet, "Home Mission Trails")

PRAYER: for Board's Executive Secretary, Dr. J. B. Lawrence, and of thanksgiving that home missions builds up the Kingdom (Kneel for this prayer)

ANNOUNCEMENTS
HYMN: "I Gave My Life for Thee"

THANK-OFFERING: for Home Missions
SCRIPTURE (as Benediction): Said by Our Savior in Samaria—John 4:14, 24, 23, 34, 35 (If this is committed to memory by a member and said by her at each service, it should be impressive. If this is not practical, the verses can be written on a board and read by all.)

TUESDAY

SUBJECT: A Nation within a Nation
HYMN: "Come Holy Spirit, Heavenly Dove"

SCRIPTURE LESSON: Remembrance of Promise Contingent upon Obedience—Neh. 1:8-11; 9:6, 16, 17, 26-31

PRAYER: that the week's program will constrain many to seek and obey the will of God

TALK: Nehemiah's Acknowledgment of God's "Good Hand"—Neh. 2:8, 12, 13, 20; 4:15, 20; 5:15; 8:16; 8:1-3, 9, 10; 9:1-3, 32-38; 10:28-39; 12:31, 38-43

HYMN: "Oh Jesus, I Have Promised"
RECITATION OF MEMORABLE SAYINGS BY NEHEMIAH: 4:6, 9, 20; 8:10; 12:43; 2:18

STUDY OF BOOKLET: "Home Mission Trails"—Chapter 3

Three Talks (or Discussion): A Nation within a Nation
Hymn: "Who Is on the Lord's Side?"

Five Talks (or Discussion): What the Two Home Mission Boards Can Do
Talk: Shall Africa Call in Vain—Next Door!

SEASON OF PRAYER: for all Christian work by, with and for the Negroes in the south

HYMN: "Must Jesus Bear the Cross Alone?"

LESSON LEARNED FROM SAMARIA: Luke 17:11-19

ANNOUNCEMENTS
RENDERING OF LEAFLET: What the 1930 Week of Prayer Thank-Offering Did for Home Missions

PRAYER: that offering may be an expression of sincere interest in the south's spiritual needs and of thanksgiving that home missions builds up the Kingdom (Kneel for this prayer)

HYMN: "I Gave My Life for Thee"
THANK-OFFERING: for Home Missions
SCRIPTURE (as Benediction): Said by Our Saviour in Samaria—John 4:14, 24, 23, 34, 35

WEDNESDAY

SUBJECT: Southern Baptists in the Caribbean Sea
HYMN: "Joy to the World" (See page 34)

SCRIPTURE LESSON: Sorrow for Sin Sense of Responsibility—Neh. 2:1-6, 12-18

PRAYER: that W.M.U. members will feel deep responsibility for the evangelization of the south and will realize that home missions builds up the Kingdom

TALK: Lesson Learned from Samaria—II Kings 6:8-23

HYMN: "Jesus Calls Us"
TALK: Types of People Enlisted by Nehemiah—Neh. 2:4-9, 16-18; 3:1, 28, 17; 7:1; 4:16, 22, 23; 3:8, 31, 32; 7:1, 2, 8; 3:9, 12; 12:27; 4:13, 14

STUDY OF BOOKLET: "Home Mission Trails"—Chapter 1

Five Talks (or Discussion): The Land of Coral Coasts
Prayer for Dr. M. N. McCall, his co-workers and for all Christian work in Cuba

Hymn: "There Is No Name So Sweet on Earth"

Four Talks (or Discussion): Between the Sapphire Seas
Prayer for Rev. Alfred Carpenter and his co-workers in Canal Zone

RENDERING OF LEAFLET: Nievicita, the Beloved (Order leaflet for 4c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

HYMN: Break Thou the Bread of Life
RECITATION OF MEMORABLE SAYINGS BY NEHEMIAH: 4:6, 9, 20; 8:10; 12:43; 2:18

ANNOUNCEMENTS
PRAYER: that offering will be a worthwhile expression of concern for Cuba's evangelization (Kneel for this prayer)

HYMN: "I Gave My Life for Thee"
THANK-OFFERING: for Home Missions
SCRIPTURE (as Benediction): Said by Our Savior in Samaria—John 4:14, 24, 23, 34, 35

THURSDAY

SUBJECT: Latin-Americans in the Homeland
HYMN: "Crown Him with Many Crowns"

SCRIPTURE LESSON: Study and Preparation—Nehemiah 2:7-9, 15, 18; 4:9-23

SEASON OF PRAYER: that the week's program will show the need for studying how best to evangelize the south

TALK: People Who Tried to Hinder Nehemiah—Neh. 4:1-8, 7-8, 10-12; 5:1-13; 6:1-13

HYMN: "Stand Up, Stand Up for Jesus"
STUDY OF BOOKLET: "Home Mission Trails"—Chapter 2

Six Talks (or Discussion): A Border of Old France

Prayer for work in Louisiana
Hymn: "Beneath the Cross of Jesus"

Three Talks (or Discussion): Spanish America

Rendering of Leaflet: Mike of North End (Order leaflet for 4c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Four Talks (or Discussion): With the Interpreter

Rendering of Leaflet: Little Stories of Missions to the Jew (Order leaflet for 4c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

PRAYER: for Dr. J. W. Beagle, Rev. Jacob Gartenhaus and their co-workers along "border trails"

HYMN: "America"
RECITATION OF MEMORABLE SAYINGS BY NEHEMIAH: 4:6, 9, 20; 8:10; 12:43; 2:18

ANNOUNCEMENTS
TALK: Lesson Learned From Samaria—Luke 10:29-37

SEASON OF PRAYER: that all will give as they are able, rejoicing that home missions builds up the Kingdom (Kneel for this prayer)

HYMN: "I Gave My Life for Thee"
THANK-OFFERING: for Home Missions
SCRIPTURE (as Benediction): Said by Our Savior in Samaria—John 4:14, 24, 23, 34, 35

FRIDAY

SUBJECT: Challenge of Untouched Fields
HYMN: "Holy, Holy, Holy"

SCRIPTURE LESSON: Seeking Cooperation—Neh. 2:17, 18; 4:6, ch. 5

PRAYER: of thanksgiving that Christians "can do all things through Christ" and that home missions builds up the Kingdom

TALK: Evil Conditions as Revealed by Nehemiah—Neh. 1:6-7; 2:13, 14, 17; 13:1-28

HYMN: "Work for the Night Is Coming"

STUDY OF BOOKLET: "Home Mission Trails"—Chapter 5

Four Talks (or Discussion): Through the Reservations with the Missionaries

Rendering of Leaflet: Indian Youth Finding New Ways (Order leaflet for 4c from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Hymn: "One More Day's Work for Jesus"

Five Talks (or Discussion): Trail the Missionaries in the Far West
SEASON OF PRAYER: that W.M.U. members may realize that much yet remains to be done (Concluded on Page 11)



WATCHWORD for YEAR



CITY MISSIONS

"That the world may know"—John 17:23

W. W. Hamilton, Baptist Bible Institute, New Orleans, Louisiana



The people are crowding into the cities, and if they are to know that God has sent Jesus into the world because of His great love for the lost, then must Christian missionaries more

and more find their way into the streets and lanes of the centers of population. When Jesus looked upon the crowds He was moved with compassion for the shepherdless throngs. Surely He is still passing that vision of need on to his disciples of today, and we too should pray the Lord to thrust out laborers into the dead-ripe harvest.

"This is life eternal: that they should know Thee, the only true God, and Him Whom Thou didst send, even Jesus Christ!" The glorious Gospel along with the vision of need and the mind of the Master will surely send us into the world as witnesses to the "Glorious Old Story P—roclaiming E—verlasting L—ife" and will make every member of the W.M.U. a messenger of the tidings of peace.

1. Every church is a mission station, and every hour of worship is an opportunity for every Christian woman to be on the witness stand. Here is probably our foremost and best method of missions, and to fail here is to deny the wisdom of Christ and is to add travail to His soul.

2. Teaching and leading the young people in our Sunday schools is a privilege which angels might well wish to enjoy. City children suffer so many losses and hear so many siren voices calling to them, that women who are not themselves slaves to the world may be-

come the greatest life-savers by living and teaching the Gospel.

3. Each circle of the society may become not only a class for mission study but also a group for mission service. The meeting times may be enriched with reports of work and with conferences as to methods and with plans for activity and with earnest and united prayers for wisdom and the truest success.

4. Good Will Centers and mission stations are far more valuable and important than mere gifts to charities, even as the saving of lives should take precedence over relieving the pain from shoe pressure.

5. "Home missions" will take on a new meaning if the Christian woman realizes the priceless privilege she enjoys in her mansion or flat or bungalow or cottage. The Bible is honored and is read. Personal and practical testimony is given. Definite and recognized needs are voiced in prayer. Some little Samuel is introduced to God, when the Spirit speaks to his heart, and divinely prepared leaders are given to the people of God.

6. City missions should mean that every Christian citizen is a missionary. Maybe it would amaze us if we counted our daily contacts. We would be led to pray, not for opportunities to be given us, but for the willingness and the grace to see and to use those which we already have. In the kitchen and the club, through the grocer and the druggist, with the postman and the delivery boy, to the agent and the visitor, for the merchant and the saleswoman, here and everywhere, city missions will thrust before our clearing vision the opportunities for so loving and living and praying and testifying "that the world may know".

THOMAS JEFFERSON HOTEL—Birmingham, Ala.



In this modern hotel many of the W.M.U. officers will have their reservations during the annual meeting in May. In it also the southwide committees of Woman's Missionary Union will meet in annual session. For the rates in this and other hotels see page 35. Watch this magazine and the state Baptist papers for fullest information. Especially because the W.M.U. headquarters are in Birmingham there is an especial and personal invitation to W.M.U. Members to attend this May meeting. Each state W.M.U. is entitled to 45 delegates including its vice president. There is no limit to the number of visitors. Come one, come all!



CHURCH SCHOOL of MISSIONS



A SCHOOL of MISSIONS—WHY? and HOW?



After holding a School of Missions in our church for four successive years, we are thoroughly sold to the idea. It pays. I heard of one good church lately that did not hold one because of the cost. The cost is negligible. Usually a missionary is near, and other able teachers and speakers are ready to offer their services out of love for the cause. Individuals will usually buy their own books. Several dollars will cover the necessary cost to a church that feels it cannot afford to be generous to the helpers. The poorest church would find the necessary expense no burden. A School of Missions will transform any church in a few years and for several reasons:

1. It is popular, once given a fair trial. People like it, especially young people. Dr. Ayers says that last summer at all the religious assemblies the mission study class was far the largest of all the classes. Why not, when the radio and airplanes, moving pictures and daily newspapers have made the most distant people vividly real to us? The world has become a neighborhood, all peoples seem like our neighbors, and we feel we must study about them. Young people, and even old people, feel it is stupid today not to know something about other peoples and nations—the subject matter studied in a School of Missions.

2. It gives breadth of vision and sympathy. One can never be the same narrow person after spending a week studying China or Japan intelligently, reading a fascinating book about it and hearing a missionary or other speaker drive home in daily addresses our obligation to give these people a chance to try out our Gospel. Several years have passed since our people heard

missionary John Lowe repeatedly for a week champion the cause of the neglected Chinese and cry out in his passionate appeal, "It is not right!" but that cry yet rings in our ears, and conscience echoes the appeal to give them an equal chance to test what the Gospel can do for them. Such an appeal for a week annually will in a few years make a new church in vision and sympathy and, so, in liberality to missions. Moreover, the School of Missions gives the finest opportunity through the study of other peoples, to bring home to a congregation the folly and crime of war—the violent antithesis of missions—and to train the Christian community in the ideal of world peace, without which missions will be little more than a useless extravagance. Our last School of Missions, rightly I believe, centered in this idea and supplied a new motive for missions, obvious and compelling.

3. The School of Missions offers once a year the finest opportunity and demonstration of team work for all organizations and groups. It dares to assume the interest and co-operation of all in an effort to make the Great Commission practical. Such a school is part of the recognized program of the Sunday School Board, and so the Sunday school and all its classes formally agree to co-operate. Missions is in the B.Y.P.U. program, and so the B.Y.P.U. formally commits itself to support and co-operation. The W.M.U. sponsors it. The deacons get behind it, the church votes for it—then the Sunday school, the B.Y.P.U. and every other group. The Brotherhood forms a class of men—or else the school becomes the fit occasion to form a Brotherhood.

I am testifying—this is the experience of one pastor, who is sold to the idea. It pays. It makes a church over, building it solidly round the Great Commission. It dignifies missions and gives it

(Continued on Page 18)



SOCIETY METHODS



WIN, INSTRUCT, DEVELOP



The aim of the W.M.S. is to win, instruct and develop the women of the church in our denominational activities and responsibilities. Each society should have a definite aim, using intelligence and diplomacy. The following suggestions are made from personal experiences in a society of a city church in a residential section.

The W.M.S. is not a Dorcas Society but is an organization fostering all of our denominational enterprises. Thus it helps in sending the Gospel to a lost world through prayer, study, giving and serving.

Circles should have a boundary line, with those living in that district forming the circle. The name of the circle should denote its location—in a residential center such as Montrose, Avondale, Southmore etc. This is intelligent and certainly more helpful than numbers or sentimental names.

When a Y.W.A. girl marries and takes the "Mrs. degree" she feels left out, unless there be a circle for young matrons. Hence these girls should be encouraged and helped to organize their own circle, taking the name of "Young Matron's Circle". In due time they will become so interested and developed by having assumed the same responsibilities as the other circles—such as lead-

ing the monthly missionary program for the general meeting, having their mission study class, taking their month to furnish flowers for the church on Sundays, providing the fifth Saturday lunches for children in Day Nursery, helping in Good Will Centers, sewing for orphans, doing enlistment and other personal work. Thus they will, themselves, decide that "their circle is too large and must be divided and re-named". Thereby you have given them a stepping-stone into the great organization such as young people, with the thrill of youth, like to have. This is diplomacy.

Circle meetings should be made deeply interesting and instructive. A frequent program or quiz on our denominational work and periodicals should be arranged.

It is unwise for any woman to hold more than one office. Others should be helped to learn how and should be given a chance to serve. Spirituality (seeking and doing the will of the Heavenly Father), attractive personality and command of time are three absolute essentials in selecting leaders for the different offices, in choosing those who seem best fitted, who feel a keen humility in accepting, who rely on the Lord for wisdom and strength.

A Year Book is invaluable. Once tried, no W.M.S. will be without one.

For Christ's sake we strive to win, instruct and develop.—Mrs. Fred M. Court, Texas

WEEK of PRAYER PROGRAM—(Concluded from Page 7)

mains to be done for the evangelization of the Indians and for other groups in the south

HYMN: "Lord, Speak to Me"

RECITATION of MEMORABLE SAYINGS by NEEHEMIAH: 4:6, 9, 20; 8:10; 12:43; 2:18

TALK: Is It Worthwhile? (Help for this talk will be found at the close of each chapter of the booklet, "Home Mission Trails", and also at the end of several sub-divisions of the chapters.)

ANNOUNCEMENTS

TALK: Lesson Learned from Samaria—John 4:4-42

PRAYER that every offering may be one of thanksgiving: (1) for God's goodness to our country; (2) for the readiness of many to hear and heed the Gospel (Kneel for this prayer.)

HYMN: "I Gave My Life for Thee"
THANK-OFFERING for Home Missions
SCRIPTURE (as Benediction): Said by Our Savior in Samaria—John 4:14, 24, 28, 34, 35

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

Topic: "THY REFUGE": Deut. 33:27

THE name, Deuteronomy, meaning "the second law", is given to the last of the books of Moses. The law as given on Mt. Sinai is written in Exodus. Leviticus records ceremonial laws. It is named for the Levites. The fourth book of the Pentateuch, Numbers, describes two census takings.

Cities of Refuge

1st Day—Num. 35:11-15, 24, 29
2nd Day—Deut. 4:41-32; 19:2-13
3rd Day—Josh. 20:1-6, 9; 21:45
4th Day—Law of Moses: Ex. 20:3-17
5th Day—Prov. 22:6; 23:15, 16, 24, 25
6th Day—Neh. 8:2, 3; 12:43; 13:15-21
7th Day—Deut. 4:9-10; 6:6-9, 17, 18, 25

The Eternal God—Thy Refuge

8th Day—Deut. 32:40; 33:1-3, 27-29
9th Day—Gen. 1:1-13
10th Day—Gen. 1:14-19, 26-31
11th Day—Ex. 3:15; 15:2, 13, 16, 17; 19:4; 23:20
12th Day—Ps. 9:7; 33:11; 41:13; 90:1-4; 92:8
13th Day—Ps. 102:12, 24-27; 104:31; 111:8; 135:13
14th Day—Rev. 1:6; 4:8b, 9, 11; 10:6; 16:6

The Sovereign God—Thy Refuge

15th Day—Gen. 14:18-20; 24:3a; 45:4-18-21
16th Day—Nahum 1:3-6
17th Day—Exra. 8:22, 23
18th Day—Isa. 9:6, 7; 32:1; 52:7, 13; 58:11
19th Day—Psa. 89:3, 4, 19-21, 27, 29, 36, 37
20th Day—Ex. 34:11, 12, 16, 17, 22, 31
21st Day—Dan. 7:13, 14

Christ—Thy Refuge

22nd Day—Matt. 2:2; 12:6; 19:28; 21:5; 26:31-34
23rd Day—Eph. 1:19, 20; 3:20, 21; 4:10
24th Day—Heb. 1:10, 11, 12; 6:18; 7:16, 24, 25; 18:8
25th Day—1 John 1:1, 2; 2:13, 14, 17, 26; 6:20
26th Day—John 1:1-4, 15; 6:23, 58
27th Day—Acts 2:30; 5:31, 32; 7:30-34
28th Day—Matt. 13:31-33; 8:11
29th Day—Isa. 61:1-3; 62:11
30th Day—Psa. 46:1-11
31st Day—Rev. 1:8; 4:11; 7:12; 11:17; 19:1, 6



"Pray Ye"

Giving thanks for God's daily provision
Seeking guidance in soul-winning
For tact and patience in enlistment
For wisdom to present interesting programs
Asking for firmer faith in prayer
That mission study and Church Schools of Missions may be promoted
That March 2-6 may be faithfully observed by study, prayer and offering for home missions
For annual May meeting in Birmingham

Calendar of Prayer

March, 1931

Prepared by Mrs. Maud R. McLure, South Carolina

O' M' black sheep dat strayed away.
Dona koo' in de wite' and de rain—
An' de Shepherd He say, "O hircellin'."
Go tin' My sheep agin'."

A N' de hircella' say, "O Shepherd,
Dat sheen am black and bad".
But de Shepherd He smile, like dat M' black
sheep
Wuv de onliest lamb He had.
—Paul Lawrence Dunbar

Topic: Forgotten Americans

1—SUNDAY

Pray that southern Baptists may show increasing interest in the evangelization of the Jews.
O, that My people would hearken unto Me.—Psa. 61:10

2—MONDAY

Pray for faithful observance of the Week of Prayer for Home Missions, March 2-6 inclusive.
My soul, wait thou in silence for God only.—Psa. 62:1

3—TUESDAY

For Rev. Jacob Gartenhaus, evangelist among the Jews
I will be as the dew unto Israel.—Hos. 14:5

4—WEDNESDAY

For Dr. J. B. Lawrence, executive secretary, Home Mission Board
Behold Abraham's hand is not shortened.—Isa. 44:1

5—THURSDAY

For guidance of all teachers in our mountain mission schools
Teach me Thy paths.—Psa. 25:6

6—FRIDAY

For all Home Board workers among Indians
I can do all things in Him that strengtheneth me.—Phil. 4:10

7—SATURDAY

For Mrs. Una Roberts Lawrence, mission study editor, Home Mission Board
Abide ye in My love.—Jno. 15:9

8—SUNDAY

Pray for S.B.C. and W.M.U. committees in preparation for May meetings in Birmingham, Ala.
Thy Kingdom come.—Matt. 6:10

9—MONDAY

For Miss Doris Knight, Chefoo, and Martha Franka, educational work, Hwang-Hai, China
Thou hast given me the shield of Thy salvation.—Psa. 18:28

10—TUESDAY

For God's power to be manifest in annual sessions of Georgia W.M.U., Forsyth; and Tennessee W.M.U., Cleveland—March 10-12
Ye shall be My witnesses.—Acts 1:8

11—WEDNESDAY

For divine guidance on annual sessions of North Carolina W.M.U., Gastonia, and Virginia W.M.U., Newport News, March 10-12; and Illinois W.M.U., DuQuoin, March 11-12
Making my supplication with joy, for your fellowship in furtherance of the Gospel.—Phil. 1:4, 6

12—THURSDAY

For Rev. and Mrs. B. W. Orrick, evangelistic work, Montevideo, Uruguay
The Lord God in the midst of thee is mighty.—Zeph. 3:17

13—FRIDAY

For Miss Mary Headen, worker among foreigners, West Frankfort, Ill.
Show forth His salvation from day to day.—Psa. 98:2

14—SATURDAY

For Dr. and Mrs. L. R. Scarborough and faculty of Southwestern Training School, Fort Worth, Texas
Be glad in Jehovah, ye righteous.—Psa. 87:12

15—SUNDAY

Pray that the Indian may receive justice and mercy in our country.
It is a joy to the righteous to do justice.—Prov. 21:18

16—MONDAY

Pray for Mrs. S. L. Ginsburg (on furlough), evangelistic work, Sao Paulo, Brazil, and for Estelle Ginsburg, Margaret Fund student.
The rock of my strength and my refuge is in God.—Psa. 62:1

*Attended W.M.U. Training School

Calendar of Prayer

March, 1931

N' de Shepherd go out in de darkness
Where de night was col' an' bleak,
An' dat lil' black sheep, He fin' it,
An' lay it against His cheek.

N' de hirelin' frown: "O Shepherd,
Don' bring dat sheep in me!"
But de Shepherd He smile, an' He hol' it close,
An'—dat lil' black sheep—was no!
—Paul Lawrence Dunbar

Topic: Forgotten Americans

17—TUESDAY

Pray for Misses †Ethel Ramsbot-
tom and †Pearl Todd (on furlough),
educational work, Chefoo, China.
In Thy name shall they rejoice all the
day.—Psa. 89:16

18—WEDNESDAY

For Prof. and Mrs. H. S. McCall,
Baptist Temple, Havana, Cuba
Ye are My friends if ye do the things
which I commanded you.—Jno. 15:14

19—THURSDAY

For Misses †Susan Anderson and
†Neale Young, educational work
Abeokuta, Nigeria
The friendship of Jehovah is with them
that fear Him.—Psa. 25:14

20—FRIDAY

For Miss Mary Kelly, worker among
foreigners, Christopher, Ill.
Jehovah is my light and my salva-
tion.—Psa. 97:3

21—SATURDAY

For Rev. and †Mrs. J. R. Allen,
evangelistic work, Bello Horizonte,
Brazil
Save with Thy right hand and answer
us.—Psa. 106:6

22—SUNDAY

Pray that divine wisdom may be
given for our work among the
mountain people.
The counsel of Jehovah standeth fast
forever.—Psa. 88:11

23—MONDAY

For †Miss Addie E. Cox, evan-
gelistic work, Kaijeng, China
Our heart shall rejoice in Him because
we have trusted in His holy name.—
Psa. 83:17

24—TUESDAY

For blessing on annual sessions of
Alabama W.M.U., Montgomery
March 24-26
Tarry ye—until ye be clothed with
power from on high.—Luke 24:49

25—WEDNESDAY

For Misses †Ola Lea, educational
work, and †Blanche Groves, evan-
gelistic work, Soochow, China
The labor of the righteous tendeth to
life.—Prov. 10:10

26—THURSDAY

For Rev. and Mrs. J. E. Davis,
publishing house, El Paso, Texas
Trust also in Him: and He will bring
the poor.—Psa. 37:18

27—FRIDAY

For Rev. and †Mrs. Jas. McGav-
ock, evangelistic work, Temuco,
Chile
My God shall supply all your need.—
Phil. 4:13

28—SATURDAY

For Miss †Naomi Schell, Good Will
Center work, Tobata, Japan
Now the God of hope fill you with a
joy and peace in believing.—Rom. 15:13

29—SUNDAY

Pray that W.M.U. home mission
offering may be generous and of
far reaching influence.
Bring ye the whole tithe into the store-
house.—Mal. 3:10

30—MONDAY

Pray for Rev. and †Mrs. Earl Par-
ker, evangelistic work, Pingtu,
China.
Trust in Jehovah with all thy heart.—
Prov. 3:6

31—TUESDAY

For †Miss Hannah Plowden, Shang-
hai Baptist College, Shanghai, China
God forbid that I should glory save
the cross.—Gal. 6:14

†Attended W.M.U. Training School

††Attended Baptist Bible Institute

*Attended Southwestern Training School



BIBLE STUDY



Mrs. W. H. Gray, Alabama

Societies, circles, families and individuals wishing a more detailed outline Bible study are referred to the "Family Altar" page with its many carefully grouped Scripture references.

□ □ □

Topic: "THY REFUGE": John 1:1-4, 14, 15; Deut. 33:27a

(One member of a Woman's Missionary Society wishes to lead devotions at a circle meeting and has never trusted herself to do so. Another seeks to develop the topic of the month for a large society, or maybe her message is addressed to an associational W.M.U. Growing out of the theme, Thy Refuge, one might stress the idea of "Our God, the Eternal God" (Scripture reference 8th day to 14th day of Family Altar). Does your group need the thought of God's sovereignty? (Use Family Altar, 15th day to 21st day.) At all times Christ, thy Refuge, is a fitting subject. (Study 22nd day to 31st day.) Do not attempt to group all of these sub-topics in one talk. There would be a confusion of ideas and too long a Bible study. In the treatment of the general topic we are using Old Testament "Cities of Refuge" as an illustration. The following may be read or given from memory as your comment on Deut. 33:27.)



Among oriental peoples it was a custom, when a man was accidentally slain, for the nearest relative to hunt down the person responsible for his death. No trial was necessary. Blood must answer for blood. This privilege of taking vengeance was so deeply seated in the Hebrew mind that God appointed "Cities of Refuge" for the slayer. (Read the references for first, second and third days on Family Altar page.) You will find that God was in no way pro-

tecting the murderer who hated his man or killed deliberately. It was simply a way to take care of the innocent until justice was done.

Looking back to these "Cities of Refuge" we see in them a type of the salvation given to all who believe in Jesus Christ. If you would revive your own gratitude to God for the gift of a Savior, review the ten commandments, think upon the impossibility of keeping the whole law of Moses, then claim this assurance: "The eternal God is thy refuge, and underneath are the everlasting arms".

Moses has served faithfully. He is an old man. Knowing that God will call him to Himself he pleads with Israel to love the Lord. They have the law, they know from experience that God rewards obedience and punishes disobedience. This we might say is Moses' last will and testament. He bequeaths, as it were, all that he has found out about Jehovah God. He is the one man to whom God has made known His ways. His people need more than daily manna or a dry path through Jordan. Joshua leads on courageously. He cannot take possession of the promised land without the Everlasting Father.

How like these Israelites we find ourselves! Our state laws take care of many situations. The government of our United States guards the welfare of every citizen. These are not enough. To whom shall we go in our distresses? Is our God able to comfort, to guide? How long will this Mighty One endure?

Clear as the thunders on Mt. Sinai, coming through centuries of experience, the words of Moses ring true. The eternal God is thy refuge and underneath are the everlasting arms. (Recite or use as song: "Jesus, Lover of My Soul".)



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

WITH the PROGRAM COMMITTEE



"O God, lift up Thine hand; forget not the humble (afflicted)". Thus prayed the Psalmist (Ps. 10-12). He could not have prayed for the humble unless he himself remembered them. Our topic for this month, "Forgotten Americans" is a reminder that we ought to remember the Jew, the mountain folk and the Indian.

Indians

Roger Williams, seeking religious freedom, came to New England. He found there not freedom but partial toleration. He began to teach the Indians, making friends with Massasoit, the father of the famous Philip. He studied their language, writing in a letter, "My soul's desire was to do the natives good!" At the close of his life he referred to this experience: "God was pleased to give me a painful, patient, spirit, to lodge with them in their filthy smoke, to gain their tongue". Though Williams had been persecuted by the Puritans, he used his friendship with the Indians to protect the New Englanders from massacre by the united tribes. He writes "The Lord helped me immediately to put my life into my hands Three days and nights my business forced me to lodge and mix with the bloody Pequod ambassadors, whose hands and arms, methought, reeked with the blood of my countrymen, murdered and massacred by them on the Connecticut River and from whom I could not but nightly look for their bloody knives at my own throat also".

Much more might be given in evidence of the early Baptist relation with the Indians. Williams in 1633 prepared a document declaring that the colonists had no right to land merely on the king's grant. It should be fairly purchased from the Indians. All of these ideals hold today: through friendship to reach, teach and convert the Indians; to deal fairly and justly with them in all business matters.

Jews

Roger Williams has been proclaimed a friend by Hebrew scholars and statesmen. The Hon. Oscar S. Straus, ambassador, cabinet member, statesman, said: "If I were asked whom to hold before the American people and the world to typify the American spirit of fairness, of freedom, of liberty in church and state, I would without any hesitation select that great prophet who established the first political community on the basis of a free church in a free state, the great and immortal Roger Williams".

Rabbi Abram Simonds of Philadelphia said in an address: "He (Roger Williams) would create a condition of humanity where the sovereignty of the soul before God would be respected and where every man, believer or disbeliever, Gentile, Jew or Turk, would have untrammeled opportunity for the display and exercise of the faith within him".

Mountaineers

Of the mountain people, we may be sure Baptists have in the past been mindful. Else how is it the majority of them are adherents of the little Baptist churches scattered through the highlands?

If the program committee will take the above as an introduction to the program, the later neglect can be stressed. Very interesting stories are given in connection with each subject and these should be told. The leader for the afternoon may tell briefly of the Jew, the mountaineer and the Indian before the story relating to that particular people is given.



Program Outline and References for
Advanced Missionary Societies
Prepared by Mrs. Taul E. White, Georgia



THE LOOM of AMERICA

Racial Gifts—The Making of a Rainbow of Promise for Christ's Honor and Glory (*A Study in Appreciation*)

Purpose of Program—(1) To appreciate the contribution to the enrichment of life that certain racial groups in America are making; (2) to create through appreciation that sympathy which is a Christian attitude of utmost importance; (3) to realize the worth, the dignity, the value of human personality regardless of race or station; (4) to develop Christ's attitude toward all peoples

Devotional Suggestions—Rev. 21:24-26. *The kings of the earth do bring their glory and honor.* Gal. 3:28-29; I Thess. 5:13. *And to esteem them very highly for their work's sake.* Ps. 122:9. *I will seek thy good.*

Pray for our Home Board that all connected with it may have faith, zeal, courage for their tasks. **Pray** that we may study to know the needs and may give out of liberal hearts.

Introductory Thought—"Jesus lived two great affirmatives: 'I believe in God' and 'I believe in man'. He proclaimed His faith in men and laid bare new riches in humanity. He treated men as if He saw in them the very image of God". We, as followers of Jesus, must develop a keen enthusiasm for the gifts and the possibilities of every member of the human family.

I. **Some of the Weavers.** The Negro—The Indian—The Jew—The Mexican

II. **Some of the Materials (Racial Gifts) They Bring:**

1. **Music:** The Negro—The Jew—The Indian—The Mexican
2. **Arts and Crafts:** The Jew—The Indian—The Negro—The Mexican
3. **Philanthropy:** The Jew
4. **Religious Ideals:** The Jew
5. **Religious Capacity and Response:** The Negro—The Jew—The Indian—The Mexican
6. **In the Field of Education:** The Jew—The Negro
7. **Poetry:** The Negro—The Jew—The Indian
8. **The Latin's Love of Beauty:** The Mexican
9. **Invention:** The Jew—The Negro

Pray that we may have the spirit of the Good Samaritan and be a neighbor to all races, thus making for a brotherly world in which Christ is honored and obeyed.

Note to the Leader—The beauty and missionary educational value of this program will be enhanced if the talents of the society are used in this study of racial talent. For instance: musical members should be asked to illustrate with songs and piano music the musical contributions of the Negro, the Jew and the Indian; good readers could be asked to read selections of Negro, Jew and Indian poetry. Victor records could be used if local talent is not available. If time and opportunity are too short for the full program, develop that part which you feel will be most helpful for your society in deepening an appreciation for other races.

Material for Program—Encyclopedias; "Reader's Guide" at Libraries; Literature from Inter-racial Commission, 4th Floor, Palmer Bldg., Atlanta, Ga.; Natalie Curtis' Books on the Indian and His Art; Histories of Music; "The Vanguard of a Race"



PROGRAM in BRIEF



Prepared by Mrs. C. D. Cressman, Tennessee

TOPIC: FORGOTTEN AMERICANS



The program given below is an adaptation of the longer program to try to meet the needs of new or inexperienced societies. However, it is suggested that the one preparing program for such a society read carefully all the material (pages 20 through 28), for it might be that some of the omitted parts would fit the needs and ability of her society better than the ones suggested below. Helpful suggestions will be found also in "Program Plans" and "Business Women's

Circles" (pages 16 and 19).

Hymn—Joy to the World (See page 34.)

Bible Study—Thy Refuge (See page 15.)

Hymn—Rock of Ages

Prayer, thanking God for our sure refuge in Jesus

Forgotten—Introductory Suggestions Given by Leader (See page 20.)

The Jews (This may be given as three short talks or as one longer one. See pages 21-23.)

Prayer that we may help to give the Gospel to the forgotten Jews

The Mountaineers (This may be given as three short talks or as one longer one. See pages 23, 24.)

Story—The Cow That Went to School (See page 24.)

Hymn—Higher Ground

The Indians (See pages 25-27.)

Hymn—Jesus Saves

Closing prayer that we may give our utmost in prayer, service and gifts that all forgotten Americans may know Jesus

EDITORIAL—(Concluded from Page 4)

came because of past missionary efforts; others are to be saved by our present missionary efforts.

The week of prayer for Home Missions is unusually important this year. Need, want, poverty, and dire conditions exist where ordinarily comfort and necessities prevailed. The effects of the hard struggle during the winter months will be evident. Our Baptist people, our W.M.U. organizations and members will need to pray sacrificially and give liberally. It lightens the heart to realize that light rays travel so swiftly that in the rhythmic tick tock of a clock they can go around the earth more than seven times. This speed of light should encourage us to pray: should assure us of God's power to instantly hear our prayers. He who said, "Let there be light," can answer prayer with the speed He sends light around the earth. Shall we not study anew the requisites of prayer, the joy of giving and the needs of the fields that the dimness which has fallen on our hearts and over our southern Baptist work may be taken away? Then, the light will shine out guiding men to Him who said, "I am the Light of the world."

CHURCH SCHOOL of MISSIONS—(Continued from Page 10)

a status in the church—a prestige that missionary appeal to the fore all the year makes it seem worthy of men, as well and then holding all groups together as of a woman's organization. during the School of Missions, we have

For the best results in keeping the (Concluded on Page 19)



BUSINESS WOMEN'S CIRCLES



Miss Isabelle Coleman, North Carolina

POSTER SUGGESTIONS: FORGOTTEN AMERICANS

Who?	Jews Indians Mountaineers	Forgotten?	Stories
Remembered?			

REMEMBER B.W.C.

Time..... Place.....

Topic: FORGOTTEN AMERICANS

Hymn: Jesus Lover of My Soul

Bible Study: "Thy Refuge (Deut. 33:27—Page 15)

Prayer

Hymn: Rescue the Perishing

Introduction: Forgotten (Page 20)

The Jew: Who? Forgotten? Remembered? Stories (Pages 21-23) Prayer

that Christians may have a new vision for winning the Jews to Christ

The Mountaineers: Who? Forgotten? Remembered? Stories (Pages 23-25)

Prayer for the mountain people

The Indians: Who? Forgotten? Remembered? Stories (Pages 25-27)

Prayer for the Indians, especially for the Indian young people

Conclusion: A Parable (Pages 27-28)

Silent Prayer

Hymn: O Zion, Haste

Benediction

□ □ □
"Lord, Teach Us to Pray"—The Business Women of the First church, Nashville, Tenn., have issued to the key-women of all the Baptist churches of the city and to the leaders of the Y.W.C.A. and industrial centers of the city cards reading:

Prayer Changes Things!

DO YOU BELIEVE THIS?

Do you feel the need of a deeper prayer-life? If so, you are invited to meet with a group of women and girls in the Prayer Room of the

FIRST BAPTIST CHURCH

Every Monday

12:30 to 12:50 P. M.



While telling us of this room, Cornelia Rollow writes: "Sometimes there are twenty; at times twelve or thirteen. Usually there are several churches represented.

There are housewives, business women and young girls. The group is always varied but always interested. Two entire families, for whom we prayed so fervently, have come into the church within the last two weeks. We have a large canvas strip, with 'Lord, teach us to pray' printed on it, hanging on the wall inside the room and outside over our door, we have printed on a placard 'Prayer Room'. There is a rare atmosphere in this room".

She also tells us that in this room there is a little circulating library (of devotional books), that is growing every day as various women and girls deposit their books there to be shared by others. A record-pad for signing for books when borrowed is available and, in this way, no books should be lost.

The very idea of a "Prayer Room" always open at our church sounds beautiful, but the working reality is much more beautiful in the lives of women. Nashville is a silent challenge to other business women throughout the south to make possible such a "Prayer Room" and to foster the spirit of prayer there from week to week. Won't you start it in your church for the women of your town?

CHURCH SCHOOL of MISSIONS

(Concluded from Page 18)

found a "Superintendent of Missions" of inestimable value, a person with flaming zeal for missions, alert to keep the missionary note prominent in every organization during the year and then serving as director in the School of Missions.—Rev. S. L. Morgan, Smithfield, N. C.



PROGRAM for MARCH



The list of reference books given at close of this program is the source material used in the preparation of this 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 material and help may be found in these books as well as in the leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. C. D. Crossman, Tennessee

TOPIC: FORGOTTEN AMERICANS

Hymn—Joy to the World (See page 34.)

Bible Study—"Thy Refuge" (See page 15.)

Hymn—Rock of Ages

Prayer, thanking God for our sure refuge in Christ

Forgotten—Introductory Suggestions by Leader

The Jews

Stories of a Wandering Jew

Hymn—Zion Stands with Hills Surrounded

Prayer that we may help give the Gospel to the forgotten Jews

The Mountaineers

A Cow That Went to School

Prayer for all who work in mountain schools

Hymn—Higher Ground

The Indians

An Indian Princess

Prayer that no Indians will be forgotten by southern Baptists

A Parable—The Forgotten Flowers

Hymn—Jesus Saves

Closing prayer that we may give our utmost in prayers, service and gifts that all forgotten Americans may know Jesus

FORGOTTEN



It would be difficult to find in all the dictionary of sad words a sadder than *forgotten*. One had rather endure actual abuse than to be forgotten. To be remembered means joy, fellowship, satisfaction. To be forgotten means neglect, loneliness and suffering. In all his affliction Job uttered no wail more pathetic than, "My familiar friends have forgotten me". When in an hour of despondency David cried, "I am forgotten as a dead man out of mind", he expressed the anguish of many a lonely heart. But surely the saddest

wail ever uttered by human lips is that of the forgotten sinner, "No one cared for my soul".

Forgotten Americans! Is it possible that there are in America people who are forgotten? In this land of Christian fellowship and love are there races of people who cry, "Nobody cares for our souls"? Are there those among us whose lives are neglected and whose hearts are lonely because we have failed to tell them of a God who always remembers? Yes, be it said to the shame of all Christians, there are forgotten people in America. We are studying today about three FORGOTTEN AMERICANS: the JEW, the MOUNTAINEER and the INDIAN. We want to learn something of these neighbors of ours and why they are forgotten in this land so rich in Christian love. We

want to know how they are being remembered in the work of southern Baptists. We hope to arouse in our hearts

a deeper desire to tell these forgotten Americans that they are remembered in God's plan of redemption through Jesus.

THE JEWS

First to the Jews, the Scriptures say,

But we these words unheeding

Forget to give the Jew today

The Gospel he is needing.

WHO? Disraeli, England's great prime minister, when taunted by one in the House of Commons with being a Jew, replied, "I can well afford to be a Jew, and every drop of blood thrills with the traditions of my people. When your ancestors were naked savages in these islands mine were princes in the temple". The Jews have more right to racial pride than any people on earth, for in their history are written the most illustrious names known to mankind, and they have done more for the world than any other people. Their history can be told in two words: *hated, honored*—hated of men, honored of God.

The story of Jewish persecution is the saddest in all human history. During the middle ages in every country they were hunted like wild animals, beaten like dogs and killed like criminals. They were laid on piles of wood and burned, they were torn to pieces with iron curryscombs, they were ripped open with scythes, they were hung by thousands on scaffolds. Those who were not killed were plundered, robbed and forced to live in the "pest-like isolation" of their ghettos. Nor are the persecutions of the Jews confined to the middle ages, for in modern times horrible stories are told of their treatment

in Russia, while even in America the Jewish name is often held in scorn.

But, while thus hated by man, this race has been wonderfully honored by God. Even amid this terrible persecution they have had great material prosperity and, though scattered among all the nations of the world, for centuries without a land or national life, they still retain their racial identity. They can neither be exterminated nor assimilated. It has been beautifully said that they have heard both the lullaby and the dirge of almost all peoples but their own. Thus God has kept His promise to preserve the seed of Jacob through all generations. Which brings us to the greatest honor God has given to the Jews: choosing them to be His own people, through whom He has blessed the world. Who are the Jews? They are God's chosen people, the interpreters of His law, the authors of His book, the instruments of His saving grace. Who are the Jews? They are the race who produced Moses the law-giver, David the poet, Paul the apostle, Christ the Savior of the world. They are the people who though persecuted and reviled have been the greatest benefactors of mankind and to whom we owe more than to any other race.

Who taught you tender Bible tales

Of honey-lands of milk and wine,

Of happy, peaceful Palestine?

Of Jordan's holy harvest vales?

Who gave the patient Christ? I say,

Who gave the Christian creed? Yea, yea,

Who gave your very God to you?

Your Jew! Your Jew! Your hated Jew!

—Joaquin Miller

Forgotten—The Jews perhaps more than any other race on earth have been forgotten by those whose mission it is to remember all peoples with the Gospel. America has been a new "promised land" to the Jews, for here they

have found freedom and relief from their sufferings. But even America has forgotten to give to the Jews her greatest blessing, Christianity. Christians would perhaps excuse this forgetfulness on the ground that the Jews do not want the Gospel and that, therefore, it is useless to offer it to them. Of course this is a foolish excuse for, whether they want it or not, the command of God is to give the Gospel to the Jews first. And while Jewish work is slow in producing results, that it is not useless is proved by the fact that since the World War over one hundred thousand Jews have been won to Christ. It must be remembered that there are two classes of Jews today: the orthodox, who are still faithful to the law of Moses, and the reformed, who are breaking away from the old ceremonies and who, instead of hating Jesus, are claiming Him as the greatest man of their race. This latter class furnishes a rich field for Christian missions. However, we believe that the only reason that both orthodox and reformed Jews are not won to Christ in greater numbers is because Christians have forgotten to tell to these lost sheep the story of the Shepherd who came first to the House of Israel. **Remembered**—In 1921 southern Baptists remembered the Jews and provided for them a missionary, Rev. Jacob Gartenhaus. Since that time he has worked faithfully on behalf of the half-million Jews in the southland. He has two purposes in his work: first, to reach by his personal efforts as many of his people as possible and, second, to enlist the churches of every community in the task of evangelizing this forgotten race. He does his work in three ways: through the printed page, through personal conversation and through religious services. Some of his most effective work is done in city-wide campaigns. Usually all the Baptist churches in a city co-operate in the promotion of such a campaign. Two meetings are held daily in some centrally located church. One of these is for the instruction of the Christians and to the other the Jews are invited. In one city, where the associational W.M.U. fostered and financed such a campaign,

its superintendent says: "This is the greatest thing we have ever done as an association. The people, Christians of all denominations and Jews, came in throngs to the services. As a result, in our city there is a better understanding between the gentiles and Jews and a greater determination on the part of all Christians to win their Jewish neighbors to Christ".

In answer to the question, "How can we help your work?" Mr. Gartenhaus uses the words of Paul, "Much every way", and then gives suggestions from which we glean the following: (1) **Pray for the Jews;** (2) **Arrange meetings for the missionary;** (3) **Help in the distribution of literature;** (4) **Support the work with gifts.** If all southern Baptists would feel the conviction expressed by Paul, "My heart's desire and prayer for Israel is that they might be saved", and if they would with earnestness and zeal follow Mr. Gartenhaus' suggestions, soon there would not be one forgotten Jew in the southland.

STORIES of a WANDERING JEW



In Jerusalem today is a priest of the Jews, as much a Jew as was Moses, as much a priest as was Aaron, looking for the coming of the Messiah with as much expectancy as did Zacharias. Perhaps sometimes as he administers his duties as a priest he thinks of a man in America, once his son but now an outcast from the House of Israel. This outcast son is none other than our own missionary, Jacob Gartenhaus. When he became a Christian he was living with a wealthy uncle in America. As soon as his family became convinced that his determination to follow Jesus was fixed they disowned him, disinherited him and cast him out of their hearts and homes. Besides this, he was cursed in the synagogue with all the harsh words that Jews can assemble to pronounce ruin and eternal damnation on those who forsake the faith of their fathers.

So Mr. Gartenhaus became in truth a "Wandering Jew", exiled from the House of Israel, without home, relatives or friends. But oh how wonderfully has he used his wanderings for the glory of God! All over the southland he goes on his mission to the Jews. Stories of his experiences fill us with hope for the salvation of many in Israel. He tells of a meeting in Bristow, Oklahoma, which was attended by nearly every Jewish citizen in the town, although a severe blizzard was raging at the time. Again he tells of a town where the fifteen Jewish families received him cordially and attended his services. Of his work he says, "A new

THE MOUNTAINEERS

*Up on the rugged mountain sides
And in the caves so lone
The sturdy mountaineer resides,
Forgotten and unknown.*

WHAT?—Hidden away among the crags and caves of our southern mountains live other forgotten Americans. It is estimated that there are about 7,500,000 people in the territory covered by the two mountain ranges of the south, the Appalachians and the Ozarks. While many of these live in or near towns and cities as progressive as any in America and therefore enjoy average wealth, educational advantages and comforts of civilization, others live far-away in the recesses of the mountains where they have practically no social and community life and no contacts with the world of affairs beyond the rim of their own hills. The homes of this latter class are rude log-cabins, while their furniture, implements and vehicles are crude affairs often of their own making. Of course they are ignorant and backward, but they are also courageous, independent, liberty-loving, resourceful

and as sturdy and strong as the mountains in which they live. day is dawning. Jews are now carefully studying the teachings of Christ as never before". One converted Jew, writing to Mr. Gartenhaus, expresses his joy in these words, "There are times I get so full of Christ's love I almost turn to a shouting Christian. I have given my heart, my soul, my life to Jesus". Surely such a testimony is evidence that Mr. Gartenhaus' efforts on behalf of Israel are not in vain. How we wish that the father priest in Jerusalem could see, understand and appreciate the work of his splendid son! How we wish that he too would become a Christian as zealous, as consecrated and as useful as our wandering Jew missionary!

Who are the mountaineers? Dr. Masters says, "They are simply the descendants of the best folks who came to America in the 17th and 18th centuries". Dr. O'Hara says, "They are the exponents of the purest Anglo-Saxon life in America—the staunchest advocates of America's great principles of freedom, liberty and individual rights". Who are the mountaineers? They are the patriots who have been in the front line of every battle fought for American liberty. They are the people who produced the greatest hero of the World War. They are the people who gave to southern Baptists Dr. Truett, Dr. Fred Brown and other great leaders. Who are the mountaineers? They are some of America's most loyal patriots, some of the south's most blue-blooded aristocrats and some of southern Baptists' most promising possibilities.

Who boasts a lineage pure and fine?
Who, always loving liberty,
Has fought to keep the country free,
In front ranks of our battle line?
Who, living from the world apart,
Still charms with simple grace of heart,
A courage high and faith sincere?
The Mountaineer! the Mountaineer!

Forgotten—Because of their isolation the mountaineers have been forgotten by the American people. Being *out of sight* they have also been *out of mind*. The public school for many years forgot to find its way to their hidden communities. Modern conveniences refused to travel over the rugged trails leading to their cabins. Even the church has all too often forgotten her duty to the mountain people, choosing to pitch her tent in the rich valleys and thriving cities rather than on the rugged mountain side. However, there was one person who did not forget the mountain people, and that was the pioneer Baptist preacher. Often he jogged his horse along the trails leading to their homes. Often he sat by their firesides, telling the story of salvation by grace. Because of his work and because the Baptist faith has an especial appeal to these independent liberty-loving people, the prevailing religion of the mountains is Baptist. However, because they know so little of the outside world they are largely of the "Hard Shell" type, but as their knowledge broadens to take in the whole world and as they are trained in denominational work their feet become beautiful not only on the mountains but also on the plains, across the sea and everywhere because of their joy in publishing tidings of salvation. It is estimated that the mountain section has furnished a larger percent of preachers and missionaries than any other section of the south. Surely, then, the forgotten mountain people are worth the remembrance of southern Baptists.

Remembered—Realizing that the best remembrance for a forgotten people is education, southern Baptists about thirty years ago established a system of schools in the mountains. These have been as lights set on a hill, shedding their rays of love and enlightenment to the remotest coves where the mountaineers sat in their seclusion and ignorance. In his splendid book, "Signal Fires on the Mountain", Dr. O'Hara quotes these prophetic words penned by Dr. Tichenor in 1885: "From out the fastnesses of these mountains will come men who nurtured amid rugged grandeur and en-

nobled by lifelong communion with them, will make the world feel their power and wonder at their strength. Cultured and developed by the pure truth of the Gospel such men will pour forth their streams of influence upon the world, as their mountains pour their rivers to the sea". How well Dr. Tichenor prophesied is seen in the following testimony from Dr. O'Hara, regarding the influence of our mountain schools: "Only eternity will reveal all the influence radiating from them. Evil has been suppressed, morals improved, homes elevated, social conditions transformed, higher ideals inculcated, prohibition and other laws more righteously enforced, crime diminished, citizenship uplifted, missionaries secured, churches strengthened, anti-missionary spirit overcome and community conditions revolutionized".

Many changes are taking place in the mountains. Modern highways are replacing the old trails, modern houses of wood and brick, the old log cabins and in many sections splendid county high schools are being built. Partly for these reasons and partly because of the forgetfulness of southern Baptists in the support of their schools, many of the mountain schools have been recently closed. Of the 47 established through the years, only 17 remain. Seven of these are supported by the Home Mission Board, while the others have been transferred to other agencies. Dr. O'Hara, the superintendent of this work, reminds us that, with the passing of many of our schools, mountain mission work becomes even more needful. We must not cease in our mission of loving remembrance of the mountaineers until all of the 7,500,000 of them are brought under the influence of the Gospel.

THE COW THAT WENT TO SCHOOL



It was a merry group of women who piled into a waiting car one crisp October morning. The gaiety of their manner indicated that they were out for a lark, and yet

remarks about "Our W.M.U.", "Mountain schools" and other phrases familiar among Baptist women proved that they had a serious purpose for the day. They were going to visit a mountain school. Soon they were speeding along out of the city beyond the suburbs, through wayside villages, over hills and at last up a rugged mountain-side. On up and up they went, over huge rocks that put the car to a severe test, around many curves, the road growing steeper and rougher as the speedometer measured off the miles. They crossed one creek so many times that when at last they reached the school they couldn't tell on which side of the stream it was located. But they didn't worry about that, for they were only too happy to reach with safety their destination, Smoky Mountain Academy. There they found the most glorious scenery they had ever beheld, mountain rising out of mountain with the great LeConte towering over all. There they found the four buildings of the academy filled with boys and girls busy in the pursuit of learning. There they found Miss Mamie Grimes, the superintendent of the school, as well as business manager, teacher and housekeeper, spending and being spent for her beloved mountain students. And there they found the cow that went to school. Oh, she didn't go

by herself! She was brought there by an ambitious boy who, eager for an education and with no money but a cow, had driven Old Brindle (*the name is just a guess, for the visitors failed to ascertain the appellation of the famous cow!*) across the trail from his mountain home to the school. He brought the cow's food along, fed and cared for her himself, selling to Miss Grimes the rich milk which Old Brindle generously poured twice a day in his waiting pails. And with the returns he paid for his board and the splendid educational advantages of Smoky Mountain Academy.

This is the story of one boy's effort to obtain an education. It could be multiplied many times, for every mountain school has its quota of stories of ambitious boys and girls, who have not only been willing to do anything to obtain an education but have been ingenious in finding ways and means of making their way through school. As the women rode home in the halmy October twilight, they thanked God for the glory of the mountains, for the splendid work of Smoky Mountain Academy and other mountain schools, for the sacrificial service of Miss Grimes and other consecrated teachers and then offered a special prayer for the boy who dared to bring a cow to school.

THE INDIANS

*The Indian, no longer wild,
Should Christian blessings share,
For like a small, forgotten child,
He needs our tender care.*

WHO?—The Indians of today present many contrasts. Some of them are rich. The Osages are called the "Millionaire Nation", for from the wild land to which they were driven by the white man has poured riches of oil incalculable. Other tribes are so poor that bare existence is a problem. Some Indians are quickly and easily adopting the civilization of the white people, while others cling to the customs of their fathers. Sometimes an Indian owns a well furnished modern bungalow and yet actually lives

in a wigwam by its side. A visitor in Oklahoma often sees a typical Indian squaw, wrapped in her blanket, walking side by side with her daughter dressed in the latest Parisian styles. On the same street will be seen the mother, carrying her baby, papoose fashion on her back, and another driving a Packard car, while her children ride in luxury on the back seat.

One thing is certain about the Indians: they are not a vanishing race, as some have supposed. There are probably more Indians in America today

than there were when Columbus first found them here. The Indians of the south total 200,000, representing 35 different tribes, speaking almost as many languages. One hundred and twenty thousand of these live in the state of Oklahoma.

Who are the Indians? They are the "First Americans". They are the people who once claimed this whole land as their hunting ground. They are the people whom we forcibly drove from the contentment of familiar forests and happy wigwams to follow the "Trail of

Tears" to unknown and undesired lands. They are the people who in homes not of their own choosing has adapted themselves to customs not of their own making, rapidly taking on the civilization of a people not of their own race. These are the people, who though subdued, carry no resentment in their hearts but are loyal citizens of the nation that subdued them. This is the race of Vice President Curtis, Hon. Robert L. Owen and many others who, by their statesmanship and splendid Americanism, have written their names in the history of a land more theirs than ours.

*Who once this lovely land possessed?
Who suffered much through many years,
Compelled to trek a Trail of Tears
To unknown regions in the west?
Who has the right to claim today
The honored place with us? Yea, yea,
Who is the real American?
The Indian! The Indian!*

Forgotten—The first home mission work promoted by the Baptists of America was among the Indians. It would seem that after these many years of mission work, all of this comparatively small race of people would have been won to Christ. But we find that in many tribes there are large numbers to whom the Gospel has never been preached: therefore the Indians are rightly included in the list of forgotten Americans. A study of the religions of the Indian tribes reveals startling conditions. While most of them believe in the Great Spirit, few if any confine their worship to one God. We find them worshipping the four points of the compass, the earth and the sky. The Sun Dance, the Ghost Dance and other religious festivals practiced by the Indians are as beathen in performance, as senseless in meaning and as injurious in results as anything found in China or Africa. The use and worship of Peyote—an intoxicating and very harmful drug, made from a species of cactus growing in northern Mexico—is the curse of many Indian tribes. To forget these Indians, who are in truth beathens at our very door, is unthinkable.

The least we can do for them, in return for their gift to us of this wonderful land, is to remember them in compassion and to share with them the remembrance of our Savior's love.

Remembered—Are southern Baptists remembering these forgotten Indian neighbors? Yes, with thirteen missionaries working under the Home Board in four states—Oklahoma, New Mexico, Alabama and Mississippi—besides work done by the State Board of Missions in North Carolina among the Cherokees. The civilized tribes have about fifty Baptist churches, totaling a membership of almost 5,000. The Oklahoma Indian Association embraces work among the following Blanket Tribes: Osages, Iowas, Sac and Fox, Otoes and Pawnees. This association held its meeting last July with the Osage Church at Pawhuska. Two hundred Indians attended, all of the ten churches in the association sending representatives. It would seem that the men rather than the women led in the matter of entertaining, for one writing of the hospitality of the Osage Church said, "Deacon Waken Iron and his staff served all meals on time". However, we can imagine that

Mrs. Waken Iron and her staff did their part in the kitchen! A visitor at this association speaks of the splendid development of the young Indians in Sunday school and B.Y.P.U. work and then describes this beautiful and impressive scene: "Each evening before the hour for the service to begin, off from the tent some hundred feet under the shade of a great oak, almost one hundred women were gathered in their prayer meeting".

Southern Baptists have only one educational institution for the Indians, the Nuyaka-Levering School and Orphanage, located near Okmulgee, Oklahoma. Here about seventy boys and girls are receiving splendid training under consecrated Christian teachers. Perhaps in no place are we remembering the Indians so effectively as at the government school at Chillico. There is a regularly organized Baptist church in the school with a membership of over six hundred, perhaps the largest Indian church in the world. Miss Gladys Sharp, our missionary among these students, reports about six hundred in her B.Y.P.U.'s. They meet one after another on Sunday afternoon, and it keeps Miss Sharp busy from lunch till supertime visiting them all.

On being asked how he liked his Sunday school lesson an Indian replied: "Much good. Jesus Book do Indian lots good. Make Indian like everybody. Make Indian unselfish and want to help in Jesus way". May the day be hastened when every forgotten Indian will know the Jesus Book which does them "lots good" and leads them in the Jesus way!

AN INDIAN PRINCESS



To the Oklahoma G.A. House Party held in Shawnee last summer came one day an Indian woman, Mrs. Hancock, the wife of an Indian missionary to the Indians.

The girls were charmed with the beauty of her personality and the rich loveliness of her voice as she stood before them in a colorful costume of her people

singing "From the Land of the Sky Blue Water" and other Indian songs; but they were even more impressed with a story about the charming singer told by a visitor when the program of songs was finished. This is the story.

"As I waited with Mrs. Hancock while she put on her Indian costume, she handed me a letter saying 'Read that'. I found that it was from a New York theatrical manager, offering her a very large weekly salary to become a member of the cast in an Indian play which he was planning to produce. 'What shall I do about it?' she asked. That was a difficult question to answer. I looked at the woman before me and understood why the producer had coveted her dark beauty and musical gifts for his Indian drama. I could imagine her, cast as an Indian princess, singing her weird songs in the haunts of her native forest. What a success she would be! How she would charm and thrill her audiences! Before I could decide how to advise her, Mrs. Hancock said, 'Don't bother about it. I have already refused the offer. I am the wife of an Indian missionary. I choose to stay with him and help point our people to the Jesus way'. Then her lips quivered a bit as she added, 'And we did not receive a living salary last year'".

As this story was told, the girls realized that they had been entertaining an Indian princess unawares. A princess! Yes, for who but a child of the King would choose to endure the poverty and hardships of the missionary's life rather than to enjoy the wealth and glory of a theatrical season in New York! Do you wonder that the girls were deeply impressed by the singer and her songs and, most of all, with the story of the Indian princess who could forget her own ambitions and ease in the joy of giving the Gospel to her forgotten people?

A PARABLE: THE FORGOTTEN FLOWERS

A WOMAN watered her flower-garden. When the task was done, as she thought, and she was leaving the garden, she heard voices crying, "You have forgotten us. Here

we are, hidden among the rocks. Because you could not see us, you have failed to give us our share of your refreshing water". Turning back in response to their cry she saw, peeping out from behind great rocks, some drooping white blossoms. "Oh, how lovely you are", she cried, "and yet you are wilted because I have failed to give you the water of life". Quickly she administered the refreshing stream and eagerly the flowers drank. Then from a corner of the garden other voices called, "You have forgotten us too". "How did that happen?" exclaimed the woman. "We know not", came the answer. "We were the first flowers to bloom in your garden, and yet you have passed us by with your gift of living water". And sure enough, in the western part of her garden she found a great bed of faded red blossoms. "Oh", she whispered, as she sprinkled their drooping petals, "How beautiful you might have been if I had not forgotten you". Then all around from every part of the garden came still other voices, "You have forgotten us. We, too, will be beautiful if you give us your living water". The woman

saw that it was the little yellow flowers speaking—those faded blossoms which she had noticed all over her garden had passed by saying, "These do not want the living water. They would not take it if I offered it to them. They are going to die. Just let them die". But now she heard them saying, "We do not want to die. Give us a chance to live". And as she poured on them the living water they drank as thirstily as the other flowers.

The next morning the woman visited her garden, and lo! it was a place of great beauty! Everywhere the flowers bloomed in exquisite loveliness, and none were more beautiful than the white blossoms by the rocks, the bed of red blooms in the western corner and the yellow posies lifting their heads in rare fragrance from every part of the garden.

Can you read the meaning of this parable? If so you will be one to help southern Baptists carry the water of life to every forgotten flower in the "Home Mission Garden", not forgetting the white blossoms in the mountains, the red blooms on the Indian reservations and the yellow posies of Jewish possibilities everywhere.

QUESTIONS

1. What was Disraeli's boast about his race?
2. What two words describe the history of the Jews?
3. Tell something of the persecution of the Jews.
4. How has God honored them?
5. Who is southern Baptists' missionary to the Jews?
6. How does he conduct his work?
7. When did southern Baptists begin mountain school work?
8. What changes are taking place in the mountains?
9. What is the present situation regarding our mountain schools?
10. Give figures to prove that the Indians are not a vanishing race.
11. How are southern Baptists remembering the Indians?
12. How many churches have we among the civilized tribes?
13. Tell something of last year's meeting of the Oklahoma Indian Association.
14. What is our one school among the Indians and where is it located?
15. Tell of the largest Indian church in the world.

REFERENCE BOOKS

Home Mission Trails.....	Una Roberts Lawrence
Look upon the Fields.....	Una Roberts Lawrence
The New Challenge of Home Missions.....	E. P. Alldredge
A Tale of Two Peoples.....	Warren Mosby Seay
Signal Fires on the Mountains.....	J. W. O'Hara
The Gospel among the Red Men.....	Robert Hamilton

COLLEGE Y. W. A.

and

OUR YOUNG PEOPLE

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

SILVER ANNIVERSARY of Y.W.A. in 1932



In 1932 we anticipate celebrating the twenty-fifth anniversary of the organization of Young Woman's Auxiliary as a constituent part of the missionary education system fostered by Woman's Missionary Union. In preparation for this signal event we wish to gather together as much information as possible. We realize that the value of Y.W.A., as of all organizations with similar objectives, is largely an influence which is intangible and in results which are invisible.

Nevertheless there are ways of tracing and evaluating the permanent good of such an organization and we earnestly ask your thoughtful help in this matter. The following questions will perhaps tend to recall to your mind incidents or personalities which seem to you unimportant but which might be of real interest and service in the celebration. Will you not be so good as to set aside any humility or timidity and consider this a very personal letter calling for your reply? Only in this way can we hope to save for the future the real heart-history of the beginnings of Young Woman's Auxiliary. In these first 25 years there have probably grown up some 200,000 Y.W.A. members (using 20 as average membership in each organization)—a group of missionary-minded young women in the southland, besides the members in the increasing number of organizations on our mission fields. What may not the future hold? The past is but a forecast of that future; we want all information possible in regard to these early years of development and shall consider ourselves greatly indebted to you if you will but pause and make reply. Perhaps you can bring this request to the attention of someone who is unable longer to be, as we say, active in the work but who will have much to relate in this regard. We earnestly ask W.M.S. presidents, W.M.U. young people's directors, Y.W.A. counselors and members to do their best in this regard for the sake of a better future in the work of Young Woman's Auxiliary. "Please do not think someone else will tend to it" but do it or see it is done yourself. We thank you for the response which we feel sure will come.

Please do not feel confined to the space indicated herewith or to direct answers to the questions below. Your reminiscences will be more interesting as they are more detailed. The questions below are "aimed at" many different groups of people as you will see in reading them. Please let them serve to draw out your thinking along Y.W.A. lines in whichever or whatever class you find yourself. We feel sure you have some personal relationship with Y.W.A. as a past member, as a Y.W.A. mother now, as a counselor, as an interested observer, as an active member: please know that your reply to our quest for information is eagerly sought and will be gratefully received; be so kind as to shift the questions where you desire—as for instance: if under Y.W.A. camps you have been to one yourself make direct reply and so on. We want all the information possible about Y.W.A. activities and services and you can help if you will—we believe you will. If you send pictures or manuscript which you wish returned we will do our very best to return

your treasures safely. We ask for accuracy as much as possible in matters of dates. Please address all this Y.W.A. information to Miss Juliette Mather, 1111 Comer Bldg., Birmingham, Ala. She will be immeasurably grateful for your reply and will be expecting it by early April at the latest. Thank you.

INFORMATION PREPARATORY to 1932 SILVER ANNIVERSARY

Where and when was first Y.W.A. organization in your state?.....Pastor at that time?.....Number of members?.....Names of members?.....Present addresses?.....What do you consider value of organization as seen in service of these young women?

Will you answer the above questions for early Y.W.A.'s. if not for the first in the state, please?

How many consecutive years have you been counselor?.....What conspicuous consecutive service as counselor have you known of: Name.....Address.....Why this continuous service?

When was your Y.W.A. organized?.....Has it continued without lapse in activity since then?.....Original membership?.....Present membership?.....Any outstanding successes among those who have been members—as author, musician, teacher, speaker and so on?

We realize that there are many sources of influence which help reveal God's will or make God's call clear but have there been volunteers from your Y.W.A.?

How many?.....Have any really entered definite Christian work?.....Who and what?.....Does your Y.W.A. keep in touch with them?.....In what ways?.....Is this valuable to the present membership?.....How?

Have there been gifts showing unusual spirit of devotion in the history of your Y.W.A.?.....What?

Is your Y.W.A. A-1?.....How long a continuous A-1 record have you achieved?.....

What unusually effective programs have you enjoyed?

Have you any special features to relate in your Y.W.A. activities as in personal service?.....White Cross?.....Fostering other organizations?.....Enlistment?.....etc.....Give account of such.....

Can you give instances of service or development among your members or in your observation which show the value of Y.W.A. organization?

Y.W.A. COUNCILS

Our Y.W.A. Council at.....was organized in.....with.....auxiliaries; it now has.....affiliating Y.W.A.'s. Does it include whole association or a city?

What are the activities of your Council?.....Mission study week?

House parties?.....How often?.....How successful?.....Camps?

United personal service projects?.....Value of Y.W.A. Council?

Y.W.A. CAMPS

Have any of your members ever been to Ridgecrest Y.W.A. Camp?.....Was the Camp beneficial to them?.....In what ways?.....Was it through them helpful in your Y.W.A.?.....How?.....In your church?.....How?

Have you had Associational or District Y.W.A. Camps?.....Where?

When?.....How many attended?.....What subsequent benefits?

Are you a member of a Y.W.A. now?.....What does this membership mean to you?.....What could make it mean more?

Did you ever belong to a College Y.W.A.?.....Was it valuable to you?.....Why?.....Where?

Did you ever belong to a Grace McBride Y.W.A.?.....Was it valuable to you?.....Why?.....Where was it?

Did you belong to a Y.W.A. when you were Y.W.A. age?.....Was it a valuable investment of your time and energy?.....Why?

(Concluded on Page 32)

TRAINING SCHOOL

Miss Carrie U. Littlejohn, Acting Principal

"HOME-GOING"



Training School circles have been saddened in recent months by the home-going of three of its honored alumnae. They were Olive Edens of '15, Mrs. L. L. Burkhalter of '27, and Lilla Echols of '30.

Students in the Training School 1913-1915 remember the quiet, unassuming girl who was Olive Edens. During her college days at Carson-Newman her decision was made to go to Africa. The years in the Training School strengthened that decision and afforded her the special preparation for that great missionary task. In the spring of 1916 the way was opened quite suddenly and unexpectedly for her to go to the long-hoped-for work in Africa, and in an incredibly short time she made the necessary preparation and was ready to sail. That incident typified her general attitude, one of readiness to grasp the opportunity for service for which she had quietly been waiting.

For about fifteen years it was her privilege to teach her beloved African girls in the Baptist Girl's School at Abeokuta. For a number of years she supported five native girls in the school out of her own meager salary. A little more than a year ago she returned to Africa after her usual furlough only to discover a serious illness that necessitated her return to the homeland at once for an operation. Allowing herself only a few weeks for recuperation, she went back to Africa in the early spring, but in a short while the disease became active again, and she realized that she was fighting a losing battle. Plans were made among the missionaries for bringing her back to America, and on October 23rd she sailed with Ruth Kersey of '16, who has been doing missionary service in a neighboring station as a

nurse. On November 18th they landed in New York where they were met by her brother, who took her at once to his home in Ashland, Ky. There on Thanksgiving morning very quietly she fell asleep. The body was taken to Knoxville, Tenn., and laid to rest in beautiful Greenwood Cemetery.

Lilla Echols did her first year's work in the Training School in 1922-23. She then received an appointment to Shanghai, where she spent a term of happy service teaching at the Eliza Yates School. While at home on furlough she decided to finish her work at the Training School. During the session 1929-30 her radiant personality, keen sense of humor and missionary spirit made a real place for her in the life in House Beautiful. She was not well, but no one dreamed that the end was so near. After commencement she returned to her home state, Georgia, and shortly entered a hospital in Columbus. There, following an operation, she passed away July 3rd. She was beloved by Chinese and American friends alike, and her place cannot be filled easily.

Mrs. L. L. Burkhalter, of Texas, entered the Training School in 1925, graduating in 1927. Her spirit of sincere interest and earnestness about her work both as a student and a pastor's wife impressed those who knew her. During her school days here and until her death October 17th, 1930, she was active in her husband's church at Shepherdsville, Ky. The bulletin of her home church in Waco, Texas, said of her: "She was distinguished for her rare Christian character and abundant service".

"There is no death! The leaves may fall, The flowers may fade and pass away: They only wait through wintry hours The coming of the May".

—Carrie U. Littlejohn



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

HAVE YOU ENROLLED YOUR MARGARET?

"SINGING IN THE RAIN" struck a chord of popularity that was surprising, but 'tis not surprising that all who love our Margaret Fund and its 25th-15th celebrations are singing with great enthusiasm this little refrain adapted to "Everybody Ought to Love Jesus":

"Everybody ought to love Margaret, Margaret.
It's such a pretty name you'll have to admit;
Everybody ought to love Margaret."

Everybody'd like to be named Margaret, Margaret.
'Tis such a pretty name you'll have to admit;
Everybody'd like to be named Margaret".

Yes, the name of *Margaret* shall be more popular, not only because of its beautiful meaning—"a pearl"—but also because it is so linked up in the hearts of the Baptist women of the south to a *fund* that provides a pearl of great price—Christian education—for the sons and daughters of our missionaries. "Everybody ought to love *Margaret* Fund, because of the great strengthening, cheering, burden-bearing help it gives our missionaries and because of the love, attentions, prayers and courtesies extended these students while far from home and loved ones.

"Everybody'd like to be named Margaret" so their names could be linked on to the Margarets of the world during this anniversary year and thus enlarge the fund, so that every appeal for help from our missionaries could be granted. "Everybody'd like to be named Margaret" so that their names could be enrolled in this beautiful Margaret Fund Book of Remembrance and thus live on forever in active service.

The spark of this Margaret Memorial flame has been caught in foreign lands, and some of the "Margarets of Brazil" are enrolled on a holy page, because of an offering recently received from one of our *Margarets* in missionary service. How a gift from a missionary sets a blaze of shame on our selfish hearts! When they are willing to match our small gifts with their lives and then, out of the small salaries, they give back unto a cause which we are striving to enlarge, does it not make us realize how little we really give?

One missionary writes urging that the fund be enlarged: 'tis the only plan by which she sees the slightest chance of an education for her child. Though not yet having received any benefits from the cause, she sends a gift to enlarge it.

INFORMATION PREPARATORY TO 1932 SILVER ANNIVERSARY

Are you the mother of a Y.W.A. daughter? Does the Y.W.A. interest her?
.....Does it help her?.....Why?.....What could make it more beneficial to her?

General comments
Further interesting facts
Signature of one replying
Address

No personal publicity will be given if you prefer but we would like to know who helps in this way and we might wish to trouble you for further information. Again we thank you.



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia



In Washington December first through the fifth there was held a Home Missions Congress at which seven hundred carefully chosen representatives, men and women, unitedly considered the complex, comprehensive task of Home Missions. There were present at this meeting great religious leaders, social workers and specialists in Home Missions. Dr. John R. Mott declared it to be the most momentous meeting since the International Foreign Missions Conference in Jerusalem.

Recently at a meeting of fifteen college boys and two older men who had gathered together to talk about religions it was agreed that each should introduce himself telling where he came from and what had brought him to this particular meeting. As the introduction proceeded it was observed that one boy seemed restless and embarrassed. Finally when his time came he said in what seemed to be almost a defiant manner: "I am a Jew. My home is in New York City". Sensing the boy's feelings the leader replied, "Is that so? My best friend was a Jew". The others were interested but the Jewish boy looked at him with eagerness, a question in his eyes. "Yes", said the leader simply, "His name was Jesus of Nazareth".

A special series of Jewish Christian good-will meetings were held in Atlanta in January arranged for by our missionary to the Jews, Jacob Gartenhaus. At these meetings they were to have speeches from several Jewish Christians. Alexander Kaminsky, the imperial Russian violinist and a favorite of the late Czar but now a devoted Christian giving

his talent to his Lord, was to play at each service.

When asked by a visitor to an Indian Sunday school how he liked the Sunday school lesson a good brother replied, "Much good. Indian got to know Jesus book to read. Indian got to take what man say book say, but Indian like what book say. Jesus book do Indian lots o' good. Make Indian like everybody, make Indian unselfish and want to help in Jesus way".

The Clear Creek Mountain School for preachers is a school that was started by the mountain preachers themselves who likewise have assumed the salary of their leader, Dr. R. P. Mahon. Through it they hope to reach and help three classes of preachers in the mountains round about them. 1. The elderly man who has spent his life in the service of his Master. 2. The pastor with a family who must do other work to support his family. 3. The younger men who hear the call but do not realize their possibilities and who do not know the value of training for service.

Dr. L. M. Bratcher, Home Mission Secretary of Brazilian Baptists, has planned a trip of six months' duration which will be made largely in canoes and on mules. He, his physician and attendant, propose making their way into the far interior of Brazil where many "Forgotten Americans" of another America will hear the Gospel for the very first time.

Dr. and Mrs. W. B. Bagby of Brazil recently celebrated their golden anniversary. It is also fifty years since they went to Brazil as our first missionaries to that vast country, and they are still active in missionary work.

W.M.U. Watchword:
Laborers together with God
—I COR. 3:9



Watchword for Year:
That the world may know
—JOHN 17:23

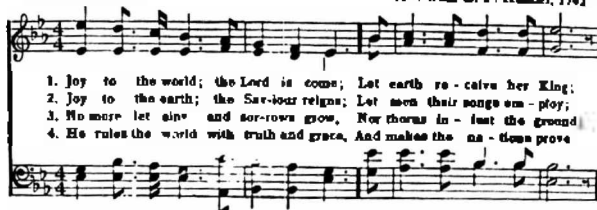
M. M. N. Hymn for the Year

Joy to the World, the Lord Is Come

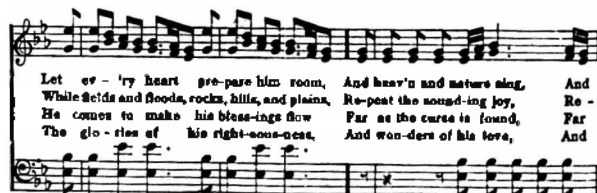
ANTIOCH. C. M.

Isaac Watts, 1719

Arr. from G. F. Handel, 1742

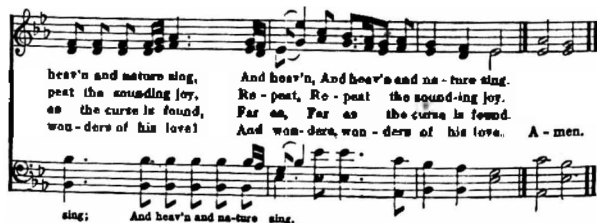


1. Joy to the world; the Lord is come; Let earth re-ceive her King;
2. Joy to the earth; the Sav-iour reigns; Let men their songs em-ploy;
3. No more let sins and sor-rows grow, Nor thorns in - fest the ground;
4. He rules the world with truth and grace, And makes the na-tions prove



Let ev-'ry heart pre-pare him room, And heav'n and na-ture sing, And
While fields and floods, rocks, hills, and plains, Re-peat the sound-ing joy, Re-
He comes to make his bless-ings flow, Far as the curse is found, Far
The glo-ries of his right-ous-ness, And won-ders of his love, And

1. And heav'n and na-ture



heav'n and na-ture sing, And heav'n, And heav'n and na-ture sing.
Re-peat, Re-peat the sound-ing joy.
Far as, Far as the curse is found,
won-ders of his love! And won-ders, won-ders of his love. A-men.

sing; And heav'n and na-ture sing.

COPIES of the above hymn, words and music, may be secured at 10c a dozen or 2c a single copy from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. Such copies should be pasted in hymnals for preservation and convenience. For history of hymn see page 21 of W.M.U. Year Book. That all may "make a joyful noise unto Jehovah" practice this song with the society's music committee so that there will not be any tendency to "drag the notes" but rather to sing heartily. So meaningful are the words and so worshipful is its music that it will repay the society's music committee to practice it before each meeting and so to lead that the other members will enthusiastically respond.

BIRMINGHAM HOTEL RATES

BANKHEAD—A. B. Canaler, Mgr.—2300 5th Avenue, North, 350 Rooms—all with bath. Rates: Single \$2.00-\$2.50-\$3.00-\$3.50-\$4.00-\$5.00. Double \$4.00-\$5.00-\$6.00 and \$7.00

EMPIRE—I. K. Fabian, Mgr.—2130 4th Avenue, North, 100 Rooms—50 with bath. Rates: \$2.00-\$2.50-\$3.00. 50 without bath. Rates: \$1.50 and \$2.00

MOLTON—J. A. Driver, Mgr.—5th Avenue and 20th Street, North, 146 Rooms—104 with bath. Rates: Single \$2.50-\$3.00-\$3.50. Double \$3.50-\$4.00-\$4.50-\$5.00. 42 without bath. Rates: Single \$2.00—Double \$3.00

REDMONT—W. G. Moffat, Mgr.—Corner 5th Avenue and 21st Street, North, 203 Rooms—all with bath. Rates: Single \$2.00-\$3.00-\$3.50. Double \$3.50-\$4.00-\$4.50-\$5.00 and \$6.00

THOMAS JEFFERSON—C. S. Pryor, Mgr.—2nd Avenue and 17th Street, North, 350 Rooms—all with bath. Rates:

Two persons in a room, one double bed \$4.00 per day, \$2.00 each

Same in Twin Beds \$5.00 or \$6.00 per day according to size and location of room

Each additional person in a room—separate bed, \$2.00

Room with two double beds for four persons, \$7.00 per day—or \$1.75 each

Large rooms, 4 to room, separate beds, \$2.00 per person; 6 or 8 to room, separate beds, \$1.50 per person

TUTWILER—Coleman J. Hudson, Mgr.—Corner 5th Avenue and 20th Street, North, 415 Rooms. Rates: \$2.50 to \$15.00

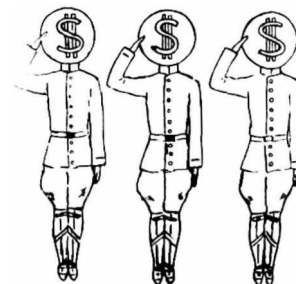
HILLMAN—Ben Duncan, Mgr.—Corner 4th Avenue and 19th Street, North—170 Rooms. Rates: Single without bath, \$1.50—Double \$2.50. With bath—single \$2.00 and \$2.50—Double \$3.00 and \$4.00

MORRIS—W. H. Grisham, Mgr.—1st Avenue and 19th Street, North, 140 Rooms. Rates: Single \$1.50—Double \$2.50 and \$3.00. With bath, Single \$2.50 and \$3.00—Double \$3.50 to \$5.00

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T. Jeff Bailey, Director Convention Bureau



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