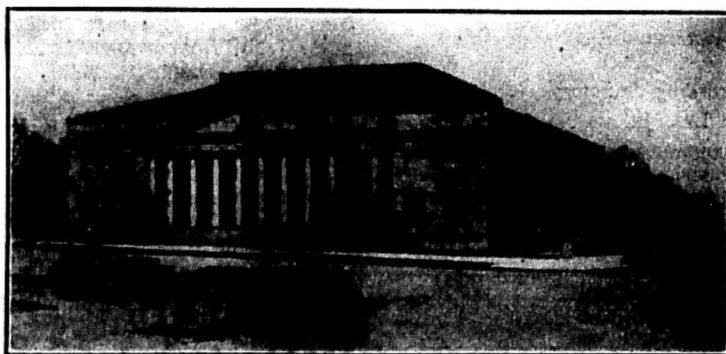


Royal Service



CONSTITUTION HALL, Washington, D. C.

In this exceptionally well equipped building Woman's Missionary Union will on Thursday, May 18, present the program as outlined on page 5. The following Tuesday afternoon, May 23, in this same building there will be a joint session of northern and southern Baptist women. Surely both programs are worthy of the largest possible attendance.

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AUXILIARY to SOUTHERN BAPTIST CONVENTION
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Royal Service

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MONTHLY MISSIONARY TOPIC: Home Missions Translating the Word

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program MAY—Home Missions Translating the Word

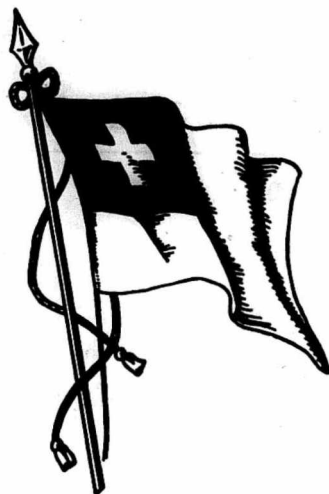
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A Mexican Girl.....	2
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EDITORIAL

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

GIANT HOURS



We ever look upon the annual meetings of the Woman's Missionary Union and the Southern Baptist Convention as *Giant Hours* in our southern Baptist life. This year, these meetings assume even greater significance, and much depends upon the attitude of mind, the purpose and, above all, the spirit with which we approach these hours. As a missionary people, southern Baptists are obliged to face mission conditions. We are all interested in how faithfully this will be done. As members of a missionary organization, we are particularly concerned. We can but feel that instead of longer accepting economic conditions as a valid excuse for mission inertia, we will surely face the historical fact that God's people have never become great, never known their fullest capacities except in times of danger and poverty—times most desperately feared by us. As we seriously think, we see that God has been trying to teach us

the value of the spiritual, that we have been depending too much upon things instead of upon Him. He has been trying to teach us the difference between happiness and blessedness. He has been trying to teach us that the Bread of Life is more important than temporal bread. At last, He has taken away our political and economic security that we may turn to His eternal principles and laws. These are *Giant Hours* and from them we can go forth into the greatest period of evangelism and missions that we have ever known if we but will.

If you cannot attend these meetings in Washington, will you not be much in prayer for them? On the following pages you will see the W.M.U. program which is greatly shortened this year because of the meetings which follow, May 19-23. The joint meeting of northern and southern Baptists will be unique in Baptist history. The three sessions of our W.M.U. meeting are necessarily devoted to Union work and our S.B.C. women missionaries. However, the meetings which follow will offer unlimited variety. On Tuesday afternoon, May 23rd, northern and southern Baptist women will hold a joint meeting in Constitution Hall. The leaders will be presented, and the work, aims, ideals and methods discussed. This will undoubtedly result in a knowledge that we are truly laborers together with God, fellow-workers in God's building though separated upon the wall. If the great hosts of Baptists in their churches and in their homes will give themselves to intercession during these days, mighty spiritual powers will be evident and Baptist history will record this meeting among its *Giant Hours*.

ANNUAL MEETING

Tentative Program

W.M.U. ANNUAL MEETING—Washington, D. C., May 17-18, 1933

Committee Meetings—May 17 at Powhatan Hotel

Pennsylvania Avenue at 18th and H Sts. N. W.

Wednesday, 9:00 A. M.—Margaret Fund

Wednesday, 9:00 A. M.—General Board of W.M.U. Training School

Wednesday, 2:00 P. M. and 7:30—W.M.U. Executive Committee

The Southwide Committees on W.M.U. Young People's Organizations, Stewardship, Personal Service and Mission Study will also convene at 9 A.M. on May 17 at the same hotel. The state W.M.U. corresponding secretaries will be in conference also, meeting at 2 P.M. in joint session with W.M.U. Executive Committee.

REGULAR SESSIONS of ANNUAL MEETING

Constitution Hall

18th, C and D Sts. N. W.

Thursday Morning, May 18

9:15 "Jesus Calls Us" (3 Verses)

Prayer for the Nations—Southern Baptist Women Missionaries

Welcome Address—Mrs. Earl W. Chafee, Washington

Presentation of Local W.M.U. Committee

Response—Mrs. F. W. Armstrong, Mo.

Organization

—Appointment of Committees

Election of Nominating Committee

Statement from the Treasurer—Mrs. W. C. Lowndes

Reports of Boards of Managers

Mrs. Lowndes, Maryland

Mrs. W. L. Rosamond, Alabama

Report Advisory Board Baptist Bible Institute

Report Advisory Board Southwestern Training School

Hymn—"Come Women Wide Proclaim"

11:30 In Response to the Wondrous Commission—Miss Kathleen Mallory

Corresponding Secretary W.M.U.

Mission Study—Mrs. Una Roberts Lawrence, Mo., Southwide Ch.

Stewardship—Mrs. G. R. Martin, Va., Southwide Chairman

Personal Service—Mrs. P. B. Lowrance, Tenn., Southwide Chairman

Announcements

—Adjournment

Thursday Afternoon

Constitution Hall

2:00 Hymn—"The King's Business"

—Prayer

Minutes by Recording Secretary—Mrs. H. M. Wharton

Presentation of W.M.U. Plan of Work for 1934—Miss Mallory

Plans for

December Week of Prayer for Foreign Missions—Mrs. R. K. Redwine, N. C.

- March Week of Prayer for Home Missions—Mrs. B. A. Copasa, Tex.
 Report of W.M.U. Literature Department—Miss Ethel Winfield, Secretary
 Hymn—"We've a Story to Tell to the Nations"
- 3:00 In Obedience to the Wondrous Commission
 The Margaret Fund—Mrs. Frank Burney, Chairman
 W.M.U. Training School—Miss Carrie U. Littlejohn, Principal
 W.M.U. Young People's Organizations—Miss Juliette Mather, Sec'y.

Thursday Evening
Constitution Hall

- 8:00 Hymn—"Jesus Calls Us" —Prayer
 Reports of Committees
 Registration —Apportionment —Resolutions
 Our Beloved Dead—Mrs. Wharton
 Hymn—"O Zion Haste"
 Address of President—Mrs. W. J. Cox
 Election of Officers
 Report of Committee to Nominate Boards
 Miscellaneous Business
 Southern Baptist Missionaries in World Conquest
 Adjournment

As you open windows for May breezes

Open "The WINDOW of Y.W.A." on world horizons!

Our monthly missionary magazine for young women

Subscription price \$1 a year by money order from

The WINDOW of Y.W.A.

1111 Comer Bldg.
 Birmingham, Ala.

Lovely as May flowers are,

Children lovelier are by far;

Cultivate their minds and hearts

With all the knowledge WORLD COMRADES impart.

Our monthly missionary magazine for boys and girls under 17 years

Subscription price \$1 a year by money order from

WORLD COMRADES

1111 Comer Bldg.
 Birmingham, Ala.

WORD, bless this offering we bring
 In honor of our Lord and King;
 And may our gifts be used of Thee
 To send the Gospel that will free
 The souls of men from sin's dark blight,
 And give them joy and life and light.
 Bless every one who gives today
 And draw us nearer Thee, we pray;
 Teach us that all we have is Thine
 And keep us by Thy power diviner

—Emma Sharp Hale, Fla.

Concerning "NO CHECKS" Notice on Page 3

QUON page 3, in addition to the regular notices as to subscribing for the magazine and ordering leaflets and other supplies from the W.M.U. Literature Dep't., there is a new and very important notice to the effect that:

"Checks cannot be accepted for subscriptions or for any other purchases from W.M.U. headquarters in Birmingham".

The bank, in which are deposited the receipts of this magazine and of the Union's two other magazines and of its Literature Dep't., has served notice that "checks cannot be credited to your account until collected". It is readily seen that among the many inconveniences of waiting for the checks to be collected will be the delay in receiving the magazine or other supplies as ordered. Therefore, please, do not send any checks to W.M.U. headquarters in Birmingham but instead of checks send money orders for one or more subscriptions or for any other purchase for 50c or more. If the price is less than 50c, please remit with 3 cent stamps. Kindly avoid sending stamps of any denomination except 3 cent stamps. This is more fully explained on page 3.

As to SANTOS, BRAZIL

CONTRIBUTORS to the Lottie Moon Christmas Offering for the past two years will remember that one of the causes thus helped was the Church Building Loan Fund of South Brazil, the stipulation being that the first church to use the loan should be the First Baptist Church of Santos, Brazil. Through the 1931 Lottie Moon Christmas Offering there was raised for this purpose over \$11,000.00 which in the meanwhile has been loaned to the Santos church. In the 1932 Lottie Moon Christmas Offering there was raised the remaining \$3,639.52 of the proposed \$15,000.00. In the meanwhile it has been ascertained that larger good will be accomplished if this \$3,639.52 can be an unconditional gift to the Santos church rather than a loan to it, the conviction being that the congregation is not able to carry another loan.

Therefore with the sanction of the W.M.U. Executive Committee the above statement has been made. If any one who contributed toward the \$3,639.52 prefers that her or his contribution to it be used as a loan rather than a gift, such preference will be most carefully respected if the donor will let it be known by writing before May 20 to W.M.U. Headquarters, 1111 Comer Bldg., Birmingham, Ala. Any one thus writing will please state the total of her or his contribution to the 1932 Lottie Moon Christmas Offering so that it may be estimated how much of it was for the loan to Santos.

CHAIRMEN of W.M.U. COMMITTEES for MAY MEETING in WASHINGTON



First Row (Left to Right)
 Mrs. Lewis Jones, Secretary
 Mrs. William Nolf, Co-Chairman
 Mrs. Chas. B. McInnis, Information
 Mrs. Mary Love, Ushers, Seating
 Delegates

Second Row (Left to Right)
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 Mrs. J. W. Johnson, Hospitality
 Mrs. Earl W. Chafee, Chairman
 Advisory Council

Third Row
 Mrs. J. N. Gray
 Mrs. O. E. Howe
 Mrs. G. H. Loudenslager
 Mrs. H. M. Knudsen
 Mrs. W. G. Coughlin, Acknowledgments

Back Row (Left to Right)
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 Mrs. T. W. Marshall, First Room
 Mrs. O. H. Balderson, Lunch Room and
 Dinner
 Mrs. Gertrude Ross, Hospitality
 Mrs. Louise Stull, Nursery
 Mrs. J. St. Clair, Hospitality, Decorations
 Mrs. E. L. Campbell, Banquet and
 Signs
 Mrs. H. J. Smith, Paper
 Mrs. A. T. Adams, Writing Room

Not in Picture
 Mrs. R. H. Chapman, Badges
 Mrs. H. A. Elmer, Literature
 Mrs. E. Hilma Jackson, Publicity
 Miss Doris Cary, Young People



ANNUAL MEETING



WONDERFUL WASHINGTON WELCOMES BAPTISTS



Washingtonians love and are proud of their city and long to have these feelings shared by all Americans. It is true that the primary motive of the women, who come in May to the meetings of the Woman's Missionary Union, is attendance upon those meetings and participation in the discussions. Nevertheless, it is natural to hope that there may be time during their visit to enjoy many of the historic places of interest as well as the beautiful art galleries and museums.

The past four years have been marked by tremendous strides in the beautification of the city under the enlarged Federal Building Program. Historic Pennsylvania Avenue, connecting the Capitol and the White House and the line of march for every procession and inaugural since 1793 when Washington and other Masons marched to lay the corner-stone of the Capitol, is being transformed.

From the south side of the river the area has been cleared of buildings and is being made into a large park as a setting for magnificent new government buildings. Of course, the Capitol—in which meets the Congress—and the White House—in which dwell the President and his family—are the two most important buildings to the visitor; both of these are focal spots for many other interesting buildings.

To the stately group on Capitol Hill has been recently added, immediately adjacent to the Library of Congress, the Folger Shakespearean Memorial Library, a most impressive shrine dedicated to the memory of the great English poet and dramatist. Given to the Nation by Henry Clay Folger, it houses his vast collection of Shakespearean and other Elizabethan literature.

Opposite the east front of the Capitol is the magnificent new Temple of Justice, which when completed will be the future home of the Supreme Court. To the White House group the newest addition is the new Commerce Department, perhaps the largest building ever erected, covering three city blocks on eight acres of land. It has a floor area of more than a million square feet and cost seventeen and a half million dollars. Its thirty-six elevators can carry eight hundred people at one time.

The prophecy of Mr. Charles Moore that some day the Potomac River will flow between thirty miles of parks from the cascades of Great Falls under the Memorial Bridge to America's greatest shrine, Mt. Vernon, is rapidly being realized. The Arlington Memorial Bridge, dedicated last year, was originally proposed by General Andrew Jackson to symbolize the union of the north and the south. Built with graceful low curving arches of white granite, this lovely bridge connects the estate of General Robert E. Lee—the great Confederate General—with the memorial to Abraham Lincoln—the Civil War President—and leads directly to the Tomb of the Unknown Soldier in Arlington National Cemetery, standing in simple but classic beauty as a tribute of America to her soldier hero.—Ann Wingfield Jackson, Chairman of W.M.U. Publicity, Washington, D. C.

Make an especial effort to remain in Washington for the joint session of northern and southern Baptists on Tuesday, May 23.



AUDITORIUM OF CONSTITUTION HALL

The seating capacity (4004) is as follows: lower floor, 1354; boxes with 5 seats each, 260; balcony, 2230; stage, 160. In this exceptionally equipped building the three W.M.U. sessions will be held on Thursday, May 18.



The GLORY of LIFE IS to BE of USE



In our southland today the call comes louder and clearer than ever, "Enlist! Enlist! All ye women who know the Lord". Hundreds, yea thousands, have not heeded this call to service.

Why enlist?—Enlist because God needs you.

Enlist because you need God.

Enlist that you may grow through service.

Enlist that you may please Him.

Enlist that you may obey Him.

Enlist that you may live for Him.

Enlist that souls may be won through you.

Baptist women realize that the W.M.U. offers many avenues of service maintained by the church. Therefore, every W.M.U. member can render fine service to God and to the church through this great missionary organization. The W. M. U. strengthens her missionary impulse, gives her more love for Christ and humanity and a blessed peace that comes through using her talents, time, money and life for Him. "Has any woman among us tact, has any grace of manner, has any executive ability or a financial gift, has any economy, has any beauty or social magnetism, has any that kohinoor of gifts—common-sense—has any the stable culture gained from successful home-making, has any club training, has any faith in prayer, has any pity for the wretched, has any power to read ordinary English well, has any musical talent, has any a blameless life? Let her give these to the missionary organizations of her church". Jesus said: "Thou shalt love the Lord thy God with all thy heart. . . . And Him only shalt thou serve".

How enlist? Enlist the heart through prayer, personal contacts, inspiration, information, Bible and mission study, tactfulness and love. I list below some things for a good W.M.S.

- (1) Officers with good character, fitness and willingness to serve. "Wouldst thou go forth to bless? Be sure of thine own ground; fix well the center first, then draw the circle round".
- (2) Enlistment Committee to find opportunities to "go into the byways and hedges and compel them to come in"
- (3) A weak church to foster, thereby making definite plans to meet its needs toward organization and enlistment
- (4) Committees on Personal Service, Mission Study and Stewardship that will seek to enlist through their activities
- (5) Enlistment programs and prayers
- (6) Co-operation in state field work in your section
- (7) Observance of Enlistment Month and 5th Sundays for gaining new members
- (8) Regular missionary programs planned to give interest and inspiration
- (9) Co-operation of the pastor
- (10) Special appeals for individual efforts toward enlistment.

What a wonderful challenge has come to every W.M.S. member! "Enlist! Enlist! All ye women who know the Lord". And of equal importance is the enlistment of young people. "The glory of life is to be of use"—Mrs. Frank A. Vernon, Ala.

"Launch out into the deep and let down your nets"—Luke 5:4.



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: The DAY of PENTECOST: Acts 2:1-4, 14, 21, 38-42

Pentecost, second of great feasts, fifty days after the Passover, Pentecost, one of three festivals kept every year by the Hebrews, Pentecost, speaking of Sinai's law and the voice of Jehovah, Pentecost comes with new meaning, the Saviour had promised a Comforter. Tarry ye here for a while, thus He spoke to the early disciples, Power from on high shall be yours when you have prayed for a season.

Suddenly out of the Heaven a sound of a wind that was mighty, Tongues as of fire sat upon them—visible manifestation. Holy Ghost came giving utterance, promise of Christ being fulfilled. Peter began his great sermon, quoting words spoken by Joel, Israel's history recounting, declaring that Jesus is God's Son, Bidding the listeners witness truth to the Lord's resurrection.

Coming today to this study we ask, what meaneth the Spirit? Truly the answer is two-fold: the Spirit came once and forever; Hades can never prevail 'gainst the church since our Lord it established, Followers of Christ, the dear Saviour, will ever be led by the Spirit. Yet in a sense He'll be coming as long as the world is enduring. Seeking to lead and to comfort each individual Christian.

Reverently draw near the manger, dwell on the Bethlehem coming, forgetting not Pentecost's message, the upper room blessed forever. Convicting, converting the sinner, the Spirit continues His office, revealing to Christians divine will, supplying the grace that is needed. Open your heart. Let the Spirit rule and command your life's conduct, Comforting you, Christ's disciples, just as He did in the old days.

"Love Me and keep My commandments: ye are My friends if ye love Me. Blest is the man who shows mercy. Seek ye the Kingdom of Heaven. Go ye", He speaks with authority. "Teach ye, baptize ye in My name. Witness to My life and power, making disciples in all lands. I'll come again and receive you into a home with the Father". These are the words of Christ Jesus, Saviour, Friend, Elder Brother.

For Circles Using Family Altar References

1. What were the three great Jewish feasts and what did each commemorate?
2. What visible signs of Jehovah's power were present at Sinai? At Pentecost?
3. At which feast was Jesus crucified? Describe the last supper and name the church ordinance instituted on that occasion.
4. Whose coming marks the story of Pentecost? What is the office of the Holy Spirit toward the sinner? Toward the saint?

(Concluded on Page 31)

Calendar of Prayer

May, 1933

Prepared by Mrs. Maud R. McLure

Christ is walking life's shores again!
Christ is choosing His fishermen,
With nets far spread for their hauling!
Christ looks in at the office door!
Christ is searching mill and store—
It's you! It's you, He's calling.

Topic: ~~Your~~ Missions Translating the Word

1—MONDAY

Pray for commencement exercises of W.M.U. Training School, Louisville, Ky.

Grace be with you.—1 Tim. 4:21

2—TUESDAY

For President John R. Sampey and Mrs. Sampey and for all departments of Southern Baptist Theological Seminary, Louisville, Ky.

Preach the Word—with all long suffering and teaching.—II Tim. 4:2

3—WEDNESDAY

For Miss Fannie Taylor, missionary among Italians, Tampa, Fla.

They looked unto Him and were radiant.—Psa. 34:6

4—THURSDAY

For Miss Marjorie Spence, Colegio Bautista, Temuco, Chile. If any man love God the same is known by Him.—I Cor. 8:4

5—FRIDAY

For Rev. and Mrs. I. N. Patterson (on furlough), evangelistic work, and Miss May Perry, educational work, Abeokuta, Nigeria.

The way of Jehovah is a stronghold to the upright.—Prov. 10:29

6—SATURDAY

For Dr. T. J. Watts, secretary Relief and Annuity Board, Dallas, Texas, and for Mrs. Watts. O taste and see that Jehovah is good.—Psa. 34:8

7—SUNDAY

For divine guidance for sessions of Southern Baptist Convention and W.M.U. auxiliary to S.B.C., Washington, D. C., May 18-23.

Launch out into the deep.—Luke 9:1

8—MONDAY

For Rev. and Mrs. W. C. Newton, evangelistic work, Tsing-

tao, China, and Gene Newton, Margaret Fund student. The prayer of the upright is His delight.—Prov. 16:9

9—TUESDAY

For Rev. and Mrs. D. G. Whittinghill, evangelistic and educational work, Rome, Italy, and Robert Whittinghill, Margaret Fund student.

God keepeth covenant and lovingkindness with them that love Him.—Deut. 7:9

10—WEDNESDAY

For annual session of W.M.U. of District of Columbia, Washington, May 20.

God is able to make all grace abound toward you.—II Cor. 9:8

11—THURSDAY

For Rev. and Mrs. J. T. Williams, literary work, Shanghai, China, and James Williams, Margaret Fund student.

The righteous is an everlasting foundation.—Prov. 10:25

12—FRIDAY

For the editors of "The Window of Y.W.A." Then opened He their mind that they might understand.—Luke 24:45

13—SATURDAY

For Miss Mattie Baker, Girls' School, Sao Paulo, Brazil. Jehovah is good to them that wait for Him.—Lam. 3:25

14—SUNDAY

Pray that our unenlisted churches may learn God's plan of giving. Give and it shall be given unto you.—Luke 9:38

15—MONDAY

Pray for Rev. and Mrs. Earl Parker, evangelistic work, Pingto, China.

The friendship of Jehovah is with them that fear Him.—Psa. 25:16

1 Attended W.M.U. Training School

Calendar of Prayer

May, 1933

Lift the sail, with its blood red cross
Lift it where the wild seas toss
Till all lands hail its glowing
Who will help where it cleaves the dark?
Who will be a John or Mark?
Clasp Christ's hand and be going — Daniel Henderson

Topic: Home Missions Translating the Word

16—TUESDAY

For Rev. and Mrs. H. H. Muirhead, educational work, Rio de Janeiro, Brazil, and Ernest, Samuel and Sudie Pearl Muirhead, Margaret Fund students
To you is the promise and to your children.—Acts 2:39

17—WEDNESDAY

Pray for Miss Florence Jones, nurse, Pingtu, China.
Ye are all one man in Christ Jesus.—Gal. 3:28

18—THURSDAY

For Rev. and Mrs. Erhardt Swenson, evangelistic work, Bahia Blanca, Argentina
I will give you a mouth and wisdom.—Luke 21:16

19—FRIDAY

For Miss Grace Wells, educational work, Chinkiang, China
If our heart condemn us not then we have boldness toward God.—1 John 3:2

20—SATURDAY

For Baptists in annual meeting in Washington
The Lord is faithful. Who shall establish you.—1 Thess. 5:9

21—SUNDAY

For all members of our Home Mission Board
Wisdom is profitable to direct.—Eccl. 10:10

22—MONDAY

For Dr. and Mrs. A. W. Yocum, medical and evangelistic work, Pingtu, China
The hope of the righteous shall be gladness.—Prov. 10:28

23—TUESDAY

For John and Mary Crocker, and Guy Meadows, Margaret Fund students, whose parents were missionaries to China
Blessed is the man whose strength is in Thee.—Psa. 84:5

24—WEDNESDAY

For Rev. and Mrs. D. F. Stamps, evangelistic work, Yangchow, China
When a man's ways please Jehovah He maketh even his enemies to be at peace with him.—Prov. 16:7

25—THURSDAY

For Rev. and Mrs. C. W. Branch, educational work, Saltillo, Mexico
We will keep the feet of His holy ones.—1 Sam. 2:9

26—FRIDAY

For Rev. and Mrs. J. B. Hipps, Shanghai University, Shanghai, China
Jehovah will keep thy foot from being taken.—Prov. 10:26

27—SATURDAY

For Rev. R. E. Pettigrew, evangelistic work, Porto Alegre, Brazil, and Roberta, Wm. Robert and Woodrow W. Pettigrew, Margaret Fund students
Our help is in the name of Jehovah.—Psa. 124:8

28—SUNDAY

For Home Mission Board evangelists
His dominion is an everlasting dominion.—Dan. 7:14

29—MONDAY

For Rev. and Mrs. A. B. Deter, evangelistic work, Curitiba, Brazil
His heart is fixed, trusting in Jehovah.—Psa. 121:7

30—TUESDAY

For Miss Lolita Hannah, educational work, Kokura, Japan
Trust in Jehovah and do good.—Psa. 112:5

31—WEDNESDAY

For Miss Olive Riddell (on furlough), Girls' School and Miss Clifford Barratt, evangelistic work, Pochow, China
Jehovah is thy keeper.—Psa. 121:5

Attended W. M. U. Training School
Attended Southwestern Training School



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

Topic: The DAY of PENTECOST: Acts 2:1-4, 14, 21, 38-42

"My son, keep thy father's commandment and forsake not the law of thy mother: bind them continually upon thine heart and tie them about thy neck. When thou goest, it shall lead thee: when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee".—Proverbs 6:20-22

Feast of the Passover

1st Day—Ex. 12:3, 11, 12, 26, 27
2nd Day—Num. 9:5, 23
3rd Day—Josh. 5:10
4th Day—Heb. 11:24-29
5th Day—Luke 2:4-7
6th Day—Mark 14:1, 2, 12-21
7th Day—Mark 14:22-26

Feast of the Tabernacle

15th Day—Ex. 23:12-17
16th Day—Deut. 31:10-13
17th Day—Lev. 23:33-35, 41-44
18th Day—John 7:1-11
19th Day—John 7:12-27
20th Day—John 7:28-39
21st Day—John 7:40-53

Feast of Pentecost

8th Day—Ex. 34:22-24
9th Day—Ex. 34:1-8
10th Day—Ex. 19:1-6, 9
11th Day—Ex. 19:14, 17-20, 25
12th Day—Ex. 20:1-3, 18-22
13th Day—Acts 2:1-13
14th Day—Acts 2:14-24, 32

Holy Spirit

22nd Day—Joel 2:28, 29
23rd Day—Matt. 1:18; 3:11, 16, 17
24th Day—Matt. 4:1; 28:19
25th Day—Acts 4:8, 31
26th Day—Rom. 14:17; 15:13
27th Day—1 Cor. 3:16; 6:11
28th Day—1 John 3:24; 4:2, 13; 5:6
29th Day—Rev. 2:7; 19:10; 22:17
30th Day—Acts 19:1-7
31st Day—1 Cor. 2:4, 10-13

"Pray Ye"

In praying for north Brazil remember:

1. Another consecrated missionary couple to help Rev. and Mrs. Nelson in Amazonas
 2. That our churches may be able to withstand the decrease in financial aid and may arise, by the Lord's help, to meet their own responsibilities
 3. Another couple, missionary or native, with support provided, to help with the evangelistic work in each of the two states, Rio Grande do Norte and Ceara (Ce-a-ra)
 4. For new work that we are trying to open in Sousa (So-za), a point much further inland than any existing Baptist work in these states
 5. That we may be able to answer the many calls to open new work in our much undeveloped territory
 6. That God lead in the direction of Recife (Ra-ce-fe) College and Seminary during this critical period in its history
 7. That God raise up leaders for the W. M. U. organizations, especially for the Y. W. A.'s
 8. That more girls will answer the call for special service and prepare themselves in the Recife Training School
 9. That funds be forthcoming for support of Mr. Foreman, director of the Baptist Institute in Corrente, Piahy (Pe-a-we)
 10. For various churches of the field that face the necessity of acquiring adequate buildings
- Pray also for: meetings of Baptists in Washington, May 18-29; God's guidance in behalf of enforcement and preservation of the 18th Amendment.

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, North Carolina

POSTER SUGGESTIONS: From advertisements in magazines clip a picture of a beautiful Indian girl, a Mexican maid and a Cuban signorita. Sketch or clip a house with an open door. In doorway paste or sketch a blonde American lady with Bible in hand. Coming up the walk paste the three brunettes. Underneath give time and place and print: Come to B.W.C. and meet our guests.

Topic: HOME MISSIONS TRANSLATING the WORD

Hymn: "Rescue the Perishing"

—Silent Prayers

Scripture Lesson: Acts 2:1-4, 14, 21, 38-42 (Page 12)

Hymn: "Jesus Calls Us"

—Business

News from Missionaries (Page 35)

Duet: "The Ninety and Nine"

Introduction: "In Many Tongues" (Pages 18-19)

The Call: "Indians Need the Word" (Pages 19-20)

The Answer: "Indians Receive the Word" (Pages 20-21)

Story: "The Power of God in My Life" (Pages 21-22)

Another Call: "Spanish-Speaking Americans Need the Word" (Pages 22-24)

The Answer: "Spanish-Speaking Americans Receive the Word" (Pages 24-25)

Another Call: "Cuba Needs the Word" (Pages 25-26)

The Answer: "Cuba Receives the Word" (Pages 26-27)

Two Stories: "Josefa Scatters the Word" and "Serjio Carries the Word" (Pages 27-28)

Two Poems Set to Music (Sing): "Tell Me the Old, Old Story" and "I Love to Tell the Story"

Chain of Prayer

Special Prayer for Baptists Meeting in Washington, May 17-24

JESUS of EVERY LANGUAGE—An earnest but uneducated Welsh woman was greatly astonished to hear one day that Jesus did not speak her language while He lived among men nineteen hundred years ago. "He always speaks Welsh to me", she said. Indeed the still small voice of Jesus does speak every language of the universe, but before one can understand fully the message of His voice one must know the love message of the Gospel. This realization has led men to translate His Word first from Greek into Latin and then into other languages. Wydliffe translated the Word into English; Carey into India's tongue; Morrison into Chinese; Eli Smith into Arabic; and so on the list of translator-missionaries grows. For these we are grateful. And whether the Word be in English or in some other tongue foreign to us, we know that the voice of God and the heart language of His love are the same throughout the world.

John 3:16 in the words of the Navajo reads, "Halah, God ei nihoka dineh t'ayisi ayoayo'nigo banh Biye'tala'i bayizcinigi yeniltinh, t'ahai-dah bodlanigi ei do adodinh dah nidih holago inah hwe hodele!". The Mexican (Aztec) young woman will give you Luke 15:18 in this way: "Ni mehuaz yhuani ni az campa ca in no tatzin yhuani ni ilhuiz: No tatzin e, oni tlalaco ihuicopa in ilhuicatl yhuani mirpan tehuatl". And the Cuban girl speaks the Spanish that many American business women know. What a privilege it is for missionary-minded women to give the means for translating God's Word into these three languages!

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



"We do hear them speak in our own tongues the wonderful works of God" (Acts 2:11); thus exclaimed the devout men out of every nation who were dwelling at Jerusalem. It was the great day of Pentecost. Cloven tongues like as of fire had appeared and rested upon those early believers waiting with one accord in one place. They were filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance. Those who heard were amazed and marveled. The wonderful works of God were being told them in their own tongues.

The account of this, in the second chapter of the Acts, gives a list of sixteen cities and countries from which these listeners came. No doubt these Jews and proselytes gathered in Jerusalem represented more than sixteen languages and dialects. Yet each heard the wonderful works of God in his own native speech.

In our study this month we will find that in some American cities as many as twenty-two languages are spoken. The purpose of our Home Mission Board is to preach to each man in his own tongue that all may know the wonderful works of God.

An effective poster may be made with the picture of one or more Indians, one or more Mexicans and an outline sketch of the island of Cuba. Woven through the pictures may be the words: "Each in his own tongue hearing the wonderful works of God".

The program committee will notice that the material for May tells of three special branches of home mission work—(1) Indians; (2) Spanish-Speaking Americans; (3) Cuba. Each of these is divided into two parts: (a) Indians

Need the Word; (b) Indians Receive the Word; (a) Spanish-Speaking Americans Need the Word; (b) Spanish-Speaking Americans Receive the Word; (a) Cuba Needs the Word; (b) Cuba Receives the Word. (See material on pages 18-28.)

With this outline, the Program Committee can decide on the plans for the program. The first thought of many will be to select six women, three to tell of the needs, three to tell how the needs are being met. Should this plan be adopted, do insist that each woman shall not read but tell the part assigned her. One object of the Woman's Missionary Society is to impart information, another is to arouse enthusiasm. When a mission article is read, it may give information to women already interested but it rarely, if ever, arouses enthusiasm in the hearts of those who are indifferent.

One way to make the program very live would be to have the three women who take the parts of "Receive the Word" speak in the person of a missionary, as: "I am Mrs. Paul Bell. My husband is principal of the Mexican Baptist Institute of Bastrop, Tex. etc." She may branch out from this to tell of other lines of work among the Spanish-speaking Americans. Another woman may impersonate a worker among the Indians, and a third woman may represent a mission worker in Cuba.

Another way to brighten the program would be to select a story from each of the three sections and have them told by three women. This would make a very short program. It would not be well to combine any of the plans suggested, for the program would be too long.

Where the program is given in connection with the Home Mission Board (Concluded on Page 34)

PROGRAM for MAY

The list of reference material given at close of this program is the chief source 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 this listed material and in 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. Crenshaw, Tennessee

Topic: HOME MISSIONS TRANSLATING the WORD

Hymn for the Year—Jesus Calls Us

Bible Study—The Day of Pentecost: Acts 2:1-4, 14, 21, 38-42 (Page 12)

Solo—Pentecostal Power

Prayer that pentecostal power may be felt in all southern Baptist work

In Many Tongues—Introductory Talk by Leader

Hymn—My Country 'Tis of Thee

Indians Receive the Word

Prayer for all our work among the Indians

Hymn—Tell Me the Old, Old Story

Spanish-Speaking Americans Need the Word

Spanish-Speaking Americans Receive the Word

Prayer for all southern Baptist work among Spanish-speaking people

Hymn—I Love to Tell the Story

Cuba Receives the Word

Serjio Carries the Word

Prayer that home missions may give the Word to all lost people of the southland and Cuba

—Indians Need the Word

—The Power of God in My Life

—Cuba Needs the Word

—Josefa Scatters the Word

—Hymn—Jesus Saves

In MANY TONGUES

The suggestion of Bible translations usually makes us think of foreign missions and the work of Carey, Judson, Morrison and others who have put the Bible into the languages of most of the inhabitants of the world. But today we are using the thought of Bible translations in another connection. Our topic is "Home Missions Translating the Word". Is it possible that there is need for Bible translations in our English-speaking land? Yes, even in the southland there is diversity of tongues. Many translations of the Word must be used that our neighbors of many nations may hear God's message in their own languages.

First, there are the Indians. While many of them speak English there are thousands of others who still express their thoughts in the language of their fathers. It is believed that the North American Indians have at least fifty distinct tongues, each with sundry dialects, so it is safe to say that they speak from 200 to 300 different languages. Then there are the foreigners in our southland, fifteen million of them,



speaking at least twenty-two different languages. In one single mission field in Illinois all of these languages are spoken. We must remember, too, that Cuba and Panama, with their host of people speaking foreign languages, are parts of our home mission territory. So we see that through home missions as well as through foreign missions we are translating the Word into many languages. What a blessed work it is to give the message of God's love to people in words that they can understand and heed! At Pentecost one man spoke and thousands heard in their own tongues. Today through home missions we may speak and millions may hear in their diversified tongues—may hear, believe and be eternally saved. Thus has God endowed us all with the gift of tongues. As this program proceeds we will see something of how home missions is translating the Word into many languages.

INDIANS NEED the WORD

THE 200,000 Indians of the south need the Word. Only 5,000 of these are Baptists, a small percent of them belong to churches of other denominations, and the rest of them are without Christ and without hope in the world.

The religious and moral condition of the tribes where Christ has not been preached and accepted is as horrible as anything found in India, China or Africa. The Indians are naturally a religious people, and their desire for worship finds expression in religious dances and ceremonies which are not only heathenish but brutal and immoral. Peyote worship continues to be the curse of many tribes. The peyote beans are chewed by the worshipers, all seated around an altar fire in the center of the tepee, while drums are beaten and weird songs are sung. The worshipers continue to do this through the night until each one has eaten about forty beans. Toward morning, under the influence of the drug, they go into a trance. They claim that while in this

state they have visions, sometimes visiting the future world, sometimes seeing and conversing with persons long dead, at other times beholding visions of exquisite beauty. In the morning, while breakfast is served, each one tells what he saw or felt while in the trance. For several days the worshipers have a wild, insane look. Some cases of insanity and a number of deaths have resulted from the use of peyote. It is very difficult for those who have become addicted to the use of peyote to break away from it. Indian Christians say, "Only Christ can overcome peyote".

The "Ghost Dance" is a religious rite which has had great influence among many tribes of Indians. There is an element of pathos in its origin. It started in Nevada with a prophet who promised the coming of an Indian Messiah. The Indians were told that a Messiah had come to the white people and had been killed by them, but the Messiah who was to come to the Indians would, with a wave of his hand, destroy the white man and all his ways and works; that he would bring back to life all the dead Indians; that he would restore the good old days as they were before the white man came and that the Indians would possess the land and be happy ever afterward. It is little wonder that such a message of hope appealed to the poor Indians who had been driven from their homes, deprived of their ancestral lands and who had suffered much from the overpowering aggressiveness of the conquering white man. This Indian Messiah cult was taken to the Oklahoma Indians by an old chief, named Sitting Bull, and became popular among many tribes. The chief ceremony of this religion is the "Ghost Dance", so called because the dancers wrapped themselves in white sheets. Dr. Beagle, in "People of the Jesus Way", describes the "Ghost Dance" as follows: "The dancers stand in a large circle facing inward and to the beating of tom-toms and drums they sing the Messiah song and, slightly bending the knees, give to the

body a bobbing and swaying motion. They will keep this up for hours. Many, unnerved, are in a sort of trance and fall to the ground. While in this exhausted, or trance, condition the victim claims to be able to talk with some relative and many claim to see Jesus and to hear from Him what He is going to do for them in the future. The dance, as originally practiced, was very harmful to the participants. Very often they did themselves bodily injury. Because of this the United States government prohibited all practices that worked bodily harm to the dancers. This stopped the worst features of the dance but still, as practiced today, it is working very much harm—morally, mentally, physically and spiritually.”

These descriptions of some of the religious practices of the Indians convince us that the Indians need the Word. Chief Sitting Bull became a Christian and greatly regretted his part in promoting the "Ghost Dance". He said to a group of Indians at a Baptist Association: "Ghost Dance way, devil way. Jesus way, only way. Come out of devil way and come into Jesus way." That is what we wish that all the Indians would do—come out of devil way into Jesus way. But how can they do this unless we translate for them the sacred Word which tells about the Jesus way?

INDIANS RECEIVE the WORD

THE Word is being translated into the languages and lives of many Indians through the work of our home missionaries. Twenty-two missionaries care for the work in forty churches, or mission stations, among the various tribes. Let us take an imaginary trip to several of our Indian missions and see for ourselves some of the wonders wrought by the translated Word.

First let us go to Pawhuska, Oklahoma, and visit one of our Osage missions. Oil lands have made the Osages more prosperous than many other Indian tribes, so we find them living not in wigwams but in neat homes, some

frame houses and some brick bungalows. In their midst stands one of the best church houses to be found on any S. B. C. home mission field. It has Sunday school rooms, a baptistry and is in every way up-to-date. This church sends to the Home Board generous contributions as partial self-support, over and above their gifts to the Co-operative Program. Not only that but they have provided church buildings for the Baptists of two other tribes—the Kickapoos and the Otoes. All of this has come to pass because, since 1907, faithful missionaries have given the Jesus Book to these people and have led them to walk in the Jesus way. Rev. A. Worthington is now pastor of this church and he and his fine wife are doing splendid work.

Now let us visit the Kickapoo mission, which is located just a few miles out of Shawnee, Oklahoma. Here we find some picturesque sights—wigwams built from water flags, babies fastened to cradle boards, women cooking over fires built in a hole in the ground in the center of the lodge. Yes, the Kickapoos are a poor and backward tribe, living just as their forefathers did before the white man came to disturb their peace. Up to a few years ago none of these people had ever heard the Gospel. Even now we may find some of them engaged in a sun dance or other heathenish religious ceremony. But there stands in their midst a beautiful little Baptist chapel, the gift of the Osage Baptist Church at Pawhuska; and in that chapel meets a little church composed of twenty-one faithful Kickapoo Baptists. This is the result of the work of Rev. and Mrs. David Cooper, who since 1926 have been translating the Word for the Kickapoos. Twenty-one members—that doesn't seem like a very rich harvest for seven years' work, but considering the difficulty of the field it is really a wonderful start, and we believe that the whole Kickapoo tribe will be leavened by the little leaven of the Word given to them by our faithful home missionaries.

Now let us drop in on a meeting of

the Baptist Indian Association of Oklahoma. Here we have the opportunity of getting acquainted with many of our Indian missionaries and of seeing a large company of our loyal Indian Baptists. The Indian churches do not send a few delegates to this association, but they go in large numbers—indeed sometimes a whole church goes. They do not stay for just a couple of days, but they spend a whole week, camping and eating and worshiping together. They do not confine their proceedings to discussions of reports, but the meeting is more in the nature of a revival. We find them preaching the Gospel and doing personal work. They have brought their unsaved neighbors along that they might hear the Gospel. The last service of the association will be a baptismal service. This is just the way it happened last July when the association met with the Ponca mission. Before they adjourned there were nine conversions and many backsliders were renewed.

Now we visit our missions among the Indians of New Mexico. Home missions has been translating the Word to these people for only a few years. The work is especially difficult because of the opposition of the Catholic priests. Sometimes they have made it impossible for the missionaries to hold their services, but in spite of these difficulties the work goes gloriously on and we have two active, progressive Indian churches. One of these is the Navaho Olamo Baptist Church organized less than two years ago among a group of Indians who seemed to have no religion. For 25 years no medicine man, no Catholic priest, no missionary had visited them. But our missionaries found their isolated canyon home, translated the Word for them and organized a church which now numbers 40 members. The other church is in connection with the government school for the Hopi Indians of Albuquerque. It was organized with 42 members, 34 of them students. In the first year of its existence it gave \$270 for Kingdom work.

We will enjoy watching the hundred and fifty Indian boys marching to the school auditorium for Sunday school and preaching service. Forty of them are now baptized believers and all of them are getting Bible teaching and training in Christian work.

It would be a joy to visit all of our other Indian mission stations. We would like to drop in at Chillico some Sunday afternoon and see Miss Gladys Sharp as she works among the six hundred members of the B.Y.P.U.'s in this Indian government school. We would like to visit the Only Way Baptist Church among the Sac and Fox Indians and see the splendid work of its pastor, Rev. Aaron Hancock, and we would enjoy a visit to our Alabama Indian mission under the direction of Rev. and Mrs. R. M. Averitt. Wherever we might go we would see the evidences of the power of the Word of God to touch Indian hearts and transform Indian lives.

THE POWER of GOD in MY LIFE

(Mr. Ben White is a faithful deacon of the Indian church at Pawnee, Okla. He is a living example of the power of the Word of God to transform a life. The following is the story of his conversion told in his own words.)

I WAS born in 1889 and reared in the Indian camps. There were very few white men then and our only neighbors were the men from the corn camps. When I was about six months old my mother died. My parents lived some distance from the rest of the camp, so my father was left alone with me. He did not know what to do with me so he wrapped me up with my dead mother and was planning to bury us together when one of his friends came along. He saw what my father was about to do and went hurriedly to another camp where my father's sister lived. She and her husband came after me and took me to live with them.

I grew up with my own people and have seen the many changes that have taken place among my people in this

state. I have seen many of the old Indian ceremonies which was ours to believe. Our tribe worshiped the one God, the God Almighty, but not the Son of God, the Savior of the world. To this day those who have lived in my generation naturally lean to that old form of worship. It is hard to lead them to Christ.

That was the way with me before I became a Christian. I was blessed with land, money, education and health as were many of the others of my tribe. I could have been independent and a good citizen. But sorry, very sorry, am I to recall my past life with its many black pages. It is no credit to boast of but it is my confession to my God and fellowman. I can say that I have equaled the life of the Apostle Paul when he said he was the "chief of sinners", a persecutor of Christians. Also I had a Cain and Abel experience in my life: God had reason to say to me even as He said to Cain: "Where is thy brother?" This scene is only one of my life's acts that I can never forget. It taught me one of the greatest lessons I've ever learned. Then was when I was thrust right on the edge of the threshold of hell and all the devil had to do was to brush back the black curtains of death and tumble me into eternal hell. It was not because I did not know better, for when I was approached I would point my finger in their face and say: "Tend to your own business. I tend to mine. I am boss of myself". But we are not our own.

As God struck Saul down on the Damascus road and he repented, so did I. I came to my senses and realized that it did not pay to be unto one's self but that I must put God first in my life.

It was here in Pawnee that I abandoned the devil and his sinful ways. Bro. New, our missionary, invited me to come to church. It was some time before I made an effort to go. I began to feel that I was beyond redemption and that there was no chance for me. That I had to pay eye for eye and tooth

for tooth was forever on my mind. The preacher continued to invite me until I strayed into the church one day.

In that first service as I sat in the congregation it seemed that all the songs and prayers and the sermon were for me. I was of all men most miserable—darts were piercing my heart. As I continued to go to church I began to see more fully my lost condition. I could not read a sentence in the song book that did not convict me. The brothers in Christ were pictures to me of what God could do. All I needed was some soul winner to say "Come". I said, "I will arise and go to my Father". I surrendered my life to Him. I found Him knocking at my heart's door. I opened the door for Him. "I asked and He gave me eternal life". All of this was free.

I was saved and baptized on the coldest day of the year. I was the only one baptized by Bro. New at the fifth Sunday meeting December 30, 1923. I have continued to grow in the grace of my Lord. I am a deacon in the Pawnee Indian Baptist Church.

The stand I have made for Jesus is again like that of the Apostle Paul for I love the things I once hated and hate the things I once loved. I still have my friends that I used to drink with and who know my past life and they are glad that I have changed my life. My wife is the happiest of all.

This is a brief history of my life, an open confession to God and man. I do as the publican: "I smote my breast and bow my head and say, Father, have mercy on me, a poor sinner". I hope this is a message to some one.

SPANISH-SPEAKING AMERICANS NEED THE WORD

THE Spanish-speaking people of the southland may be divided into two classes: (1) the migrant Mexicans and Cubans who come and go and (2) the descendants of the early Spanish settlers who are Americans even though they speak the Spanish language.

First, let us consider the Mexicans

and their need of the Word. A few years ago there were at least a million and a half Mexicans in our country, most of them in the southwest. The changed economic conditions have greatly decreased this number, but there are still enough of them in our midst to demand our serious consideration. Most Mexicans come to our country for one purpose only—to make money. Not many of them care to become American citizens, very few of them make permanent homes. They go from place to place as opportunities of employment are offered. Sometimes they are in the beet fields, again they are picking cotton, still again they are working on railroads or highway construction. They may live in a tent or a box car or an adobe hut; but they perhaps spend most of their time in an old Ford car, moving from place to place. The evils of such a life are easily understood. It means poor schooling for the children, no real home life and no church influences. Only in the establishment of permanent homes are permanent virtues of character developed. Practically all these people are Roman Catholics, and what little religion they carry with them is of the Catholic type. They know nothing of Jesus Christ as their Savior. Oh, how they need the Word!

Sixty per cent of the population of New Mexico is Spanish-speaking; some are of the migrant Mexican type and many are descendants of the early Spanish settlers. Rev. J. G. Sanchez, our missionary to the Spanish-Americans of New Mexico, describes conditions among them as follows:

"More than three hundred thousand Spanish-Americans live here in New Mexico, who are waiting for someone to give them the Bread of Life, that only Christ can give through His consecrated missionaries whom we do not have because of lack of funds. This of course gives the Catholic clergy all the advantages over the Spanish. That clergy's plan is to keep the Catholics' eyes closed and keep them ignorant. In

this way the clergy can obtain great sums of money. In many parts of the state there are thousands of people completely ignorant in anything that pertains to the salvation of their souls. They believe that, as long as they obey the laws of their church and the priest, they will be saved. The situation among our people here in New Mexico certainly is a sad one. They are as Jesus said: 'Sheep without a shepherd'.

"I remember in the year 1907 I lived in a little town called Alcalde. This little town is purely a Spanish-American settlement. A few miles south of this town is a chapel that is more than four hundred years old. In this strange sanctuary there is an immense rock, which must weigh several thousand tons. From the foot of this great stone there flows a stream right through the center of the church. The Catholics believe that this water is sacred. On this same stone they have a life size image of the Virgin Mary. This image they believe is the one that has made the stream virtuous and that any one may obtain his health by drinking from its waters. Once a year the people hold a feast in honor of their patron saint, who in this church is the Virgin Mary. Thousands of people attend this feast, gathering there from all parts of the state, each one taking his donation to the saint. These donations amount to thousands and thousands of dollars every year. Undoubtedly the miracle is not the curing of the sick, because we know that these are only hallucinations suggested by the priest. The real miracle is that the friars gather the thousands that the ignorant take them. Similar to these are the miracles that are performed in every country where the Roman Catholic church has a foothold.

"Another one of my experiences in that town was that concerning the Penitentes. This is a secret Catholic order or cult. This order is called the Order of Our Father Jesus, but its members are called Penitentes, meaning penitence. The main object of this order is to do

great penitence and every year from the beginning of Lent they hold their ceremonies every Friday. The last week, however, they have a most special feast. This week they stay all the time in their morada (*cult house*). Day and night they are shut in, holding their different religious ceremonies. (*This I did not see, because only members are allowed in their morada*). This last week they leave their morada every night and march out through the plains, hundreds of them, semi-nude. Some carry heavy wooden crosses; some are bound from head to foot with rope, almost stopping their circulation; others slash each other's backs with pieces of sharp glass, till their backs are completely covered with blood; and still others march along lashing themselves with 'disiplinas', a sort of whip they make from palm leaves to which are attached sharp objects.

"I saw some carrying great loads of cactus on their bare backs. All these terrible things they do, thinking that they are pleasing God in Heaven. This state has not been able to do a thing, in way of stopping this awful practice, because some of the state officials protect them in order to get this people's vote. This brief information will give you an idea of the kind of people that we hope to bring to Jesus through the preaching of the Gospel".

SPANISH-SPEAKING AMERICANS RECEIVE the WORD

NOW let us make the acquaintance of some of our home missionaries who are translating the Word for the Spanish-speaking people of our southland.

First, meet Rev. J. G. Sanchez, who for thirty years has worked among the Spanish people of New Mexico. We have already heard what he says about the needs of these people. How glad we are that we have this consecrated Spanish Baptist, reared among his own people and knowing their needs, to translate for us the Word into their language. Mr. Sanchez is pastor of three Spanish churches. He tells us that in

spite of the depression, which is very serious among his people, the work is going forward. In speaking of his years of service in New Mexico he says: "For the last thirty-two years that I have been working for my Savior I have felt very happy. Many have been the experiences that I have had and which have contributed greatly to strengthen my faith in God. Many times I have had to face problems very difficult to solve but, with the help of Him who said, 'All authority hath been given unto Me in Heaven and on earth', I have been able to triumph over these trials and difficulties. Pray for our work in New Mexico. Ask the good Lord that the Spanish-Americans in New Mexico may be converted soon".

Next meet Rev. Donato Ruiz, who is one of a splendid group of pastors and evangelists in Texas. His field covers a territory of two hundred by three hundred miles in extent. Over all this field he goes, carrying his tent from place to place, preaching the Gospel to those who will come and hear. Hundreds of Mexicans have heard and received the Word through his ministry. During the past seven years he has organized and built seven churches and there are as many other organized groups meeting in homes, school buildings and old stores.

Next meet Rev. Paul Bell, who is principal of the Mexican Baptist Institute at Bastrop, Texas. This school is spoken of as the fulfillment of Paul Bell's dream. Mrs. Una Roberts Lawrence in "The Word of Their Testimony" tells how, when a student at Baylor University over twenty years ago, he answered God's call to his heart while Dr. Truett was preaching and offered himself as a missionary. Soon afterward he began dreaming of a missionary training school for young Mexican men and women. He not only dreamed, but he and his wife began working at the task and the result is Mexican Baptist Institute. In this school today there is a group of young Mexicans preparing to give the Word

to their own people. They are not only preparing to do it but are doing it now as they go out to pastor near-by churches and to hold revivals. The school has developed an unusual combination. It is not only a seminary and training school, but it is also an orphanage, for the tender hearts of Mr. and Mrs. Paul Bell have opened up to take in a group of Mexican orphan children.

The next missionary whom we shall meet is the result of the work of Donato Ruiz and Paul Bell. It is Rev. I. E. Gonzalez, who is in charge of the Mexican work at Austin, Tex. Mr. Ruiz found him and took him to a revival meeting where Paul Bell was preaching, and there he found Jesus. He went to Saltillo Seminary, our Baptist school in Mexico, to study Spanish in order to be a missionary to his own people in this country, and now he and his lovely Mexican wife are translating the Word into Spanish for the salvation of their countrymen in Austin, Texas. He writes many inspiring things about their work, but we are especially interested in what he says about their W.M.U. After saying that the work they have done in the W.M.U. is "not much" he writes: "In general we might say that our W.M.U. has contributed for our building, missions and benevolences the sum of \$325. They do personal work which has resulted in many conversions. They study the manual from which the majority have acquired their diplomas. They have organized the children in societies which are under them. They have special services with missionary topics, educational and consecrational". If Mr. Gonzalez calls this "not much" we wonder what he would think of the lack of activities in some of our missionary societies!

How we would love to meet all these Mexican missionaries: Brother Mixim, who has served at Brownsville, Texas, for over eighteen years and has baptized more than six hundred converts; Brother Martias Garcia, the Mexican nobleman who has refused high and lu-

crative positions in his mother country to continue the more important work of being a Baptist missionary; Brother Lopez who continues to pay his tithe even when his salary is reduced below a living stipend! Yes, we would love to meet all of our missionaries who have endured persecution, cuts in salary and a thousand other difficulties but have gone right on translating the Word they love into the language they love for the people they love.

Our home work among the Mexicans has assumed a foreign mission aspect. Thousands of migrant Mexicans are returning to their native country and among them are many members of our Baptist churches; and the wonderful thing about it is that these Baptists are carrying the Gospel back to their home land. Dr. Beagle, writing of this, says: "We have been made happy by the information received from more than half a dozen groups of Mexican Baptists we knew while they were in Texas. Many have organized their own churches and a few have erected church buildings. Almost thirty professions of faith and baptism have been reported since their return".

CUBA NEEDS the WORD

ONE day the *reja* (*iron barred door*) of our Baptist Temple in Havana, Cuba, rattled. It always rattled when a visitor came and shook it to announce his desire to see some one within. On this particular occasion a missionary answered the summons and found at the door a fine looking young man. He asked the missionary for a Bible and then told a most interesting story. He said that he had come to Havana for a few days from a far interior town; had visited our Baptist church and had heard the Gospel preached for the first time. He had asked some of the young men of the church where the preacher had gotten that message and had been told that it came from the Bible. His interest had been immediately aroused, for in his inland home he had heard about the Bible and had wondered what

it looked like and what it was. When he had expressed such interest the boys had told him to go to the missionary in the Baptist Temple who always kept a supply of Bibles and New Testaments to be given away. So he had come to ask for the Bible. He was embarrassed to ask for it as a gift but explained: "I haven't much money and am so anxious to have a Bible. The boys back home will be so glad to get together and read it". By quizzing him a bit the missionary learned that there had never been a Bible in his town, and that it was a thoroughly priest-ridden place. The missionary asked, "If I give you this Bible will you promise me that you will read it carefully?" His answer was so sincere that she could not doubt it. "Ah, Senorita, you do not know how I want it! I promise you I will read it". So the Bible was given into his eager hands and he called back his gratitude as he went down the steps rushing away to take the Bible to friends in a town where the Word of God had never been known.

This story, told by Miss Eva Inlow, shows Cuba's great need of the Word. For centuries the Catholic church has kept the Bible away from the Cuban people and today thousands of them do not know that such a book exists. Whole towns, like the town in the story, have not one copy of the Bible. These are waiting for home missions to translate God's message.

CUBA RECEIVES the WORD

CUBA is receiving the Word through our nine American missionaries and a rather large group of Cuban workers employed by the Home Mission Board. Besides these Miss Kathryn Sewell is giving her services without remuneration from the Home Mission Board. So drastic have been the cuts on appropriations for Cuba that all workers have had to make great sacrifices in order to continue their work. The native pastors had to take a forty per cent cut last year. Dr. McCall says of these faithful men: "The spirit with

which they met the sacrifice is admirable. There has been no complaint but, on the contrary, expressions of gratitude that they have been able to carry on. One worker wrote: 'I shall stay at my post, no matter what happens'". With such a spirit we are not surprised that the work goes on with such glorious results. The center of our Cuban work is the Temple, located on one of the busiest down town corners of Havana. Here is Calvary Church, the oldest and largest of all our churches in Cuba. The activities of Calvary Church are similar to those of our most wide-awake and progressive southern Baptist churches. There are forty-one other churches associated with our work in Cuba—nine in Havana and thirty-two scattered throughout the island.

Dr. McCall tells of visiting in a church where at one service twenty confessed Christ. This church had as its goal for the winter fifty conversions, but they came in so rapidly that they changed the goal to seventy-five. At another church which Dr. McCall visited recently the crowd was so large that the program could hardly be carried on. The pastor of this church said that his problem in the B.Y.P.U. was not to get the people to come but to keep them away. A chapel built a few years ago and considered too large has become entirely too small to accommodate the crowds that want to come to hear the Word. On one occasion when Dr. McCall visited this church the pastor told him that they had held forty preaching services one night the week before, explaining it in this way: "We had eight preaching groups, began at seven and closed at half past ten, so you see it was possible to have forty half-hour services in private homes. And what is more, we have eighty-three homes listed, where we expect to hold a service soon, and are planning to have one hundred preaching services. You will be surprised to know that sixty of these homes are not Christian". Dr. McCall tells us that they did organize that campaign

with twenty preaching groups, began at seven o'clock in the morning, closed at half past ten at night and held three hundred and twenty-eight half-hour services within the city and a radius of eight miles around. They kept account of the attendance and more than five thousand were preached to on that day. Thus the work of translating the Gospel to the Cubans goes forward gloriously. What would these faithful, self-sacrificing missionaries be able to do if we supported them as we should, giving them the equipment and helpers they so much need?

JOSEFA SCATTERS the WORD

DO you remember the story told by Mrs. Lawrence in the "Word of Their Testimony" about Josefa, the old woman in Cuba who turned little girl and learned to read because she wanted to read the Bible? You will remember that she became a Bible woman, going from house to house explaining the Word of Life. From our missionary, Miss Eva Smith, comes another chapter in the history of Josefa, and here it is:

For a long time everybody had known that Josefa was not well. But she, being determined about some things, kept working until fairly driven to the hospital by pain, fever and the fact that she had no family to care for her at home. The illness proved to be serious. The stay at the hospital lasted two long months, and Josefa became famous. For one thing she was the most popular patient on record. Doctors and nurses said that not even former President Zayas, when he was in the hospital, had as many visitors as did Josefa. Friends were always coming, some quite well to do, but a multitude of them were of the poor, coming to show gratitude to Josefa for having taught them the Word.

Naturally all employed in the hospital came to know Josefa, for they were constantly directing visitors to her room. Soon she became noted, not only for her popularity but also for her religion and her persistence in telling others about it.

Like Paul in Rome, she never lost an opportunity to testify for Jesus. Every doctor, every nurse, even all the servants heard about God and were given tracts, Gospels and New Testaments. The missionaries always said that they had none of these left after a visit to the hospital because Josefa could not get enough to supply the demand. Everybody came to have great respect for this little old woman and her religion. Who can tell how many became personally acquainted with her Lord because of her faithfulness? One day after a severe and painful treatment the attending surgeon patted Josefa's back and said: "There now, Little-Old-One, go back to your bed, read your little book and talk to your God".

Josefa is now at home and, although not able to go on with her former round of visits, she is intent on doing something for the Lord. People, from whom she used to collect for the church, now bring their contributions to her. Those, to whom she used to go and preach and persuade, now come to her. There is even one little boy, of ten or twelve, who comes every day to be helped with "an explanation" of some part of the Word. Not only does Josefa share the Word of Life, but there are those who come for a share of her daily bread. In all this it never occurs to her the inspiration she furnishes for others who also would serve the Lord.

As we end this story we say, "To be continued", for of course Josefa's faithful service will continue as long as she lives, and perhaps our missionaries will send us another chapter in the story of her life.

SERJIO CARRIES the WORD

(The following story is from the experience of Miss Eva Inlow, for several years one of our Home Board workers in Cuba.)

THE hero of this story is a small Cuban boy, Serjio (pronounced Ser-hio). I wish I could paint you a picture of the impish, small dark face and dancing eyes of six years old Serjio. He

was in constant energetic action. When he came to our house and just merely passed through, everything that should have been turned on was turned off, what should have been turned off was on, every chair was moved and the pots and pans re-arranged—to our sorrow! But he was a darling—bright, affectionate, talking constantly and so rapidly that it required every ounce of concentration I had to keep up with him. He came to Sunbeam Band, and it was anything but a dull meeting. He came to Sunday school, and I, woe is me, was his teacher! The children didn't have Bibles, but we gave them leaflets each Sunday with Bible verses and a good Bible story on them. Serjio, to my surprise, actually took care of his and started home with it. He did this each Sunday, but I learned some months later that he never got home with any of them. Across the street and near where he lived was a man incurably sick. He was bed-fast and was soon to die. Serjio, as he ran (*he never walked*) home from Sunday school, would rush

up to the man's door, bang the knock and enter immediately. Then he would dash into the room without greeting of any kind and Sunday after Sunday would thrust the paper into the man's inactive hand, saying, "Read that." Simply that, and Serjio was gone. At first the papers were discarded, then read, then eagerly awaited. Finally death claimed the invalid, but not until he had sent for Christians to come and tell him more of the Word of God. And, before he died, he said: "And I never would have known of Jesus Christ if Serjio had not brought me the passages from the Bible every Sunday".

So the Word—among Cuba's palm trees or in New Mexico's canyons, printed on a bit of paper or fallen from the lips of a preacher, in the hands of a missionary or an old woman or a small child—never fails to carry its message of love, hope and salvation. Thank God because through home missions we are able to speak His blessed Word in many tongues.

QUESTIONS for REVIEW and DISCUSSION

1. How many languages and dialects do the North American Indians speak?
2. How many foreign languages are spoken in the southland?
3. What is peyote worship? —4. Describe the "Ghost Dance".
5. Tell something of the Osage church at Pawhuska.
6. Who are our missionaries to the Kickapoos?
7. Describe a meeting of the Oklahoma Indian Association.
8. Discuss the evils of migrant Mexican labor.
9. Tell of some of the needs of Spanish-speaking people of New Mexico.
10. Who is our missionary to the Spanish-speaking people of New Mexico?
11. Mention some of our Mexican missionaries and tell of their work.
12. Tell something of the sacrifices of our Cuban missionaries.
13. Tell of the growth of Cuban churches.
14. Who is the superintendent of our work in Cuba?

REFERENCE MATERIAL

"The Window of Y.W.A."	—"World Comrades"
Home and Foreign Fields	—State Denominational Papers
The Word of Their Testimony	Una Roberts Lawrence
For My Country's Salvation	Inabelle Graves Coleman
The People of the Jesus Way	Dr. J. W. Beagle
The Gospel among the Red Men	Robert Hamilton
Cuba for Christ	Una Roberts Lawrence



YOUNG WOMAN'S AUXILIARY



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

AFTER ALL THERE'S NOTHING LIKE—RIDGECREST



It's true that there is nothing like Ridgecrest Y.W.A. Camp for the young women of our southern Baptist churches. Attendance upon the South-wide Y.W.A. Camp is an aid to right living that no young woman in this day and time can well afford to do without. As one of the 378 young women at camp last year expressed it, "There is something at Ridgecrest that makes you want to look up to get a real glimpse and walk towards an ideal".

In planning for Ridgecrest the whole girl has been kept in mind. The daily program is one well balanced in worship, study, play, recreation, conferences and friendly contacts. This year the Y.W.A. Camp offers a variety of study classes—one to the liking of practically every young woman—a great diversity in recreation—something to please everyone—conferences on all phases of our missionary and denominational work and the morning worship periods. Then

"When sunset turns the lake to gold

Beneath the sky's warm blue",

the young women gather for the vesper service at which time one feels that

"My eyes can almost look on God

So near His presence steals".

Every Y.W.A. organization should plan to have at least one representative. Last year one association had twenty-five and one church had eleven. Another church had eight and one city had fourteen while yet another had eight. Counselors, Women's Missionary Society presidents and W.M.U. young people's directors should help plan to get the young women to this camp, the dates of which are June 27-July 7.

Young women, who have shared the joys of Ridgecrest Y.W.A. Camp, as a rule go back into their churches and associations to share actively in the responsibilities of all the Kingdom affairs. A superintendent of an association in one state said in speaking of a young woman whom her church had sent to Ridgecrest, "No investment we've ever made as an organization has brought greater returns". This young woman is the present G.A. counselor in her church in addition to participating in all the general church and associational work. Your experience would be similar from a similar investment.

Ridgecrest, North Carolina, is a perfect setting for a Y.W.A. Camp but, regardless of the setting, the great power representing the youth of womanhood bound up with lofty purpose and high endeavor would be present. It matters not from where the young women have come, they exchange tired bodies and minds

(Concluded on Page 31)

SOUTHWIDE Y.W.A. CAMP

RIDGECREST, N. C., June 27—July 7

Enrollment fee of \$2 to be sent by money order—not by check, please—to

Miss Pearl Bourne

1111 Comer Bldg., Birmingham, Ala.



OUR YOUNG PEOPLE



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

QUEENS in MAY



It certainly seems appropriate to bring out in May ROYAL SERVICE announcement of the additional forward steps for Intermediate Girls' Auxiliary members. The four steps—Maiden, Lady-in-Waiting, Princess and Queen which have been so much enjoyed in recent years and which have given so much information to those pursuing them—will be for Junior G.A.'s; the two new steps—Queen with a Scepter and Queen Regent—will be for Intermediate G.A.'s only. They include not only Scripture verses to be memorized but a variety of activities to be carried through, such as correspondence with native girls in other lands, writing compositions on assigned subjects, making specified objects correlated with missionary information. Opportunity is afforded for much original effort according to the task of the G.A. member. The requirements are outlined in a revision of the G.A. manual, copies of which may be secured from state W.M.U. headquarters (address on page 2) or from W.M.U. Literature Dept. (address on page 3)—the price is 10c a copy.

No special insignia is provided from the W.M.U. Literature Department for these two higher steps. It is suggested that each auxiliary develop a form of scepter to be awarded to the Queen with a Scepter and that the Queen Regent be entitled to wear a green cape, which she will pattern herself or which the counselor will make for her.

Royal Ambassador plans have been altered somewhat so that two new ranks are provided for members of Intermediate R.A. Chapters—Ambassador Extraordinary and Ambassador Plenipo-

tentiary. The four familiar ranks—Page, Squire, Knight, Ambassador—may all be attained by Junior R.A. members but the two new ranks are limited to members of Intermediate R.A. Chapters. A boy joining the Order of Royal Ambassadors first as an intermediate may disregard the time requirements in the first four ranks but must learn the specified material. The work for ranking as Ambassador Extraordinary and Ambassador Plenipotentiary is along the project line, giving chance for selection of desired activities with practically no memorization work.

The new manual for members of Intermediate R.A. Chapters contains the list of projects and the new manual for members of Junior R.A. Chapters bears the revised requirements for the first four ranks. Copies of either manual are sold at 10c each for members—order from state W.M.U. headquarters (address on page 2) or from W.M.U. Literature Dept. (address on page 3).

A special pin is provided for Ambassador Extraordinary at 75c and a key guard for the Ambassador Plenipotentiary at 65c (order from Birmingham address given in this paragraph, sending a money order rather than a check or stamps). An innovation is provided in the new R.A. plans by the honorary distinction of Star Ambassador. This is an elective honor awarded by each chapter annually to the boy in the chapter who most exemplifies R.A. ideals. A star guard for his pin may be ordered (by money order) from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.—the price is 65c. This star guard is worn as long as he proves worthy the term "Star Ambassador". It may be awarded to a Royal Ambassador of any regular rank. (If stamps are sent for

anything, please use those of 3c denomination.)

Counselors will remember that the value of the Forward Steps and Ranking System rests in developing the individual's ability and interest in missions. If the counselor does all the work of finding out the required facts for the Junior G.A. or Junior R.A., the course becomes merely a matter of memory and its major purpose is defeated immediately. The counselor should help the G.A. or R.A. member when necessary, see that Southern Baptist Convention minutes, W.M.U. Year Book, mission biographies as needed are easily available but should leave the girl or boy to his own resources in the actual finding and working out of material, the counselor simply encouraging and guiding. Naturally the counselor is proud when advanced ranks or steps are reached by her chapter or auxiliary members, but the tendency to push

them too fast deprives them of the real value of taking the work slowly enough to fulfill the stated requirements themselves. Moreover, these attractions of advanced recognition are supplementary to the regular program and mission study activities of the organization and are not to supersede them in importance or emphasis. During summer months without school obligations there will be much free time which can be protected from idleness or indulgence by directing attention to the Forward Steps and Ranking System.

Attention is called to the fact that the Guide for Counselors of R.A. Chapters is now ready for use, copies are sold for 25c each by W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. It is anticipated that you will find this material exceedingly helpful in your service as counselor of R.A. Chapter.

YOUNG WOMAN'S AUXILIARY (Concluded from Page 29)

for refreshed bodies and minds with inspiration to carry on the work of another year. From the large all-camp gatherings with inspiring speakers to the small state meetings, each minute will be packed with interest. For the rest, there is a round of happy living, singing and playing, sleeping and hiking, a dip in the pool, a game of tennis or a moon-light walk to the spring. All this and more they will do. At the close of every busy, happy day they will come together—girls with similar hopes, desires and purposes—to sing as one

"Day is dying in the west

Heaven is touching earth with rest".

As they watch the silent glory of the setting sun fade into the quiet peace of the evening there will come a new meaning to the words

"Heaven and earth are full of Thee"

for there in the midst the presence of God is felt—our Father and our God.—
Pearle Bourne

BIBLE STUDY (Concluded from Page 12)

- Read Peter's sermon and point out (a) Old Testament prophecy; (b) the doctrine of the resurrection; (c) salvation through the name of Jesus Christ; (d) the number saved under Peter's preaching.
- Note a few of the names for church: Zion (or Sion), Body of Christ, Bride of Christ. (A concordance will reveal many more.)
- Read Exodus 19:17-25 and Acts 2:1-4 for an appreciation of the following: "There is Sinai, here Sion; there the trembling mountain, here the trembling house; there the flaming mountain, here the flaming tongues; there the noisy thunders, here the sounds of many tongues; there the clangor of the ramshorn, here the notes of the Gospel trumpet".



TRAINING SCHOOL



Mrs. Carrie U. Littlejohn, Principal, 334 E. Broadway, Louisville, Ky.

The SCHOOL'S INFLUENCE in CUBA



To think that there was ever a time when Cuban Baptists did not believe in foreign missions! That seems almost unbelievable but it is true. To those who know Cuban Baptists now and know their world-wide outlook it seems almost like a false accusation to be laying such a thing at their door but it is a fact. When the first missionary societies were organized some of the good "sisters" objected very seriously to the money being used outside of Cuba.

But those days are long past and now Cuban Baptists are as missionary in spirit as any group of Christians can be. And we do not believe that anybody could accuse us of boasting when we say that we believe that the careful teaching of Training School alumnae has had a lot to do with this missionary attitude, especially among the Cuban women. Whether the influence has been direct or indirect, it has had its effect. "Precept upon precept, line upon line, here a little, there a little" these alumnae from House Beautiful have injected into their work the same information and inspiration that they received when they were in the Training School. The carefully worked-out programs, the Calendar of Prayer, the Weeks of Prayer and the classes of mission study have created an interest in missions among our Cuban women which encircles the globe.

How hard it was at first to have mission study classes and how easy it is now! It is the most inspiring time of the whole year when the women and girls meet together to study the lives of missionaries. To our Cuban women David Livingstone, Mary Slessor, J. Hud-

son Taylor, Robert Morrison, Ann of Ava and William Carey are living heroes and heroines who are a constant inspiration to them.

And our little Training School in Santa Clara! Directed by Misses Gannett and Sewell and patterned as nearly as possible after W.M.U. Training School, it had a far-reaching influence over the lives of a few of our Cuban girls. Our work would feel a great loss without Virginia and Leonelia Perez, Hortensia Doreste and others. What a pity that our Cuban Training School had to close its doors! Oh, if we only had the money for another Training School in Cuba. We have girls who want to prepare themselves for Christian work and they have no school in which to study. In almost every Baptist church in Cuba there is a great need for prepared young women to lead in the church organizations. We have the girls, and they have the desire to serve: a year or two of the same instruction and inspiration which W.M.U. Training School gives and which could be "re-layed" here would work wonders.

As to my own testimony: for eight years I have tried to direct Cuban W.M.U. work and I have tried to put into the Cuban W.M.U. the things that I learned at House Beautiful. If Cuban W.M.U. has made any progress within the last eight years I feel that the success is not due to any of my own efforts but to the W.M.U. Training School which taught me a big part of what I know about W.M.U. I also feel that the Training School not only teaches us *how* to serve but it also teaches us *what* to serve.—*Mildred Matthews, Havana, Cuba*

1933 "Commencement Exercises" will be on Monday, May 1.



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

THAT YE MAY TELL IT to the GENERATIONS FOLLOWING—

Ps. 48:13



In the very first clause of the preamble to our Woman's Missionary Union constitution, we learn "that the women of the churches connected with the S.B.C. desire to stimulate a missionary spirit and the grace of giving among women and children of the churches and wish to aid in collecting funds for missionary purposes". They did tell it to this generation.

The time now is ripe for great emphasis to be placed on the Margaret Fund as a missionary producer as well as an educational factor. We also desire to tell and prove that interest in the Margaret Fund will stimulate a missionary spirit and cultivate the grace of giving among our women and young people.

Woman's Missionary Union has two definite departments which are her chief responsibilities, Margaret Fund and W.M.U. Training School. All other causes of our program—such as home, state and foreign missions—are supplemented by gifts from other departments of our church program, but for these two does our W.M.U. have entire responsibility. If she does not support these they fail. *Tell this!*

Some know the value of our Margaret Fund and Training School as real missionary producers, and we rejoice to see results of same in the lives and services of hundreds serving here and there across the seas, so joyously and efficiently for our Christ. These have been polished and blessed by one or both of these departments of W.M.U.

Certainly this stimulates the missionary spirit, for Woman's Missionary Union could have hundreds on the foreign field today if she could send and

support our precious young volunteers—fruit of these departments who have caught the Master's spirit of giving self and are pleading to be sent. Tell it.

'Tis a terribly drastic and serious time, less and less being given for Kingdom causes, but we pray that Woman's Missionary Union will catch such a vision of these being born "into the Kingdom for such an hour" and through her prayers and gifts support joyously and abundantly these her special and definite responsibilities. Beautiful is the response in the hearts of the women who know of this cause, but hundreds yet never hear it mentioned. Hundreds of societies never have it presented on their programs. Tell it! Tell it!

The gratitude which our missionaries feel and express in their letters heartens your committee to carry on and tell over and over the facts of the blessings to their hearts and their children. Read this from Mrs. Scott Patterson, who served eighteen years in Africa: "I do wish it were possible for me to express our gratitude for the Margaret Fund. To me it is the embodiment of going the 'second mile'. Many people cannot realize what it means to be rich in splendid boys and lovely girls and yet be so poor in one's ability to fit them for life's duties, so far as an education is concerned. We have lived so hard and done without everything it seemed, in order to save a little for their education. But like every one else we've lost what we've saved. Even a little paid-up life insurance was in a company that went into the hands of receivers and now we can't even borrow a dollar on it. And Mr. Patterson's health is so bad. This past winter he suffered so much but tried to go and do when he should

(Concluded on Page 34)



STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. G. R. Martin, Virginia

MY MONEY—A TRUST



Christians cannot live in the busy world of today and ignore money and money-making but should seek to learn and do God's will in making and giving it. Money represents many of our heart desires. We usually buy what we want. We store up ourselves in coin, then use that to secure many holy or unholy ambitions. If our desires are righteous, our money will be righteously used. Money is power. If we want a certain righteous cause advanced, we usually put money back of it, and it goes forward.

Money talks and it says:

"Save me and store me for worthy ends, for budget and bonds, for rainy days, for self-improvement and for service to others, and I will be as faithful a servant as you are honest as a master.

"Hide me and board me for selfish ends to see me glitter and glow, to hear my clink, to feel my pressure and power and I will canker and corrode in your

hands. I will pauperize your mind, poison your soul, paralyze your will.

"Give me and guide me to serve and to save others, to meet and to match intrenched human needs with incarnate human love, to share and to spend my best, and I will come back and crown you with satisfaction and success".

Money talks and it says:

"I am you! You will be what you make of me".

The reasons for Christian giving are to satisfy human needs and to support the missionary enterprise. Give—to express our love. Give—because God gave His only Son. The spiritual basis for giving is found in II Cor. 8:5: "But first they gave their own selves to the Lord". The perfect surrender of one's self is absolutely necessary to every Christian enterprise and undertaking.

If we will put into our lives these principles, our money will become a trust for God. This will yield a rich harvest and will also bring great blessings to our individual lives.—Miss Genevieve Eubank, Va.

in missionaries and in missionary sons and daughters".

Aren't you glad you have a part in this work? Let's tell about the Margaret Fund until all our women with responsive hearts shall know and join with us in making it a blessing and in telling its story.—Mrs. Frank Burney

MARGARET FUND

(Concluded from Page 33)

have been in bed. Please know I'm not complaining, only telling you this in order that you might know how doubly grateful we are for the Margaret Fund. We thank God for the W.M.U. interest

PROGRAM PLANS

(Concluded from Page 17)

nection with the business meeting of the society, great care must be taken not to run over the time allotted. Nothing

causes a falling off in attendance quicker than these two things—an uninteresting program or a program that is too long. Let the Program Committee guard carefully against either.



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

We have read recently that the following is the last paragraph of Patrick Henry's will: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had this, and I had not given them one shilling, they would be rich; and if they had not that and I had given them all the world, they would be poor".

Patrick Henry lived a century and a half ago; now read what Calvin Coolidge, late president of the United States, thought was America's greatest need: "I can conceive of no adequate remedy for the evils that beset society, except through the influences of religion. There is no form of education which will not fail. There is no form of government which will not fail. There is no form of reward which will not fail. We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more religion".

Bacone College for Indians in Oklahoma, a home mission school of the Northern Baptist Convention, has 300 students of whom all but two are professing Christians. They have a football team that ranks third among the colleges in the state and every man on the team is a Christian. Home mission schools, whether among Indians or other peoples, not only teach men and women academic subjects but also teach them to love and serve Jesus Christ.

"Snake, coyote, show me your God" was commanded contemptuously of one of the Presbyterian Navajo Indian preach-

ers, to which the preacher replied: "I am showing Him to you now. He is standing in me. If He were not, you could not talk to me like that". Like Paul that preacher's high aim was to show forth Christ in his conduct. "For me to live is Christ".

Recently the Associated Dispatch carried the following item: "Mrs. Wong Chong, wife of the proprietor of the Mandarin Inn, Memphis, Tenn., is going back to China where eleven years ago Mr. Wong Chong wooed her and won her hand. On her return trip she will take two priceless treasures, her two children". Dr. J. B. Lawrence commenting on the item called attention to other things she would take back, namely: her impressions of America, her ideas of our religion, her conception of our attitude toward foreigners. He wondered what that conception is and if in her eleven years' stay in America any one had won her to Christ.

The past year for the first time since America was settled by the white man we are informed by the United States Census Bureau that the United States lost population by emigration. If these people learned to know Christ in our land they will be a marvelous force for God in their native lands. If not, who's to blame?

We have 5,000,000 alien people in the south today. Southern Baptists have their share in the responsibility of winning them to Christ. The Home Mission Board is our agent. How much shall we help by our gifts, by our prayers and by our service when the opportunity affords?

POWHATAN HOTEL, Washington, D. C.



W.M.U. Headquarters Hotel for May Meeting

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