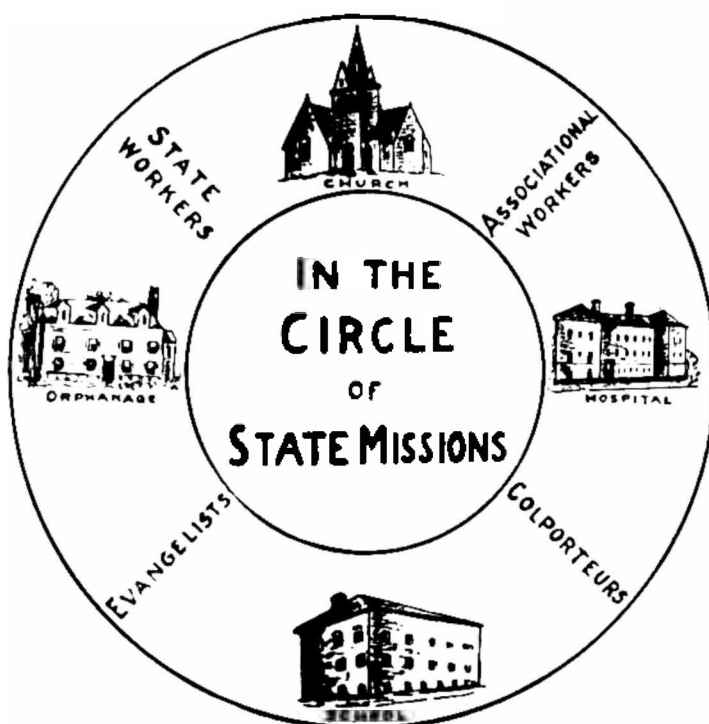


Royal Service



"Laborers together with God"—

"launch out into the deep and let down
your nets!"

PUBLISHED MONTHLY by WOMAN'S MISSIONARY UNION

AUXILIARY to SOUTHERN BAPTIST CONVENTION
1111 COMER BLDG., BIRMINGHAM, ALA.

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Royal Service

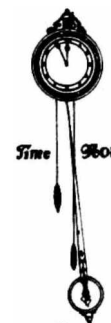
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EDITORIAL

AUXILIARY

Mrs. F. W. Armstrong, President W.M.U.



When the word auxiliary was written into the constitution of Woman's Missionary Union in 1888 it was by no means unimportant. The growth of missionary activity among the women of the S.B.C. churches, the strength of the Central Committee within the states contributed to make the forming of a general organization advisable and highly desirable. The outcome of such a venture was regarded by many brethren with fear and grave foreboding. This situation with the natural timidity of many women led to unusual caution. It was under such grave conditions and difficulties that the word auxiliary served to solve problems and to enlist in the general organization ultimately the Baptist womanhood of the southland. It indicated the real purpose of this new organization to be a helper, an assistant, a supporter of the work of the S.B.C. It was before any interests other than foreign and domestic missions had taken on any general denominational significance. The Convention had been organized to promote these two great mission interests. The avowed purpose of this new organization was distinctively missionary, to enlist all women and young people in S.B.C. churches in promoting the cause of missions. It was unique in thus uniting in one organization all promotion of missions, most other conventions to this day having separate home and foreign societies. In declaring itself auxiliary it recognized itself as an integral part of the Convention. It committed itself to the task of stimulating the missionary spirit and the grace of giving among women and young people within the churches and purposed to aid in collecting funds for missionary purposes. By this method it proposed to help, to assist and to support the S.B.C. in carrying out its missionary enterprise. As state W.M.U.'s were organized, each declaring itself auxiliary to its state convention, there was added to the life and activity of W.M.U. the other important missionary interest, state missions.

Through the years the story of W.M.U. as auxiliary to the S.B.C. has been a moving story of missionary advance. The occupying of fields the world around with challenging problems in the homeland has called forth the best in united effort. In China, Africa, South America, Cuba, Mexico, Japan, European fields and everywhere in the homeland the advancing Kingdom has been energized and quickened under Divine power by the import of this word auxiliary. It signified fellowship in the execution of the Lord's commission; it betokened the extension of the Kingdom. It has never been, it is not today a shackling word. It binds only in the exalted sense that love binds to a holy cause.

In this year 1933 no new defining of this word auxiliary is necessary. The cause of world-wide missions commands our devotion today even more compellingly than it did that of the women of 1888. Years of study with the knowledge of missions' triumph add to the obligation and privilege. To be helper, assistant, supporter of our great Convention in promotion of the missionary enterprise committed by our Lord to His faithful disciples is our high service. By unswerving devotion to the ideals of W.M.U. and untiring effort in enlisting the women and young people of our churches, stimulating a missionary spirit and the grace of giving among them and at all times to aid in collecting funds for missionary purposes—thus may we best interpret this significant word auxiliary.

STEWARDSHIP SUGGESTIONS

PROOF of INTEREST in BAPTIST 100000 CLUB



Ridgecrest Y.W.A. Camp (June 27-July 7) manifested commendable interest in the Baptist Hundred Thousand Club. Its plans were explained by several south-wide workers, an unusually attractive miniature church being displayed to illustrate the fact that the payments are to be made through the church. It was also clearly stated that no one was asked or expected to pledge who could not do so as an "over and above" to all contributions being now made by that person to local, state and southwide causes.

Those who were directing the Ridgecrest Y.W.A. Camp knew full well that the majority of the girls in attendance could not join the Club and yet they also knew that many if not all would gladly contribute in an effort to have the Camp take out a number of memberships. Accordingly there was placed in the hotel lobby an offering box made of red cardboard and fashioned to resemble a church. The appeal was that into it there be dropped from day to day during the Camp whatever any one could rather easily give or felt constrained to offer sacrificially. In the latter class certainly was one dollar which was received by one of the girls from a girl "back home": the latter could not afford to attend the Camp this year but sent the dollar to her friend, saying it was to be used for her pleasure while at Ridgecrest; it was the "pleasure" of the recipient to drop it into the little "church". Thus it came to pass that the offering box received \$117.24, which means that the 1933 Ridgecrest Y.W.A. Camp "joined" the Baptist Hundred Thousand Club by over nine times.

In addition, the Camp secured forty-nine individual members to the Club and got nineteen other people to agree to join when they got back to their home churches. This represents a total of \$117.24 in cash, \$588 in signed pledges and \$728 in promised pledges—a commendable showing from the Camp of \$933.24 for the debts on the southwide causes of the Southern Baptist Convention. The pledge is as follows:

State..... Association..... Church.....

MEMBERSHIP CARD

THE BAPTIST HUNDRED THOUSAND CLUB

"Over and Above"

I hereby enroll as a member of "The Baptist Hundred Thousand Club" and agree to pay \$1 per month for..... years. It is understood that all funds collected through "The Baptist Hundred Thousand Club" shall be distributed to all southwide agencies in ratio to their debt needs.

Date..... 193.....

Name.....

Address.....

This subscription secured through the organization checked:

W. M. U. B. Y. F. U. Sunday School Brotherhood

☐ ☐ ☐ ☐ ☐

For the success of the Club a number of the state W.M.U. corresponding secretaries are already constructively planning. One of them has set as her goal

(Concluded on Page 6)



ENLISTMENT



"By MY SPIRIT, SAITH the LORD of HOSTS"



Why should a woman become a member of a missionary organization? Jesus said (*John 12:32*): "And I, if I be lifted up from the earth, will draw all men unto Me". Since three-fourths of the world's population have not been drawn to Him, doesn't that seem a constraining reason why every Christian woman should be enlisted to proclaim this glorious truth of a crucified, risen, reigning Christ so that these unreached ones will also be drawn to Him? The supreme challenge to every redeemed soul is: "Go ye, therefore, and teach all nations" about Jesus.

Where are the three-fourths who have not heard that He has been lifted up for their sins? Are some of them in your home? What about your neighbor to the right, to the left, in the back, across the street? Stop and count the unsaved on your street, in your community, city, state, southland, the world. Again Jesus said (*John 4:35b*): "Lift up your eyes and look on the fields, for they are white already to harvest".

Women should enlist in the W.M.U. to aid them to get a lost world on their hearts. How may they be thus enlisted and thereby get on their hearts a lost world's need of Christ? The answer is in Zechariah (*4:6b*): "Not by

might nor by power but by My Spirit, saith the Lord of hosts".

Yes, to be sure, women like attractive programs, intellectual discourses, correct English, decorated rooms, good singing, a trained pianist, parliamentary exactness, report blanks properly filled out for each business meeting, directed personal service. But did you ever attend a meeting that fulfilled all these requirements and yet you went away from it with an aching void in your heart, a yearning for the Spirit of Christ to sweeten and enliven it all? Once there were three women who attended such a meeting of a Woman's Missionary Society: the record shows that they never returned! Why? If we expect to win and enlist women in active service for Him, He must dominate and permeate every gathering, every officer, every program and every report. Much must be said about the Christ and less about all else. When women know Christ and when He becomes their daily companion, then "spirit" will take the place of "letter", then prayer will become vital, then study of His Word and work will become a daily necessity and feast.

Remember: "not by might nor by power but by My Spirit, saith the Lord of hosts". Magnify the Christ: He draws and holds; "the love of Christ constraineth".—Mrs. M. A. Treadwell, North Little Rock, Ark.

STEWARDSHIP (Concluded from Page 5)

1000 W.M.U. members from her state Union, another aspires to 10,000 such members, another for 1200 and still another for 5000. One of these secretaries writes that she has already gotten three Club members to agree to pay a full five-years' pledge (\$60) in advance. Another secretary has as her goal an average of five members in the Club from each W.M.S. in her state. It is believed that all during the summer the plans of the Club will be enthusiastically and carefully explained at almost countless W.M.U. meetings in local organizations and in associations. The Club's card is reproduced on page 5 in the hope that you will sign it, thus providing another "over and above".



SOCIETY METHODS



GIVE UP OUR NEIGHBORHOOD CIRCLES?



"Give up our neighborhood circles? Why the very idea! You know jumbling the circles would never work!"

"Indeed it would not. Think of those of us who haven't cars. We couldn't walk clear across town to a circle meeting".

"And think of the strangers who move to town. No one would feel responsible for them. Everybody would wait for somebody else to see them".

Thus the younger women talked among themselves. And the older women sighed: "The members of my circle are just like daughters to me. I'd feel lost in another circle".

But W.M.U. headquarters was urging us to change the personnel of our circles each year. And the president of our society asked us to do it. Our president! Do you know her? Do you know how devoted she is to all the work of Christ's Kingdom? Do you know how her time and thought and money are given to it? If so you may have some idea how hard it is for the women of her society to disappoint her in any way. Therefore you must know that many who were opposed to the change voted for it out of deference to her. Had all voted as they felt we might still have our neighborhood circles.

That was three years ago. Would you like to know how we feel about it now? We cannot find a single woman who would go back to the old neighborhood circle plan. For we have seen for ourselves how many advantages there are in changing the personnel of each circle each year.

Our enthusiasm has almost doubled. Each new year begins with excitement. We all but hold our breath as we watch the drawing and wait to hear in which circle and with what women we are to

work. And after the meeting what a jabber, jabber, jabber, as we hunt out our new co-laborers and begin to make plans and talk about the unenlisted we can get for our circle. And we leave the church with a new enthusiasm, a new hope and a new determination to make our circle the very best of them all.

Our list of unenlisted is dwindling away under our new plan. For there is in the society a key woman for every unenlisted woman. But the key woman has not always been at liberty to take her unenlisted friend with her to her own circle. Now the unenlisted may go to the circle of her choice.

Our attendance has increased. In each circle provision is made for every woman who hasn't a car at her disposal to ride with someone who has.

Our new comers are never neglected. Rather they have eleven times as many callers and eleven times as many invitations to join the Woman's Missionary Society, for each circle tries to beat the others to the prospective new member. Under the old plan it was easy to put off the visit since the new comer belonged to us anyway and there was no danger of another circle taking her away from us.

Our list of friends is increasing. One of the best workers in our society suggests that the main advantage she has found in the new plan is that she has come to know, and to be interested in, women she would never have known under the old plan. Yes, that works two ways. For what a blessing she has been to those women! In a few months they will move on to other circles. But they will carry with them an interest in missions they might never have had without a year in the circle of which she is chairman of the Lottie Moon Christmas Offering.

(Concluded on Page 10)



FROM OUR MISSIONARIES



"BY ALL MEANS SAVE SOME"



Our day school at the Ricardo church has enrolled 135 in its day classes; I don't know just how many are in the two night classes. Recently there was put on a campaign here in the Federal District to raise money to give schooling opportunity

to the 80000 children of school age who cannot go to school for lack of buildings; the campaign was also to stimulate the work of stamping out illiteracy. The Department of Education told the principal of our school that it would pay the expenses of as many as Rio Baptist College students could agree to teach; it turned over to him 90 cards for matriculation of as many students. He is going to organize two groups in afternoon classes; any adults who wish to study can go into the beginners' group in the night school class which is already functioning.

Of course these students will have no direct contact with our church but indirectly they will, for it is through our members that the needy children and adults are being sought out and their names turned in. Only those completely illiterate and with no means for getting an education are eligible. Our school is the only private primary school accredited to the Department of Education in a very large section of the Federal District. I am amazed at the contacts our principal has made and the big thing he is putting across out there.

For instance, he has gotten a dental clinic established, the dentist making special rates for the children of our school, looking after the milk teeth free of charge and making a regular monthly examination of all the mouths, indicating any treatment necessary. The Par-

ent-Teachers' Association of the school assumed the responsibility of guaranteeing enough to pay for the material he may need for that; the charges for work on permanent teeth are the lowest possible. As there is no graduate dentist in Ricardo, the clinic will be a big boom; I also believe that it will attract many to our school. Already we see the effects of the school in the increased attendance at our Sunday school and church services, too.

This reminds me to ask you to pray for and, wherever there is an opportunity, to ask others to pray for the establishment of more day schools. With no funds this looks difficult but the Lord can solve all such problems. Day schools are what is going to carry forward our work most rapidly, because to evangelize without training is practically to lose the bigger part or to have a constituency unable to develop as it should. It is one of the biggest potentialities we have: we have not begun to tap it.—Mrs. W. E. Allen, Rio de Janeiro, Brazil

THANKS from BOME

AS you may easily imagine, I was delighted to receive the blessed news that Woman's Missionary Union of the Southern Baptist Convention has sent through the Foreign Mission Board \$2000 for the publication of Blychnis. This help comes at a most opportune time. In fact we were wondering whether or not we could continue our two remaining publications until the end of the year. Now it seems we are in a condition to keep our publication work on its feet.

Please assure all the members of my deep gratitude and appreciation for this valid help which I am sure represents sacrifice and prayer. I notice with great pleasure that the Woman's Missionary Union, through the Lottie Moon Christmas Offering, will undertake to

raise \$3000 for Blychnis for the coming year. Let us hope and pray that you will succeed in raising this money not only for our publication work but also for every other item in view for the Lottie Moon Christmas Offering.—D. G. Whittinghill, Rome, Italy

TRAINING CHINESE WOMEN

It is my privilege and pleasure to write to the dear friends of the W. M.U. in America to let you know how we all appreciate your love gifts to help us open a Short Term Bible School this year in Yangchow. We decided to ask the women to pay \$2 for their registration fee. Thank God, this year we had more women come than last year. They were all happy and enjoyed the school work. They studied hard. We had eighty women besides children.

Our school course was practically the same as last year. They got up at 6 o'clock each morning. From 6:30 to 7 was morning watch. The class hours were 8:30-11:15 A. M. and 2-4:45 P. M. We had chapel services every morning, 11:15 to 12:15; this was led for two weeks by Miss Hoo, a spiritual woman; after she left we had Miss Tippet, who is a missionary of the China Inland Mission. Before supper we had the vesper service.

The principal purpose of the Short Term Bible School is to train preachers' wives, church members and those who inquire eagerly about God's work in their own churches. The great hindrance is that most of these women can't read, so they lose interest about mission work in their church. Since God called me definitely to join the Evangelistic Band I found out that there is a great need in all of the churches to teach the women to read the "characters".

At this year's Short Term Bible School I was asked to teach the "characters" class. It was a hard job, for the women were of different ages—some twenty, thirty, forty, fifty and sixty years old. I had fifteen women in my class. Thank God, since I taught that class my hasty temper is

getting slow and patient and also I am more sympathetic with those women. They studied very hard; some got up before daybreak to study. At the end of the month some were able to read several hundred "characters", most of them could read more than a hundred.

Hope we can open this kind of school every year. Perhaps after a few years all the women in our churches can read the Bible. We need your prayers.—Lucy Yao, Chungking, China

TAHI

TAHI is a beautiful spot on the side of the Danube about twenty miles from Budapest. Here the Hungarian Young People's Union holds its camp annually during the month of August. The lovely spot of land, together with all the necessary equipment, was bought through the sacrifice of our Hungarian young people. About 3000 young men and women gave their pennies in order to have a place where they could go for rest, Christian fellowship and communion with the Lord.

Although the place of the camp is most beautiful, it cannot boast of the features of the average camp. It has no fishing place, no swimming place, no places prepared for special sports of any kind. It is simply a dear spot in a little valley surrounded on all sides by mountains prepared, as we feel, by the Lord for quietness, devotion and fellowship. So our conferences are not amusements for the body but rather moments of refreshing for the soul. It is our experience that the young people prefer to spend six days of conference wholly in a sanctified and spiritual surrounding.

Last year (1912) the general theme was "Be a Good Soldier of Christ". For this year the theme will be "Watch and Pray". The daily program was as follows:

7:30 A.M. Devotion
9-12 A.M. Two lectures and discussion
3-5:30 P.M. Two lectures and discussion

8-9:30 P.M. Camp fire, devotion, singing, readings etc.

The attendance even in such a difficult year as was 1932 was 600. Tahi is a real education together with an inspiration to our young people. It is our "Mecca". Every Hungarian Baptist young person wants to go at least once to Tahi.—Mrs. Bela Udvarnoki, Budapest, Hungary

BLESSINGS at LAICHOW

THOUGH the work of our hospital is small, the Lord is blessing us. There are two patients in the women's hospital who are definitely and clearly saved and a man in the men's hospital. I think there are other men on the verge of being saved. There is also a little girl in the women's hospital, who has been saved for some time, and a little boy who is very precious.

The little boy had his hand blown off by one of the shells left by the soldiers, at least two fingers and the thumb. It hurts when I have to dress it, and yesterday while I was doing the dressing he began to sing one of the little choruses which the nurses have taught him; he sang all the time I was working with him. It surely did touch my heart. He said that one night, when his hand was hurting so, it seemed that "some one" just took hold of it and it quit hurting.

We have been holding tent meetings in the city for three weeks, and the Lord has greatly blessed the work. There are quite a number of men and women who have definitely said they want to accept Christ. Our men and women have done good work. Miss Huey has been a great help.

We have had to replace so much since the soldiers' attack and, with the work thus interrupted, we have had very heavy expenses so far since our return and are running behind with expenses. We shall need a great deal more bedding this fall. We also need towels and sheets. And we need money! I am not worrying—I know our Father will provide. I have been able so far to keep going because I had been so careful

with money Alabama women sent.

We have a young man nurse who has recently come to us. He is simply on fire for souls, and I do not doubt the man who was saved was led to accept Christ very largely because of the work of this young nurse. Isn't it just glorious to have nurses like that? He is a nephew of Chang Ai Chen, the Training School teacher. Our men's hospital is just about full—or at least we have quite a number of patients. I am looking after the business end and sometime help with the treatments. I operated on a man's hand which had been blown off the other day. Dr. Gaston comes every afternoon and advises the men about treatments. We are glad to have his advice and help. I can do the work because I have such trustworthy help. Everybody who works in our hospitals is a Christian.

Oh, it is just glorious to be here these days and to see the Lord working. People are hungry for the Gospel. A few weeks ago we had a big market and many women came to visit the hospital. Sometimes there were three nurses and Bible women at a time preaching to them; and how they did listen! When I first came the people just wanted to see everything, and it was hard to get their attention. Now they ask to hear the Gospel.

Don't let the people become discouraged with missions. There never was a better time to work in China for Christ. We must carry on. There are many prepared hearts, and the Holy Spirit is leading and working.—Jeanette Beall, Laichow, China

(Concluded from Page 7)

The older women's lists of daughters are increasing. They themselves testify that the women of each new circle are as lovely to them as were those of their old neighborhood circle.

Are you holding on to your old neighborhood circles? May some of your fellow workers who know from experience the advantages of a change of personnel each year suggest that you at least "try it out" next year!—Mrs. John H. Buchanan, El Dorado, Ark.

MARGARET FUND

Chairman: Mrs. Frank Barney, Waynesboro, Ga.

"SING and MAKE MELODY in YOUR HEART to the LORD"



Fervently and right heartily can your Margaret Fund Committee "sing and make melody in our hearts to the Lord", because of the following recommendation that was passed at our Washington W.M.U. annual meeting:

"The sons or daughters of regular missionaries of the Foreign Board who have served at least one term and who have been retired from the Board because of lack of funds only since May 1932 be granted scholarships for the next scholastic year". Earnestly had we prayed that we might be able to relieve a bit the burdens of these faithful soldiers of the cross who had served so long and so sacrificially.

That you might "sing and make melody in your hearts to the Lord" with us, we are reprinting the songs we have about our Margaret Fund. We desire new ones, as so many requests come to us for help for Margaret Fund programs, songs etc. Nothing adds more joy to a program than a song with thanksgiving and a message. Please compose and send in new ones.

(Tune—"Blest Be the Tie")

The Margaret Fund does bind	Before our Father's throne
Our hearts to missionaries dear.	We pour our ardent prayer,
We keep their children on our minds	That they shall all be trained to serve
And comfort them each year.	And kept from harm and care.

We share their many woes,
Their many burdens bear;
And often for these students flows
The sympathizing tear.

(Tune—"The Rosary")

The hours I spend with thee, dear heart,	Each student a pearl, each pearl so rare,
Are as a string of pearls to me.	To cheer a heart in absence wrong.
I count them every one apart—	I take each pearl up to the cross
My Margaret Fund, your Margaret Fund.	And there a prayer is hung.

Oh! missionaries that bless and go
That sin-sick souls may know their loss,
We'll guard your pearls, trusting they may learn
To plant the cross—to plant the cross.

(Tune—"Old Black Joe")

All around the world our Margaret Fund is known,
All around the world the news of it has flown;
From all round the world letters come to tell
How great the Margaret Fund in blessings missionary hearts do swell.

It's coming, it's coming, the morn for which we pray;
We'll have a scholarship for every student some glad day.

(Concluded on Page 33)



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

Topic: The I AMS: John 6:35; 8:12; 10:7, 11; 11:25; 14:6; 15:5

WHAT manner of book is this! It enriches the poverty of the peasant in his lowly cottage, its precepts become the king more than his gorgeous crown. It rebukes the Croesus in his boundless wealth and says to pain and affliction: Behold, I lift the veil from the kingdom of eternity.—*Childress*

Why Did Christ Die?

1st Day—Gen. 3:16
2nd Day—Isa. 53:4-12
3rd Day—Zech. 13:1
4th Day—Matt. 20:28; 26:28
5th Day—John 1:29; 8:14-17
6th Day—Rom. 5:6-11
7th Day—1 Cor. 6:20

Repent Ye

8th Day—Matt. 3:2; 18:3
9th Day—Matt. 19:16-21
10th Day—John 5:24; 6:23, 29
11th Day—John 9:35
12th Day—Acts 2:38
13th Day—Acts 3:19
14th Day—Luke 5:32; 10:13; 15:7

Watch Ye

15th Day—1 Chron. 16:11
16th Day—Jer. 32:40
17th Day—Matt. 24:13
18th Day—Luke 22:31
19th Day—John 8:37-40
20th Day—John 8:31, 32
21st Day—1 Cor. 1:8; 15:1, 2, 58

Who Is This King of Glory?

22nd Day—Psa. 24:8, 10; 45:6, 7
23rd Day—Matt. 1:23; 9:9
24th Day—Heb. 1:8, 10
25th Day—Ezek. 37:24
26th Day—Psa. 72:5-11; 110:1, 2
27th Day—Matt. 27:11; 28:18
28th Day—John 5:20
29th Day—Isa. 32:1; 33:17
30th Day—Psa. 2:8; 22:27

"Pray Ye"

In praying for work in Laichow, North China, ask:

That W.M.S. members may be soul winners as their name indicates
That Japan and China may forever cease to fight and be friendly neighbors
That the Spirit's power may be given to each member in our churches to lead entire family to Christ
That all our Christian families may have family worship
That hospitals at Laichow may be blessed of God and that their doctors and nurses may live the Christ life before their patients
That there may be more tithers and joyful givers

That more consecrated soul-winners may be called out to meet the great need in our churches
That all our schools be greatly blessed of God and that their students may be Christians in deed as well as in name
That former church members may repent and return
Thanking God for the great revival in Shantung (Shan-dooing) Province, interceding that it may extend throughout the world and may never cease till our Lord returns.

In praying for work in Pingtu, North China, ask:

That the revival in it may continue
That all thus revived may walk in the Spirit and that this power from on high may be used in winning many souls to Christ

(Concluded on Page 32)

Calendar of Prayer September, 1933

Prepared by Mrs. Maud R. McClure

I think if I had met Him there—
That day so long ago beside the sea—
That all the earthenware would have cracked
That day beside the Sea of Galilee.

I think if I had met that glancing divine
Or heard the voice that spoke so tenderly.
No joy celestial could have equalled mine
Beside the sacred Sea of Galilee.

Topic—The Word of God in the French Country

1—FRIDAY

Pray for Rev. and Mrs. F. H. Anderson, evangelistic work, Shanghai, China.
God Himself shall be with them.—Rev. 3:12

2—SATURDAY

For Rev. and Mrs. E. H. Crouch, educational work, Correntia, Brazil
Holy Father, keep them in Thy name.—John 17:11

3—SUNDAY

For all Home Board workers among the French people
I will strengthen them in Jehovah.—Zech. 10:12

4—MONDAY

For Mary Frances Beddoe, Margaret Fund student, whose parents were missionaries in China
Guard that which is committed unto them.—1 Tim. 3:20

5—TUESDAY

For Rev. and Mrs. C. C. Marriott, educational and evangelistic work, Chinkiang, China, and Cread C. Marriott, Margaret Fund student
The path of the righteous is as the dawning light.—Prov. 4:18

6—WEDNESDAY

For Baptist 100000 Club
Deter not to pay it.—Ezek. 5:4

7—THURSDAY

For Rev. and Mrs. W. H. Tipton, literary and evangelistic work, Shanghai, China
Abide in Me and I in you.—John 15:4

8—FRIDAY

For Rev. and Mrs. T. B. Stover, B.Y.F.U. and educational work, Rio de Janeiro, Brazil
I will deliver him and honor him.—1 Pet. 5:1

9—SATURDAY

For Misses Hannah Fair Salles and F. Catherine Bryan (as furrough), educational work, Shanghai, China
I have given you an example.—John 13:15

10—SUNDAY

For God's guidance in giving the Word to unreached people in the south
Make ye ready the way of the Lord.—Mark 1:9

11—MONDAY

For Mrs. C. E. Dosler, educational and evangelistic work, Kokura, Japan, and Helen Dezler, Margaret Fund student
Be strong and let your heart take courage.—Psa. 51:24

12—TUESDAY

For Rev. and Mrs. W. W. Lawton, evangelistic work, Kaifeng, China
Love therefore is the fulfillment of the law.—Rom. 13:10

13—WEDNESDAY

For Misses Ruth Kersey and Naomi Robertson (as furrough), nurses, Oghomoso, Nigeria
My grace is sufficient for thee.—II Cor. 12:9

14—THURSDAY

For Rev. and Mrs. G. H. Lacy, educational work, Saltillo, Mexico, and James Lacy, Margaret Fund student
Be glad in Jehovah, ye righteous.—Psa. 37:12

15—FRIDAY

For Mrs. R. H. Graves, educational and evangelistic work, Canton, China
Grace to you and peace be multiplied.—I Pet. 1:2

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

Calendar of Prayer September, 1933

8:45—streaming eyes I know I would have shown
My faith in Him, O cross! O Calvary!
Only to touch His garment, that alone,
Beholds the radiant Son of Galilee.

9:15—sands that pressed upon His holy feet!
O springtime breezes, showers and ah,
fog now!
I think it would have been so passing sweet
To meet Him waiting there by Galilee.
—Lester Kistler

Topic—The Word of God in the French Country

16—SATURDAY

Pray for Rev. and Mrs. Hugh P. McCormick (on furlough), educational work, Iwo, Nigeria.
He will never suffer the lightness to be moved.—Psa. 66:22

17—SUNDAY

Pray that the French country may be speedily evangelized.
I bring near My righteousness.—Isa. 46:18

18—MONDAY

For blessing upon the opening of our seminaries and training schools
Go work today in My vineyard.—Matt. 21:28

19—TUESDAY

For Rev. and Mrs. J. L. Hart (on furlough), educational work, Temuco, Chile, and Laura and Lois Hart, Margaret Fund students
I have made the Lord Jehovah my refuge.—Psa. 124:2

20—WEDNESDAY

For Rev. and Mrs. W. W. Adams (on furlough), evangelistic work, Dairen, Manchuria
The fear of Jehovah tendeth to life.—Prov. 19:23

21—THURSDAY

For Dr. and Mrs. Everett Gill, supervising work in Europe, Bucharest, Roumania
I will pour forth of My spirit upon all flesh.—Acts 2:17

22—FRIDAY

For Rev. and Mrs. I. V. Larson, evangelistic work, Laichowfu, China
My righteousness shall not depart from them.—Isa. 54:10

23—SATURDAY

For Rev. and Mrs. F. J. Fowler, evangelistic work, Mendoza, Argentina
God is my high tower.—Psa. 66:17

24—SUNDAY

For blessing and power on all associational meetings
He that soweth sparingly shall reap also sparingly.—II Cor. 9:6

25—MONDAY

For Mrs. W. H. Sears (on furlough), educational work, and Miss Blanche Bradley, nurse, Pingto, China
Great peace have they that love Thy law.—Psa. 119:162

26—TUESDAY

For Mrs. D. P. Appleby, evangelistic work, Petropolis, Brazil
O Jehovah, my God, Thou art our strength.—Psa. 124:1

27—WEDNESDAY

For Rev. and Mrs. A. S. Gillespie, evangelistic work, Kalfeng, China
Thy faithfulness craveth unto the clouds.—Psa. 147:1

28—THURSDAY

For Miss Ollie Lewellyn, worker among Chinese, San Antonio, Texas
Praise ye Jehovah, for Jehovah is good.—Psa. 135:3

29—FRIDAY

For Miss Alice Huey, evangelistic work, Laichowfu, China
God is not unrighteous to forget your work and labor of love.—Heb. 6:10

30—SATURDAY

For all Margaret Fund students
Give diligence to present yourself approved unto God.—II Tim. 2:15

†Attended W.M.U. Training School

✠ BIBLE STUDY ✠

Mrs. W. H. Gray, Alabama

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

Topic: **The I AMs: John 6:35; 8:12; 10:7, 11; 11:25; 14:6; 15:5**

NEW light, new love, new love new life hath bred;
A life that lives by love and loves by light:
A love to Him, to whom all loves are wed:
A light, to whom the sun is darkest night.
Eye's light, heart's love, soul's only life He is:
Life, soul, love, heart, light, eye and all are His:
He—eye, light, heart, love, soul;
He—all my joy and bliss".



Through the courtesy of King James and his group of translators we are about to present John, the Apostle of our Lord and Saviour, Jesus Christ. He brings a vital message. Having associated intimately with the Master he is able to bring the very words of Jesus, the Son of God. After many years of contemplation John can interpret sayings which were not clearly understood when our Lord was on the earth. Before John speaks he knows what messages have been broadcast by Matthew, Mark and Luke. He was at the transfiguration. He beheld His Lord on the cross. It was John who took Mary to his home and cared for her. Easily he grasped the fact that Jesus had risen from the dead. Upon the mount he stood with others looking into Heaven after their Lord had ascended. Returning to Jerusalem he tarried in the upper room until the coming of the Holy Ghost. Who better than John could "know the Lord"? Quoting Jesus many times he brings the doctrines of eternal life. He understands the atoning power of the blood of the Lamb. The seven "I AMs" reveal simply, yet profoundly, the way of salvation.

I count it a rare privilege, dear Christian friends, to present to you at this time the beloved apostle, John, who will speak to you. (Here quote from memory or read without hesitation John 1:1, 4, 14-16; 2:13, 23; then give following Scripture:)

"Jesus answered and said unto them: This is the work of God, that ye believe on Him whom He hath sent. And Jesus said unto them, I am the bread of life. I am the light of the world. I am the door of the sheep. I am the good shepherd. I am the resurrection and the life. I am the way, the truth and the life. I am the vine, ye are the branches".

You have been listening to the voice of the beloved apostle, John. He is now an old man. The first Christian century has almost passed. The years have deepened his conviction that Jesus of Nazareth is none other than the Son of God. John's message is spiritual. He catches words and deeds of his Lord, all showing forth the divine nature of the Saviour. When he had recorded these he said:

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name". (Then sing, read or quote from memory second and fourth verses of hymn, "O Love That Will Not Let Me Go".)

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, North Carolina

POSTER or PROGRAM-HEADING SUGGESTIONS: Draw an equilateral triangle. On the vertex draw and color the flag of the United States, of France and the Christian flag. Within the triangle print in red the invitation or program-heading; for example—Interesting News from a Triangle with Three Plans in One Southland: Come to B.W.C. (Give time and place.)

Topic: The WORD of GOD in the FRENCH COUNTRY

Hymn: "America, the Beautiful"

Prayer of Gratitude for Our Country

Bible Study: John 6:35; 8:12; 10:7, 11; 11:25; 14:6; 15:5 (See page 15.)

Hymn: "All Hail the Power of Jesus' Name"

Current News from Mission Fields (See page 35.)

Prayers for Our Missionaries

Hymn: "My Country, 'Tis of Thee"

Introduction: "A Southern Acadia" (Pages 20-22)

Solo: "The Maple Leaf Forever" (Canadian National Hymn)

A Sad Fact: "Acadia without the Word" (Page 22)

A Baptist Fact: "Scattering the Word through Acadia" (Pages 22-23)

A Challenging Story: "A Light House in Acadia" (Pages 23-24)

A Monologue: "The Week End Experiences of a Missionary Bus" (Pages 24-26)

Two True Stories: "How Vena Teaches the Word" (Page 27)

"How One French Church Began" (Pages 27-28)

Conclusion: "The Need of the Word in Our State" (Page 28)

Our State Song

—Business

THREE BUGLE CALLS



The first bids us find and meet and greet the new school and college teachers of our community. It also bids us bring them with us to the September B.W.C. meeting.

The second gives us an opportunity to gather together (before Sept. 1) old and new clothes for men and women and children, bed linens, towels, bath-cloths and the like and send them to Rev. H. S. McCall, Central Avenue, Tifton, Georgia. He will pack these into empty trunks of Supt. and Mrs. M. N. McCall, and they will take them back with them to Cuba on September 1st, without duty. The service that these clothes will be is inestimable. No winter clothes are needed in Cuba but rain-

coats and light wraps are. Recently the government of Cuba had to appoint an extra corps of policemen to clear Havana's streets of orphans and little children who "pestered tourists by begging". Many of our Baptist people there are in dire need of clothes. They will be grateful for "hand-me-downs". A towel in Havana costs 90 cents. We can get it for a dime here.

The third clarion urges us to join the Baptist 100,000 Club and have a part in clearing our Baptist slate of southwide debts. Having affiliated with this worthy group ourselves, it is our privilege to work day by day to secure other members. One business woman has set for her goal one thousand members. She has the cash to sign only one card, but she has the spirit and love to work for 1000 additional members.

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



September is state mission month for many of the State Woman's Missionary Unions. In many states a special program is printed and distributed to the societies for use in a meeting wholly given to the study of problems and work of the State Mission Board. While there are problems—such as evangelism, orphanages, hospitals, needy churches and so on—common to all state boards, there are peculiar conditions found in each state. In some there are large foreign settlements, in others mill or mining towns; in yet others neglected mountain or coast regions.

It is the duty of each society to give careful study to the needs of the state in which it is located. Like the Israelites of old, each society should build the section of the wall over against its own home. Yet in doing so, it is also well to know something of the sections of wall upon which sister societies of other states are working.

The material given this month deals with the people known as "Acadians" who are living in Louisiana. The program tells us that they are settled mostly near Alexandria, La., and are still a group of foreigners though having lived for generations in that locality. (See pages 20-29.)

These people are the descendants of Evangeline's people. They lived first in that beautiful far north land of Nova Scotia with its "whispering pines and its hemlocks". Some member of the society may give briefly in outline the story of "Evangeline" and of how Longfellow became interested in her and her exiled nation. The next talk may tell of "A Southern Acadia", beginning "If you see Alexandria, La., as the apex" down to "Withstand the Word!"

Don't forget! (Pages 20-22)

The third speaker may give an account of Baptist work in the French country and the fourth may tell of "The Week End Experiences of a Missionary Bus". If there is time the story of "How Vena Teaches the Word" should be given, followed by "How One French Church Began". (Pages 22-28)

If the program is to be used in a small society it may be arranged somewhat differently. Each woman present may be given a part on the program. A list of questions may be prepared and written on slips of paper. These slips may be handed around with clippings from the month's program material giving the answers. The women are allowed five minutes to read their questions and form the answers. Then the leader, from her list, may read out the questions and ask for the answers. Some questions might be: "Where was the first Acadia, and who wrote a poem about it?" "Where is Southern Acadia?" "What of the people of this Acadia?" "What of the religious condition of these Acadians?" "Who was Adolphe Stagg?" "Who is Olivier Derouen?" "Who is Lucian Smith?" "What can you tell of Acadia Academy?" "What are the missionary purposes of Acadia Academy?" Other questions will suggest themselves to the committee. In giving the story of the missionary bus, different women may tell of Friday, Saturday and Sunday.

Let the committee remember that September and October are the months for building up attendance in the society, getting new members and laying plans for fall and winter activities. It is therefore most important that the programs for these months shall be carefully prepared and given with a real spirit of mission enthusiasm.

In Loving Memory of Two Pioneer Workers

Mrs. Samuel E. Woody



Chairman Original Training School Committee, 1904-1907
 Chairman Local Board of Managers of W.M.U. Training School, 1907-1908
 Vice Chairman Local Board of Managers, 1908-1926
 Chairman Local Board of Managers, 1926-1931
 Member Local Board of Managers, 1931-1933

Entered into Rest, June 14, 1933

Side by side for more than a quarter of a century they led in the movement of the Baptist woman. Almost hand in hand they entered that "Other Country"

"They rest from their labors."

Mrs. George B. Eager



Vice Chairman Original Training School Committee, 1904-1907
 Vice Chairman Local Board of Managers of W.M.U. Training School, 1907-1908
 Chairman Local Board of Managers, 1908-1926
 Honorary Member Local Board of Managers, 1926-1933

Entered into Rest, May 14, 1933

established and maintained this school dear to the heart of every southern Baptist woman. For their Master say: "Well done. . . . Enter thou into the joy of thy Lord".

"Their works do follow them".

PROGRAM for SEPTEMBER

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. Cressman, Tennessee

TOPIC: The WORD of GOD in the FRENCH COUNTRY

Hymn for the Year—Jesus Calls Us

Watchword for the Year (*Luke 5:4*)

Bible Study—The I Ams: John 6:35; 8:12; 10:7, 11; 11:25; 14:6; 15:5 (Page 15)

Prayer that the world may learn the great truths about God

Hymn—Wonderful Words of Life

Acadia without the Word

Scattering the Word through Acadia

Prayer for God's blessings on Acadia Academy

The Week End Experiences of a Missionary Bus

How Vena Teaches the Word

Hymn—Jesus Saves

Hymn—Help Somebody Today

Prayer that we may, by our support of home and state missions, do all we can to reach with the Word needy peoples in our own and other states

A SOUTHERN ACADIA



Longfellow has made immortal the name "Acadia". In his poem, "Evangeline", he describes the northern Acadia of olden times—that little community of French people in Canada who lived in rustic simplicity

and contentment until the ruthless enemy came, drove them from their happy homes and compelled them to become exiles in a strange land. Some of these exiles came to our land and established what we are calling a Southern Acadia. A descendant of these, while in Harvard, related a true narrative of the exile to his English teacher, Longfellow, who in turn retold

the story in "Evangeline" and so gave to American literature its greatest epic poem. So the Southern Acadia of our program today is a land of historic and romantic interests. It is Evangeline's land; its people are Evangeline's people. But, as interesting and thrilling as is this historic lore, we turn our attention to the Evangelines and Gabriels of today, who in their Southern Acadia are helping to write the great epic of American life.

If you use Alexandria, Louisiana, as the apex and draw a line to Mobile, Alabama, and another to Galveston, Texas, and then connect these two points, you will form what is known as the Great French Triangle. Within this enclosure live most of the French speaking people of America, about 600 thousand in number. Mrs. Una Roberts Lawrence estimates that almost a fourth of the population of New Orleans is French and that there are at least ten thousand others in the delta region south of New Orleans and along

the coast from Mobile to Galveston, with many more thousands in the interior south of Alexandria which is the thickly settled part of the French territory. Sixteen parishes of Louisiana are almost entirely French speaking. Those who live in New Orleans and along the coast show an admixture of Spanish both in language and blood, but on up toward the apex of the triangle we find a pure blooded French people speaking the French language and retaining the social customs and religious superstitions of their Acadian forefathers. Though native born for many generations, they are really foreign in tradition, languages and customs. They are, therefore, as much separated from the life of America as though they lived in a foreign land. Mrs. Una Roberts Lawrence in describing these people says: "They are a music loving, a gentle, courteous, simple people possessing an infectious sense of humor and a quick response to the beautiful. Their native gifts are many, resourceful in making the most of their poverty, adaptable, patient in adversity, quick to learn, thrifty and industrious. There has been little effort at any sort of vocational education, the majority of them being farmers, fishermen and trappers as were their fathers. Social life consists largely of rough dances to the accompaniment of fiddle music and liquor from home-made sources".

Rev. S. O. Oliver, who for thirty years has lived among the French people and for ten years has worked among them as a missionary, describes them as follows: "The French speaking people of southern Louisiana are very hospitable. They give you the best they have when you visit in their homes. The families are usually large and the homes small, but they gladly give up their own comforts that the visitor may be taken care of. They are very devoted to one another. The children are obedient to their parents, and when they grow up and marry they usually make their new home under the shadow of the old one. As a result of this

custom we find large communities of people who are interrelated. While they are not as progressive as their fair skinned northern brothers, yet some very bright minds are found among them. They are more of a dreaming type, meditative and devotional, not quick to change and very determined when once fixed in their views". Mr. Oliver speaks of the French as being a most friendly people and constant in friendships when once formed. But for a long time it was rather hard for a northern person to win their friendship because of their bitter experiences both when the Acadians were banished from their homes in Nova Scotia and because of the results of the Civil War. He says: "In the early days the people had an abundance of wild game and great spreading prairies upon which the cattle roamed at pleasure. When northern men began to come to southwest Louisiana to take up the land it was natural that the early French settlers looked upon their new neighbors as intruders. They resented seeing their pastures and hunting ground fenced in and cultivated by outsiders. When I moved into a community some thirty years ago with some northern men, the natives would not be friendly because they were under the impression that I was a northern man also. They did not know that I could speak French and was really one of them. Once I visited a place to get a Frenchman to assist me with some work. The woman of the house refused to come to meet me, saying that she was opposed to these 'yankees'. I saw the situation at once and called out in French, 'If you do not come out and shake hands with me I will not drink coffee with you'. She replied, 'I'm coming! I'm coming!' At once we became friends. I drank her French drip coffee and had prayer with her before I left".

With these descriptions we feel that we have met the people of Southern Acadia, and we are charmed with them. We are glad to break in on the seclusion of their lives, to get better ac-

quainted with their needs and problems. Let us visit Southern Acadia today. Let us walk through Evangeline's land, not to dream of the devotion of lovers of long ago but to behold the Evangelines and Gabriels of today whose devotional natures may be directed to a devotion to Christ and His Kingdom.

ACADIA without the WORD

THERE is perhaps not a group of people in all the United States so nearly without a Bible as the French of the southland. Mrs. Lawrence, in "Home Mission Trails", tells the story of a girl who was twenty years old before she ever heard the Bible; Mrs. Lawrence then adds the startling information that there are thousands like her. Where there are Bibles in the homes they are ancient volumes printed in French and are used in some superstitious way, perhaps put under a pillow as a charm to produce sleep. Not only do the people not know the Bible, but they have the most superstitious ideas about its influence. Through generations they have been taught that the reading of the Bible will make a person lose his mind. When one does read the Bible and becomes a Christian the change is so great that it seems to these fanatical people that he has lost his mind, so the idea prevails.

Of course this ignorance of the Word of God comes as a result of years of Roman Catholic dominance. The people have had very little contact with protestantism, consequently their Catholicism is of the most fanatical mediaeval type. "There are shrines where miracle(?) performing images draw great crowds". The people are really idol worshippers of the most primitive type. For many years the Catholic church has directly or indirectly dominated their education, consequently their ideas of education are very low. The average education of the boys is about the fourth grade, while it is thought that girls do not need to know more than to read and write their own names.

So, ignorant they are, not only of the Bible but also of American ideals. Often they try to prevent the Bible being

read and taught in their midst. A thrilling story is told of an attempt to stop a revival service held by a Baptist evangelist. The preacher responded to this attempt by reading to the people one night the constitution of the United States and explaining the principle of religious liberty. A great throng listened in wonder to this "strange new political doctrine that gave a Baptist preacher the right to read the Bible in their midst".

There they are—a great host of people, right in our land, without a Bible! And because they have no Bible they are ignorant, superstitious, lost! And they live in our own country, they are our next door neighbors, they are a part of America — without the Word! Don't forget!

SCATTERING the WORD through ACADIA

BAPTISTS have been scattering the Word among the French people ever since the early settlers began making their way from the eastern states across the Great River into Louisiana. The Baptists among these pioneers established little churches and won a few of their French speaking neighbors as members. However, very few of the French people could be induced to attend the English Baptist services, so the masses remain untouched. After awhile there came a Baptist preacher from New England who established a Baptist school in one of the largest French towns. To this school came the two sons of the leading Frenchman of the town. One of the boys, Adolphe Stagg, became the first French Baptist preacher. For many years he went from house to house scattering the Word among his own people. Hundreds were won to Christ, but because there was no money to build houses of worship the converts were never gathered into strong organizations, so there is little result of his work seen today.

Southern Baptists began scattering the Word through Acadia in 1910, when the Louisiana Baptist Convention employed a Frenchman named Oliver Defouen as a missionary to his people.

Mrs. Lawrence says: "The work of O. Derouen through the years that followed reads like the continuation of the Acts of the Apostles. Following the example of Stagg, he depended upon witnessing in the homes as the chief means of reaching this people, but he also organized churches and laid the foundation for the present work".

Through the ministry of Mr. Derouen, Lucian Smith was won to Christ. After his conversion he felt the call to preach and so sold his farm, tools, household goods and all he had and, with his wife and little daughter, went to Louisiana Baptist College to prepare for the ministry. He too has done much to scatter the Word through Acadia. He is known as "The Apostle to the French" and is today in charge of the work of the Louisiana Baptist State Mission Board among the French.

These missionaries, together with other faithful workers, have for twenty-three years been scattering the Word through our Southern Acadia, and yet the work is scarcely begun. "Of the sixteen French parishes five have not even been entered by evangelical missionaries; in eight there is not a single white Baptist church; and, in those we have entered, Baptists are yet but as a weak minority, still persecuted, still harried by Catholic parish authorities, still ostracised by families and communities".

A LIGHT HOUSE in ACADIA

LOCATED in the heart of the French country is Acadia Academy, established sixteen years ago for the purpose of educating French preachers and missionaries. Mrs. Lawrence has well named this school "The Lighthouse of the French Country", for it is truly a source of Christian light for Acadia and is shedding rays of Gospel truth into many French hearts. Because of the barriers of language and customs and because of their suspicious attitude toward all strangers, the French people can best be reached by those of their own nationality, those who can speak their tongue and understand their ways.

Acadia Academy is in the business of training these native leaders. Prof. A. S. Newman is the efficient principal of the school; he has, as his helpers, five other consecrated Christian teachers. Last year there were 102 students enrolled. Thirty-six of these were preachers and twenty-one were special mission workers. The school is supported jointly by the Home Mission Board and designated gifts in Louisiana.

Prof. Newman tells us that there are two principal phases of work being done at Acadia Academy: literary and missionary. He describes the literary work as follows: "We begin regularly with the sixth grade and carry the student through the full high school course. Of course if preachers or mission students come to us who cannot enter the sixth grade, as is often the case, we provide student tutors for them and give them the work they need. In addition to the regular literary work we offer a course in both French and English Bible. All students are required to have at least one year of Bible. All of our teachers are college graduates and this year we have succeeded in getting the school on the list of approved high schools for Louisiana".

But it is in the missionary work of the Academy that we are especially interested. These students are not waiting until they are through school to begin active service but, week by week, day after day, they are learning to do missionary work by doing it. Prof. Newman himself is a pastor and evangelist; he, the teachers and students co-operate in carrying the light of God's Word to as many of the dark places of the French country as possible. The school owns a bus which is kept busy at the week-ends carrying the workers to various mission points. Then when our summer comes they fill the vacation months with missionary activity. At the first of June this year Prof. Newman wrote: "Just now the students are out with the bus, camping outfits and tents, holding meetings at two needy places. I have not had a report

from either of these two meetings, but in a meeting just previous to these they had great success. About twelve people made professions of faith. While the French preacher was preaching one night a young Frenchman was so overcome by the power of the Spirit that he came, stepping over the benches, in the middle of the sermon to confess Christ and give his testimony. We are hoping that our workers may be kept busy all summer with this type of work. There are no definite funds to support this work, but friends have been willing to provide the bare necessities, and that is all that any of us desire. In addition to these evangelistic meetings many preachers and workers are working in individual churches, mission points etc."

When asked about the needs of the work Prof. Newman gave a long list, dividing them into three groups. First, there are the general needs of the mission work which includes expenses for the operation of the bus, money to buy another bus, another folding organ, song books, Bibles, testaments, Gospels, tracts etc. and—more than all else—more French workers to reach more French people with the Gospel. The list of the needs of the school itself is long and ranges all the way from better laboratory equipment to better pasture fences and from more books to more cows. Among the things listed are seats for auditorium, school desks, repairs of buildings, maps and globes, oil for floors, farm implements, a mill to grind feed, shades for windows etc. etc. Last year the Home Board reduced the support of the school from \$5000 to \$4500. Dr. Lawrence promises for the coming year only \$2450. Prof. Newman says: "This will be a reduction of more than what two of our teachers will cost us. The Lord only knows what we will do. I am not worrying, for I believe that is wrong, but I am studying and planning and praying". But perhaps the student needs are most appealing as Prof. Newman tells of the want of clothing, money to buy text books and scholarships to enable more students to attend the

school. He mentions the need of financial support for married students who have no income and no one to help them. He tells of one French preacher who has no work or salary and must support a wife and six children on an income of five dollars a month. And this man *tithes*! We wonder how he can do it. Prof. Newman says, "The sacrifices of these men and their families would read like the Acts of the Apostles". There are a number of promising young preachers who are eager to enter the Academy but cannot because of lack of finances. Prof. Newman says: "We allow them to work for half of their expenses but it seems that we must collect at least ten dollars a month to take care of their actual cost to us. Please join me in praying that the Lord will put it on somebody's heart to provide this ten dollars a month that some French preacher may be prepared for his work".

Acadia Academy stands like a lighthouse in the center of the French country, but oh how much brighter the light would shine and how much farther its beams would reach if we supported the school as we should! And if all of us tithed, all the needs not only of Acadia Academy but also of all southern Baptist lighthouses around the world would be supplied. And if a man with six children to support on an income of only five dollars a month can *tithe*, which one of us would dare say that she cannot?

The WEEK END EXPERIENCES of a MISSIONARY BUS

LEADER—Let us imagine that the missionary bus of Acadia Academy has eyes to see what goes on, as it takes its students on missionary trips, that it has ears to hear all that is said by the students while they ride and that it has a tongue to tell all it sees and hears. Let us listen to the story of the experiences of one week end as it is told by this busy bus.

THE MISSIONARY BUS—I am the missionary bus of Acadia Academy, and let me tell you, mine is not an

easy job. I do have some time from Monday to Friday to loaf around the garage and rest myself a bit, but from early Friday afternoon until late Sunday night I am about the busiest bus you ever heard of. Let me describe for you the experiences of a week end, that you may know just what a busy bus I am.

It is Friday afternoon, about two-thirty o'clock. The students of Acadia Academy have had their last lessons for the week; I have been oiled and greased, my tires are full of air and my tank full of gasoline, and I stand out in front of the school feeling very important, because I know that I am an important part of the important work which is to be done through the week end. Soon a group of boys and girls climb into my seats, a firm hand takes my wheel, a foot presses my starter, I give a spurt and away we go! I can never tell in what direction we will go on Friday afternoon but it will probably be to some nearby places, not more than eight or ten miles away, where the students are searching out new opportunities for giving the Word of God to those who know it not. You see it's our business at Acadia Academy to scatter the Word of God, and I do my part by carrying the messengers where they want to go.

But to return to our Friday afternoon work: I remember one day we started out to establish new preaching points in three unoccupied places. At Swords, about nine miles from the academy, I dropped two preachers. Then three miles farther on I dropped two more, and I and the other four went on to a place called Lawtell. I can't describe to you all that was done by the first two groups for I wasn't there to see. But the four at Lawtell certainly worked hard the rest of that day and far into the evening. First they had to hunt all around for a place where they could hold the service. At last they were given permission to use a house about a mile out in the country. Then they divided into pairs and went visiting in the homes. If you

think such visiting is easy you ought to try it in a community where all are Catholics and where they are afraid of the Bible. I saw our workers turned away from home after home. In fact, during the whole afternoon they were received into only one Catholic home of white people. The colored people were more responsive and gladly received them into their homes and listened to their message with eagerness. That night at seven o'clock the service was held. Only a few attended, but as the four workers started home I heard them say that they were not discouraged and that they meant to come back every Friday to visit and preach and try to win these people.

We picked up the other pairs of workers as we traveled through the night to the academy. It did me good to hear them telling to each other the experiences of the day. The story told by one of them was so interesting that I want to give it to you just as he told it that night. "I don't believe I have had such a good time ever. First we went to find out the Baptist people here. There was only one Baptist family we could find, and they won't let us hold a service in their house. Nobody else would let us in and we didn't know what to do. We just walked out on the edge of town and found us a ditch. We got down in the ditch and asked the Lord to guide us. When we got out of the ditch we walked right out of town about a mile, knocked on the door of the first house we saw and they invited us in. It was a Catholic home, but they let us read the Bible and pray with them all evening, and then we preached to them and several of their neighbors. They have invited us to come back next Friday".

So one after another the boys told their experiences while I carried them back to the academy for the night. I tell you about this particular Friday so that you may have an idea of the kind of work that I and my load of French students do every Friday afternoon and evening.

But now it is Saturday afternoon,

and we are off for another trip. This time the work is different, for we go always on Saturday afternoons to Church Point where there is a little Baptist church established by the academy students. I always dread going to Church Point for we are never well received there. The workers say that they can feel the cold shivers of open hostility the minute they hit the town, and I agree with them. The people laugh at us as we appear on the street and ridicule everything we do. If they accept the tracts the workers give them they probably tear them up right before their faces. We have been told that the priests collect the literature we leave and burn it. But in spite of this opposition some of the student preachers preach on the street every Saturday afternoon, and many people hear the Gospel for the first time.

And while this service is being held for the white people three of my young ladies go over on another street and conduct a Bible story hour for the Negro children. Every Saturday morning the priest goes around among the colored people trying to frighten them away from the meeting with horrible stories about the workers and their Bible. The grown-ups believe his stories and refuse to attend the meeting, but the children are too much charmed by the white visitors to be easily frightened away, so they keep coming—sometimes as many as thirty-five—to listen to the Bible stories, to learn songs and Scripture verses and to play games.

Do not think that my Saturday work is over when I carry my bunch back from Church Point to the academy for supper. No, as soon as supper is over we start again in another direction. I drop my first group at Eunice, nine miles away, and then the rest of us go on to Bastile, twenty miles away. At both of these places services are held on the street. On Saturday nights people come from all the country sides to the towns for big dances, and my young people find that they can reach many of them on these occasions. You may think that preaching under such con-

ditions would not bring any results. Of course it is hard, slow work, but I heard one of the preachers say the other day that they had recently had twenty conversions in their street meetings. So you see it does pay us to stay out late Saturday night to preach to people who, though they may come to dance, sometimes stay to pray and to accept Jesus.

Our Sunday work begins early. The girls of the academy are up before dawn preparing lunches for those who are to go out for a day's work. In the meantime the boys are testing my tires, gas and oil to see that I am ready for my part of the day's work. By eight o'clock I am loaded to capacity with workers, lunches, Bibles, song books and perhaps a baby organ or two, and away we go on our regular Sunday schedule. Fifteen miles away at Castile I drop two men. At Rayne, a French town of thirty-seven hundred people, I leave another group. Then on to Duson I go with still another group of workers. All day these groups are busy, visiting, holding Sunday school classes, preaching, doing personal work, distributing literature and with many other missionary activities. At night, when the day's work is done, I start back toward home, picking up the tired workers as I go. It is interesting to hear them tell of the experiences of the day: how some have heard the Word of God for the first time, how some refused to listen while others gave enthusiastic attention, and then often they rejoice because some have accepted the Lord. We reach the academy about eleven o'clock. The young people usually rush to the kitchen in search for something to eat, for they have had nothing all day but the lunch which was consumed at noon time. With their supper eaten they go to bed, tired but happy because they have given themselves in service to the Master. And as I settle down to rest from missionary activity until another week end, I rejoice because I, though just a bus. am counted worthy to be a carrier of the messengers of God. And if you, through home missions, have a part in

Acadia Academy, you too can rejoice because through your work hundreds of French people are hearing the Word.

HOW VENA TEACHES the WORD

AMONG the students of Acadia Academy is Vena Aguilarde. When she entered the school she could not speak English, but now she is able to act as interpreter for English speaking visitors in French homes. During her student years she has done most effective missionary work. Two of her recent experiences will show how she is giving the Word to her people.

Vena went to a certain home and asked the privilege of reading the Bible there. The woman of the home answered, "Yes, you may. I heard a friend talking about that book the other day. What is a Bible any way?" Vena explained that it was God's book and then began reading to her. After a few chapters had been read the woman exclaimed, "Wait a little and let me call my mother and sister". They came, and for hours the three women listened to the wonderful new words from God's book. Vena continued to visit that home and read the book to them until all three accepted Christ.

On another occasion Vena went into the home of a cultured lady who received her very graciously and listened as she told about Jesus and what He had done for her. She told how she had found Him as her Saviour, how He had guarded and provided for her and how she had been restored to health through His power. The lady listened attentively while she told her story and quoted some verses from the Bible for her. As she started to leave she offered the lady a New Testament, explaining what it was. Then the lady drew back a little and said: "I like to hear you talk, and I want you to come back to see me, but I can't take that book because a member of our family took one once to read and in a little while one of her children died". So Vena had to leave the cultured woman still without a Bible. But all undaunted she said to herself, "If she will not take the Word and read it with her

own eyes she shall hear it from my lips". So she goes often to that home, and the woman—who is afraid to have a copy of the Word in her house—is hearing it from the lips of the young missionary. She is not yet a Christian, but we believe that she soon will be, for the Word, carefully and prayerfully presented, always wins.

HOW ONE FRENCH CHURCH BEGAN

THE scene of this story is a house on stilts, standing in the midst of a marsh and reached by a board walk built up over the water. In this house lived a rough, brutish man, with his wife and children. And to this house came three men bringing the Word of life. But that is the story, and it all happened this way:

The French evangelist, Rev. Maurice Aguilarde, was working in a meeting in Algiers with Rev. R. E. Shelton. In that meeting a certain Frenchman was converted. He asked that some one go to his home near Vacherie, to tell the story of Jesus to his people, none of whom had ever heard the Bible. Mr. Aguilarde and Mr. Shelton agreed to go. The man took them in his car to Vacherie. There they left the car and went on a small boat for several miles. The water became so shallow that they had to leave the boat, and then across the board walk they went to the house built on stilts. They doubtless felt a little uneasy about the safety of such a house, but they were told that it had stood there in that seemingly precarious position for forty years.

The brutish man and his family came out on the porch to meet the visitors, but the welcome given was not very promising. The man was angry because the missionaries had come to him, and he was not willing to hear what they had to say. They were kind and friendly, but he only tolerated them as they talked and read, and Mr. Aguilarde says he would not have been surprised if he had struck them. However, nothing like that happened, and the preachers left after arranging for another visit in two weeks.

On the next visit the missionaries

were invited into the house. Mr. Aguilarde read from a Douay version of the Bible in French, and he had the man's son-in-law to stand by him and read each passage from an English Bible as he read it in French. They read in this way for over two hours without sitting down. Then the man of the house asked them to eat with him. They sat down to the table, but Mr. Aguilarde could not eat for answering the questions the people asked him. They wanted to know how John the Baptist baptized and how Jesus was baptized and why he did not confess to the priest. After dinner they returned to the room for more Bible reading and prayer. When the preachers left that time they felt they had gained much ground.

After a short time they returned for another visit and found that arrangements had been made for Mr. Aguilarde to speak from the steps of the store of a Catholic man who was a Knight of Columbus. About two hundred people had gathered to hear the wonderful book read and explained. So great was their interest that even when it began to rain they did not leave. Even when it poured in torrents, they did not move from their places. Mothers, with their babies in their arms, stood in that down pour of rain for an hour and a half listening to the wonderful Gospel story. At the conclusion of the service the hard, cruel man from the house on stilts came up and took Christ as his Saviour. Following him came his wife, his married son and daughter-in-law and two other grown sons. These afterwards joined with others in forming a church. So from the unpromising beginning in the little house on the stilts has come a most promising little French church.

THE NEED of the WORD in OUR STATE

LET us remind ourselves again that the general topic for all Royal Service programs for this year is "The

World's Need of the Word". We have come now to the season of the year when we are thinking particularly about state missions. It is therefore fitting that this program has presented the great missionary problem of one of our states, Louisiana. Now, as we close the program, let us ask ourselves this question: "Does our state need the Word? Are there groups of people in our state, even as there are in Louisiana, who do not know the Word of God?" Surely the answer to this question in every state is "Yes". While some states furnish far greater missionary opportunities and obligations than others, there are no states in the Southern Baptist Convention that have not their groups needing the Word. There are Bibleless homes in every state, hundreds of them, thousands of them! There are needy groups of people in every community, waiting for some one to bring to them the Word of Life.

So while we are thinking about Louisiana's special state mission problem, while our hearts are wrung with anguish because of the need of this host of French speaking people, and while we are resolving to do our utmost for home missions in order that more may be done to give the Word to these people, let us not forget our own state mission problems! Let us look around us for people untouched by the Gospel, for areas of life which may present needs as acute and as appealing as those of our Southern Acadia. And let us resolve to do all we can to scatter the Word in our own home state.

(I am indebted to Mrs. M. L. Jenkins, of Baptist Bible Institute, Prof. A. S. Newman and Rev. S. O. Oliver for material which has greatly helped in the preparation of this program. I have quoted also very freely from the writings of Mrs. Una Roberts Lawrence. I am grateful to each one for the help thus procured.)

QUESTIONS for REVIEW and DISCUSSION

1. Describe the boundaries of the Great French Triangle.
2. How many French people are there in this triangle?

3. Tell something of the characteristics of these people.
4. Describe their religious needs.
5. Give some reasons why they have been isolated from evangelical Christianity.
6. Give illustrations showing that these are people without a Bible.
7. Tell of the beginnings of Baptist work among the French.
8. How many workers have we in Acadia Academy?
9. Who is the principal of Acadia Academy?
10. Tell something of the literary work of this school.
11. Tell something of its missionary work.
12. Discuss the needs of the school and students.
13. Discuss the different groups of needy people found in the various states of the Southern Baptist Convention.
14. What specially needy groups have we in our own state?
15. Have we any Bibleless homes in our own community?

REFERENCE MATERIAL

The Window of Y. W. A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
The Word of Their Testimony	Una Roberts Lawrence
The Heart of Home Missions	Una Roberts Lawrence
Home Mission Trails	Una Roberts Lawrence
Report of Home Mission Board, S. B. C. Minutes, 1933	

RESCUE MISSION in NEW ORLEANS



What the Jerry McAuley Mission has meant in New York City many are expecting the Baptist Rescue Mission to mean in its ministry of mercy in New Orleans. During its six years it has held a religious service every night, its records showing 2700 conversions in the mission. In 1932 it averaged one conversion to about nineteen men helped by the mission, the year's registry showing 6518 new men who received aid. For several years the W.M.U. Thank-Offering of the March Week of Prayer has provided the salary of the superintendent, Dr. J. W. Newbrough; the Home Mission Board owns the property; otherwise it is and has ever been a faith mission for men, both young and old.

Readily can one understand that during these unemployment times the mission has been crowded by those needing food, shelter and clothing; it is also true that during these times many faithful benefactors of the mission have not contributed as much as usual to its support. Therefore, the mission is finding it exceedingly difficult to maintain its habit of helping every one who "knocks" at its door. Remembering that one in nineteen whom it may help is apt to become a Christian, you may resolve to let the mission dispense some of the money or men's clothing or quilts that you have decided or may decide to give to charity. Among the slogans of the mission's appeal are: "Ten Empty Stomachs Filled for \$1" . . . "Ten Good, Clean Beds for Ten Homeless Men for \$1". The coin card for saving or securing the multiplying dimes may be obtained by writing to the

BAPTIST RESCUE MISSION
740 Esplanade Avenue
New Orleans, La.



YOUNG WOMAN'S AUXILIARY



Miss Juliette Mather, W.M.U. Young People's Secretary
Y.W.A. CAMP—RIDGECREST, 1933



Although we know that God is about us wherever we are He seems to be nearer to us when we are up in the mountains than when we are down in the valley. The grass and trees are greener, the skies are fairer and bluer, and the flowers are painted in their most beautiful colors. Add a bubbling stream of crystal clear water and surely this would be a perfect picture. Ridgecrest has all of these things and something else, also. It has the feeling of the presence of the Holy Spirit and of His holy inspiration. I feel sure that the Y.W.A. Camp this year has inspired every girl who was present even as it has inspired me.

Days, each one a perfect day, were started by the clear call of a bugle and, after a delicious breakfast, all the Y.W.A.'s assembled on the front steps of the colonial building for the morning watch which made each one there aspire to live that day as close to God as possible.

The state chaperones and delegation leaders met each day after morning worship to make camp plans. "Student government system" kept everything moving smoothly.

Following this, the mission study courses were held. The required Y.W.A. book, "Ministry of Women", was taught by Miss Emma Leachman. The home mission study book, "The People of the Jesus Way", was studied under the direction of Mrs. Una Roberts Lawrence. The foreign books were: a book on Japan taught by Mrs. Rowe, one on China by Miss Mallory and one on South America by Miss Ragsdale. Each of those who took examinations was awarded a seal or certificate the last night and much of interest and mis-

sionary helpfulness was learned by every girl under these capable leaders.

In our morning song service the Y.W.A.'s united their voices and praised the Lord in music before we separated into our instructive conference groups. Five different conferences were held and each group progressed from one to another of the conferences on successive mornings. In this way, every girl received the fresh and original ideas about enlistment, stewardship, mission study, programs and personal service.

Everyone gathered in the auditorium at 11:30 for the morning message. The first two days of camp Dr. W. O. Carver, professor of missions at Louisville, spoke. On the third day Dr. Louie Newton of Atlanta, who was the scheduled speaker for the camp period, began his series before the Y.W.A. girls. These messages were each filled with much forcefully delivered food for long periods of thought, study and meditation.

The afternoons were devoted to quiet hours, rest and recreation. The entire camp was wholeheartedly behind our recreational leaders, Miss Alma Hunt and Miss Cynthia Siler, and the pleasant result of this hearty cooperation was many happy hours spent in happy and wholesome recreation. Our expeditions included hikes to Kitasuma for a sunrise service, Wren's Nest, Mount Mitchell, the Biltmore estate, the Spanish Castle, Chimney Rock, Blue Ridge, Montreat, the Presbyterian summer assembly grounds and to many more points of interest.

Special recreation was planned for the Fourth of July when an Uncle Sam's Birthday Party was held. A reception was held on July 4 also with the faculty and state chaperones forming the receiving line dressed in national costumes.

(Concluded on Page 34)



MISSION STUDY DEPARTMENT



Southwide Mission Study Chairman: Mrs. Una Roberts Lawrence, Missouri



OUR YOUNG PEOPLE



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

OCTOBER—MISSIONARY HERO MONTH



During the Mission Study Conference at W.M.U. annual meeting in Washington, D. C., plans were made jointly with the Young People's Committee for a special emphasis upon mission study for boys in all our churches during the month of October, 1933. These plans may be briefly summarized as follows:

1—This is Boy's Year in W.M.U., in which the 25th Anniversary of the organization of the Order of Royal Ambassadors is being celebrated. As our part of the celebration the mission study chairman in every church will, in cooperation with the pastor and W.M.U. young people's director and R.A. counselor, plan for a special emphasis upon the heroic challenge of missionary life.

2—The plans center around the Order of Royal Ambassadors and, in every church where there is a chapter, the plans will be sponsored by that chapter. It is earnestly hoped that churches having no R.A. chapter will also carry out the plans for their boys, there being no feature in the plans which may not be used by every church for its boys.

3—It is earnestly hoped that the pastor will lead in all the plans. (1) Perhaps he will wish to preach during October a missionary sermon for the boys, using as his theme the life of some great missionary hero. (2) It may be that a prayer-meeting hour could be used to study themes suggested by one or more missionary biographies, letting the boys of the church be featured in some special way in the service. (3) In some churches the Sunday evening service would be an excellent time to present a special program for the boys of the church; if there is a chapter in the church use them as ushers wearing the R.A. insignia; or in other ways give the boys a feeling of participation in the service. Let the mission study chairman, the W.M.S. president and R.A. counselor confer with the pastor about these or other plans he may suggest for this special emphasis on missionary biography and on the boys of the church during October.

4—A Special Event—The W.M.S. can well afford to spend time, thought and energy on some special event for the boys of the church in October. The plans contemplate having this for all the boys of the church, sponsored by the R.A. Chapter if there is one, including all the boys who can be reached by the church. Some suggestions for this special event are: (1) a feast or supper with an attractive menu and program (2) an evening at the church with well planned and varied program (3) a service with pageant (suggestions in section 7). To this service mothers and fathers and friends might be invited by specially written invitations.

5—A Study Class—Spend your best thought and effort on making this so attractive that you will really touch all the boys of the church with mission study at least this once. Select the teacher who will draw the boys to the class. Choose a book suited to the age and temperaments of your boys. If necessary divide the

class into groups in order to secure the best possible adjustment of books to age. Plan special features that will attract.

6—An Outdoor Event—October is a glorious month in S.B.C. territory for hikes, weiner roasts, picnic suppers and all sorts of outdoor affairs. In some regions it may be possible to go nutting. Some communities have beautiful ~~work~~ points to which the boys like to hike. Perhaps a shack in the woods can be the objective. Whatever form this outdoor event may take, let the central feature be a campfire with the best story-teller your community affords telling missionary stories around it after the feast is over. Be sure that the missionary hero emphasis is not lost in the fun of planning for these outdoor features.

7—To Help You Do It—

(1) For the Study Course—

- Jungle Tales—Musser—\$1.50
- The King's Own—Lawrence—40c and 60c
- Outriders of the King—Clarke—50c
- Torchbearers in China—Mathews—75c and \$1
- Judson the Pioneer—Hull—60c and \$1
- Livingstone the Pathfinder—Mathews—75c and \$1
- Uganda's White Man of Work—Fahs—75c and \$1
- Blazing New Trails—Wallace—\$1
- Brave Adventurers—Cronk—50c
- The Treasure Hunt—Seebach—50c and 75c
- Fifty Missionary Heroes Every Boy and Girl Should Know—Johnston—\$1.50

The Book of Missionary Heroes—Mathews—\$1.50

(2) Plays and Pageants—

- Ten Plays That Take Ten Minutes—60c
- Missionary Plays for Boys—Swain—60c

(3) Books for Leaders of Boys—

- Games and Game Leadership—Smith—\$2.50
- Deeds Done for Christ—Marchant—\$2.50

These last two books should be in every church library. Order all books from your State Baptist Bookstore. Write to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala., for list of playlets. Write to your state young people's secretary for additional suggestions.—Mrs. Una Roberts Lawrence, Southwide W.M.U. Mission Study Chairman

"Pray Ye"—(Concluded from Page 12)

For recently baptized converts
For more laborers to teach and train the "babes in Christ" as well as to seek the lost
For more pastors
For the missionaries, that they may be "vessels fit for the Master's use"

Pray also for: God's guidance of (1) state mission programs; (2) schools and students; (3) votes concerning 18th amendment; (4) Baptist Hundred Thousand Club; (5) Every Member Canvass; (6) plans for "Lottie Moon Christmas Offering for Foreign Missions".

Practically every state is laying especial emphasis upon state mission work during the fall of the year. Please be much in prayer for your state and the others.



BOOK REVIEWS



Mrs. Julian P. Thomas, Virginia

Any of the books reviewed in this magazine may be ordered from Baptist Foreign Mission Board, Richmond, Va., or from State Baptist Bookstore. The price of each is quoted with its review.

STEWARDSHIP PARABLES of JESUS



Jesus. It is very thorough and gives the thought of Jesus in every department of stewardship.

The author takes up our dealings with the social order, our capacity, our time, covetousness or the use of money, the Gospel: he closes with the parable of the tower. In these parables of the tower and waging war, he shows that one gains the conquering life by first counting the cost and then losing his life to gain life.

Many apt illustrations make the book most readable and practical for Women's Missionary Societies.—Price, paper, 50c

The CHRIST of the MOUNT

STANLEY JONES and twenty-five selected men and women—natives of India and foreigners—met together in a secluded place and for two and a half months considered the Christian message. They were looking for a philosophy of life. They decided that the Sermon on the Mount gave the Christian way of life.

The outcome was the book, "The Christ of the Mount". After it was written, the author read it the next summer to the same group and received help and criticism from them, but he says that he holds only himself responsible for its views. He hopes "something" will be found in it of the "Spirit of Truth"; he asks his readers to accept this "something" and to forget the rest. The book will provide much food for thought.—Price, cloth, \$1.50

MARGARET FUND (Concluded from Page 11)

(Tune—"Believe Me If All Those Endearing Young Charms")

Far from kindred and home, with the message of grace

In the lands steeped in darkness and sin,

Missionaries, revealing the Light of His Face,

With the Saviour are seeking lost men;

While here in our schools their dear children must stay

Far from parents and home's precious ties,

Sighing oft for the touch of a hand far away

For the love of a fond mother's eyes.

Tender hearts of the women of W.M.U.

Claim these homesick ones as their own,

Shed around them affection, protective and warm

Like the love of the mother they've known.

So bear it afar, on the waves of the air

To the brave hearts that hold that thin line:

We will mother your child—while Christ's message you bear,

While you tell of a Saviour divine.—Mrs. W. C. Little, Ga.



REFERENDUM to DONORS

For the past three Decembers W.M.U. members have contributed through the Lottie Moon Christmas Offering \$15000 to the Church Building Loan Fund of Argentine Baptists. The only stipulation was that its first use be equal loans of \$7500 to two churches in Buenos Aires—the Constitution and Once churches. In the meanwhile the worldwide economic depression has wrought great distress in Argentina, one result being that the Once Church has not been able to sign the contract for the \$7500 loan though its need of a new building is distressingly dire. The Constitution Church is building but there is authentic reason to believe that it will find great difficulty in meeting the payments on the \$7500 loan, if indeed it has decided to borrow the full amount.

Therefore, though neither of these brave little congregations has sent a petition, it has seemed wise as well as merciful to have a referendum to see if the donors of the \$15000 are perfectly willing for only half of it to remain as a loan and for the other half to become unconditional gifts to the Constitution and Once churches, the gift to each to be \$3750, with the understanding that each of these churches is to have the privilege of borrowing \$3750 or less of the other \$7500 according to their ability or need in the matter of a loan. Since "a fellow feeling makes one wondrous kind" and for many other reasons, it is believed that a large majority of the donors of this \$15000 will be glad to have the above mentioned changes made. However there may be some of the donors who are eager that all that they thus contributed be kept in tact by the Church Building Loan Fund of Argentine Baptists: any such desires will be carefully respected if word to that effect is received by September 15 at W.M.U. Headquarters, 1111 Comer Bldg., Birmingham, Ala. No one need worry to write who is in hearty accord with the proposed changes.—*Kathleen Mallory, W.M.U. Corresponding Secretary*

Y.W.A. (Concluded from Page 30)

One of the most enjoyable features of the day was the evening vesper service, led by Miss Juliette Mather. These services were held on the edge of beautiful Lake Dew in a spot where one could "lift up my eyes to the hills from whence cometh my help" and rejoice and praise God.

Special night programs were the foreign mission night, when the sons and daughters of missionaries to the foreign fields gave a program and when Mrs. Rowe, missionary to Japan, spoke and the home mission program during which Mrs. Una Roberts Lawrence showed moving pictures of our home fields. The encampment was especially stirred on Sunday morning and evening when Dr. Maddry spoke of the debts of our boards and pled for the success of the Baptist Hundred Thousand Club. Miss Mallory also spoke of the Club, and it is hoped that a southwide response will be given to this call. The Camp gave \$117.24 in cash with 49

new pledges and 19 promises to join later; including those who had joined previously this represents \$993.24.

At the camp, state Y.W.A. winners from twelve states presented their splendid stewardship declamations. The judges prayerfully and carefully graded according to the planned scale and awarded first honors to Miss Mabel Lambert of Louisiana. The award was \$50 provided by "Royal Service".

Truly during the glorious Ridgecrest days, every girl was stirred and inspired to be a better Christian, to follow Jesus more closely and to become His true disciple. We resolved to share this new life with others.

"Christianity is not a thing apart from real life but is itself the highest expression of real life". With God's help in answer to our faithful and earnest prayers we, the Y.W.A. girls, will make it a vital part of our lives and make our lights "shine as the brightness of the firmament and as the stars, forever and ever".—*Irene Reid, La.*



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

In addition to the 600,000 people in the "French Country" about whom our societies will be studying in September there are other large groups of people distributed throughout all our southern states who constitute great racial mission fields. We have the Negroes of whom there are 5,173,315, the Mexicans numbering 1,655,315 and of the Indians there are 190,152. The 2,730,368 white people of foreign birth or of foreign parentage likewise constitute a great challenge while a real opportunity is to be found among the 9,029 orientals (Chinese and Japanese).

In 1932 the American Tract Society printed and distributed more than 5,000,000 pieces of literature in forty languages. Two-thirds of this number was supplied free to meet the needs during this financial depression.

Miss Mary E. Kelly, our own Home Board missionary, writing from her field of work in Illinois says: "It takes a lot of literature for this work. I sent to the American Tract Society for 'The Dying Drummer Boy' in Italian. They did not have it but wrote me later they were getting out Scripture leaflets for distribution and would send me some. Soon I received a big package of tracts, postpaid".

Miss Kelly also reported that when one of their French pastors was going into a community to hold a meeting she provided him with 1400 tracts, 87 Gospels in many languages and 52 Sunday school papers sent her by the churches of the state association and other literature which she says they "love to read".

It is reported that up to April 25th of

this year 500 refugee German Jews had arrived in Palestine and that many more were on their way. In July the president of the Hebrew University at Jerusalem at a meeting in New York outlined a \$25,000,000 program for the colonization of Palestine with a Jewish population of 250,000 consisting mainly of refugees from Germany. The meeting was held under the auspices of three Jewish organizations.

We are told that there are more than 500,000 Jews in the south and that among them there are at least 2000 who have publicly confessed Christ and aligned themselves with various churches. Mr. Gartenhaus, our missionary to the Jews, considers this a very conservative estimate nor does this number include many known to be secret believers who do not make a public profession "for fear of the Jews" as in the day of our Lord.

The Syrians who have emigrated to the United States are very widely scattered from the Atlantic to the Pacific and from the Great Lakes to the Gulf. Many have become Christians and are affiliated with some church. In Jacksonville, Florida, there are members of a Syrian colony who are led in worship by a man educated in the Christian mission schools of Syria.

The Home Mission Society of the Northern Baptist Convention has co-operated with the John Milton Foundation in establishing a new monthly religious periodical published in Braille type for the blind. Each issue has the Sunday school lessons for the month, together with articles and sermons by religious leaders and thinkers.



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