

Royal Service

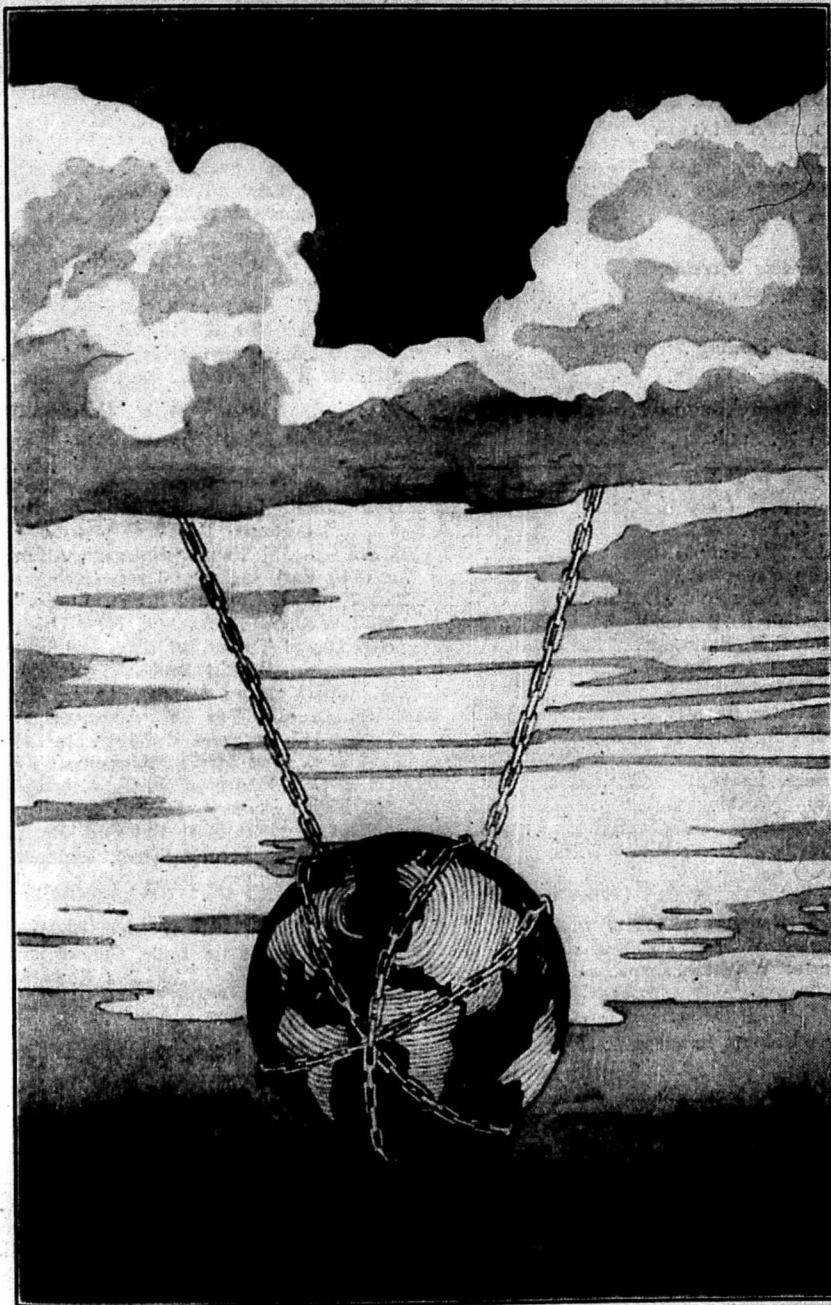
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PRAYER—The Golden Chain

(For notice concerning booklet by this title and with the drawing as given above, see pages 4, 5, 26, 36.)

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Royal Service

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CONTENTS

ANNOUNCEMENTS.....	1, 4, 5, 28, 33, 36
BIBLE STUDY.....	12
BOOK REVIEWS.....	33
BOOKLETS.....	1, 4, 5, 26, 36
CALENDAR OF PRAYER.....	9, 10
COLLEGE Y.W.A.....	26
CURRENT EVENTS.....	35
EDITORIAL.....	4, 5
FAMILY ALTAR.....	11
FROM OUR MISSIONARIES.....	6, 7
LEAFLETS.....	3
MAGAZINE ANNOUNCEMENTS.....	28, 33
MARGARET FUND.....	29, 30
OUR YOUNG PEOPLE.....	26-32
"PRAY YE".....	11
PRAYER PLANS.....	1, 4, 5, 9-11, 26, 36
PROGRAM—B.W.C., PHEN.....	13-24
SOCIETY METHODS.....	25
STEWARDSHIP.....	8, 25
TRAINING SCHOOL.....	31, 32
TREASURER'S REPORT.....	34



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MONTHLY MISSIONARY TOPIC—Brothers in Black, Here and There

SUGGESTED LEAFLETS—Supplemental Helps for W.M.U. Program OCTOBER—Brothers in Black, Here and There

	Cents
America's Tenth Man.....	2
A Missionary's Letter Home.....	2
Happy As They Are?.....	2
Free Schools for All Alike.....	2
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Racial Revelations.....	2
School Boys and Girls in Nigeria.....	2
Slow through the Dark (Poem).....	2

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EDITORIAL

TWO NEW BOOKLETS



"Wonderful! How do you account for the increasing success of the December Week of Prayer and its Little Moon Christmas Offering?" Gratefully ascribing the praise and glory unto the Christ whose birthday we would thus commemorate and whose redeeming power we would thus transmit "unto the uttermost part of the earth", it may be said that one—if not the chief—human contributor has been found to be persistent preparation: preparing the heart by prayer, preparing the people by publicity, preparing the mind by study. Preparation! Preparation! Preparation!!!

October and November are the preparatory months for the December world-wide prayer and offering. In all such preparation every Woman's Missionary Society and Young Woman's Auxiliary are being helped each by the free gift, on the part of the Foreign Mission Board, of its new booklet entitled "Where Is He?" The author of the booklet was chosen by the Foreign Board, its "happy" choice being Mrs. R. K. Redwine of Hickory, N. C. Mrs. Redwine is a member of the Union's Executive Committee and was last October appointed a member of the committee to plan for the 1934 Week of Prayer for Foreign Missions. She was thus exceptionally familiar with the committee's recommendations, one of which pertained to the booklet which was set forth as follows: "That the title of the booklet be, 'Where Is He?', keeping in mind the passage found in Matthew 2:2: 'Where is He that is born King of the Jews, for we saw His star in the east and are come to worship Him?' That this booklet introduce a simple study of the false religions which have fastened themselves upon the lands to which we have sent our foreign missionaries; the yearning in the hearts of all peoples for Christ; stories of the search for Christ; the means employed through which He has been revealed; and contrasts between those who have found Him and those who are yet seeking for Him. That in the last of the five chapters we search our own hearts and study our own motives and weakness in relation to the heart-breaking needs of those who have not found the Christ"—of those who should be quickly told where they may find Him.

That they may thus be told and that many who have already found and "worshipped Him" may be led forward in their Christian undertakings, our Union is most heartily urging the study of this booklet, believing that such October or November study will prepare our hearts to pray and our hands to give during the December week, the inclusive dates of which are December 3-7. The majority of the states are apt to encourage the booklet's study in October, while others may concentrate on November. If early in October your W.M.S. or your Y.W.A. has not received its free copy and you wish to have your study class in October, write to your state W.M.U. headquarters (address on page 2). Additional copies are to be purchased, beginning with October, for 25c a copy from State Baptist Bookstores or from Baptist Foreign Mission Board, Richmond, Va. Surely every W.M.S. and every Y.W.A. will each need more than its one free copy, otherwise the class members will find it very inconvenient even to read, much less to study the booklet. Each chapter will have questions, and the preface will carry the Foreign Board's "appeal" as written by Dr. Charles E. Maddy. The booklet will

not be sent to R.A.'s, G.A.'s and Sunbeams but they will receive the "appeal" along with their programs for the December Week of Prayer.

Another new booklet, which was featured in the September issue of this magazine, is the one entitled: "Prayer—The Golden Chain". On page 1 of this magazine is shown the illustration which constitutes the cover design of the booklet—gold-letting with lavender and other delicate shades blending to make the cover of the booklet unusually attractive. The illustration is the generous gift of a talented young artist in Birmingham, Ala.; she is Miss Walton Coker, whose tenderly remembered mother was a member of the W.M.U. Executive Committee. The booklet is neither designed nor desirable for study class work, but its purpose and power will be found through its use in private and public devotionals. The five chapters were written by Mrs. F. W. Armstrong, Mrs. W. C. Henderson of Arizona, Mrs. H. M. Wharton, Mrs. Taul White and myself. The editing was done by Miss Ethel Winfield, secretary for the W.M.U. Literature Dep't. which is publishing the booklet. There are no free copies, the price of each being 25c from State Baptist Bookstores or from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala. The prayer of all who have planned for and have issued the booklet is that it will lead all of us and "yet others" to "pray without ceasing" . . . "praying God's thoughts after Him".—Kathleen Mallory

"Good and Faithful"

SURELY these words—"good and faithful" prefaced by His immortal "Well done!"—were used by Jesus when on August 6 at "sunset and evening hour" Dr. W. J. Cox of Memphis, Tenn., crossed the bar and met his life-long Pilot face to face. For over four years Dr. Cox was the victim of angina pectoris but for most of the time he pursued his work as a retail druggist. Last January he was stricken but "through the long night watches" he smiled on and on, thus heartening Mrs. Cox and his two daughters as they steadily served him. Just before his "spirit returned unto God who gave it", he opened his eyes to smile once more his loving thanks.

Goodness and faithfulness were markedly characteristic of Dr. Cox. He manifested these and corollary virtues in his home, his church, his city and his profession. High were the honors accorded him as the years came and went, chief among these being as a national executive among retail druggists and in being a senior deacon of the First Baptist Church of Memphis. But if you asked him what other high honor he held, he would smilingly and proudly reply that he was the husband of the Union's treasurer, who was formerly its president. To her, Mrs. W. J. Cox, the Union extends tenderest sympathy, withal thanking the Heavenly Father for Dr. Cox's "good and faithful" interest in the ideals and achievements of Woman's Missionary Union.

For THIS, OUR LIFE

To seek the face of God most high,
To learn His will and praise His name,
To hungry hearts to bring Him nigh,
To lend a light and ease a pain—
For this, our life!

To win where others may have failed,
To help each soul we daily meet,
To lift the cross, where Christ was nailed,
And cast the nations at His feet—

For this, our life!

—Gwynn McLendon, Ky.



FROM OUR MISSIONARIES



BIG BUD



Mary Johnson was in a Negro hospital from a shooting scrape; her right leg was so full of shot, that gangrene had set up and the leg had to be cut off. She was cursing when I went in; I said to her: "Now Mary, you will have to hush using the name of my Saviour with such profanity, or I'll not stay in here with you". She replied: "Law! honey chile, if you're 'll stay, I'll hush!"

Several days after the operation while she was resting, I began talking to her about how God had spared her life—for it was a desperate case. She became deeply convicted of sin; and, the next time I dropped in, she completely yielded her soul and life to Christ as her Lord. The nurses and doctors were all amazed at such a transformation. Her only thought was, when she got well, as to how she would win souls and serve Jesus. When you entered the room, the whole air seemed charged with the Holy Spirit. She talked to Jesus as if face-to-face; she reverently called Him, "Big Bud".

Many inspiring hours we had together. After a couple of weeks, I went to tell her goodbye. She seemed so glad to see me and placed her hands upon my head and blessed me. Then she remarked: "I just told Big Bud to send me some chicken dumplings, and He will; I am hungry". She continued: "Jesus and I bin havin' a settlement. He came in here this morn' and stood by my bed and said: 'Mary, you have been mighty mean; but I've got your soul in My hands'. Then, chile, He showed me them scars in His hands. 'And there is your name written down beside other great souls. Here is your room; you won't have to wash or iron

or pay bills up here. What are you going to do for Me? Whom are you going to help put in this room? Here is your space for sinners, backsliders to be brought to Me, beathen to be sent the Gospel to, money to be given Me—all this is your room; if you do not fill it up, their souls will slip into hell'".

"Well", I eagerly asked, "what did you say?" "I tried to git out dis bed and fall plum at His feet and kiss them, but I couldn't, kase they had me strapped down. So I said: 'Master, I can't git to Yo', but I sho' kin answer Yo'. I'se gwine do ev'rything Yo'se sez. 'Jump in the fish', right

Mary jumps in the fish; even on one leg. I kin beat them Hebrew chil-lun; kase de wus throwed in, but I'll jump in; kase I'ae learned by this episode, You'se right there and won't let my hair git singed; kase You'se got ev'ry hair numbered. That leg that bin cut off, the devil got it, but this one is the Jesus leg, and I'se gwine to hobble round on it and tell ev'ry sinner in my city that You'se my Jesus and kin save ev'ry drunkard and crap shooter and pistol toater. Yes, You'se kin, Big Bud; kase You'se saved po' Mary. And I ain't gwine to waste any time bout it, nuther. Kase I wants my room filled with the meanest niggers, as I was one of 'em myself. When You'se gits me home, Jesus, and I'm settin' in my room, prepared by those darlin' hands, I hope You'll come see me often; but if You'se don't have time, I'll come see You and sit at Yo' feet and tell you ev'ry day, while eternity rolls on, how glad I am that You saved me. And I hope the devil 'll hear me praisin' You, kase I served him long 'nuf'".

Jesus was real to Mary. I would laugh and cry, but she understood. Finally I had to leave and, at the top of the stair as I started down, up came a Negro man with a large waiter in his hands and asked me: "Where is the

sick woman? My boss sent her over this chicken dumplings". I pointed out the place. And as he opened the door, I heard Mary say: "Thank You, Big Bud; I knowed You'se would not fail me. Nobody knowed but You what I wanted, but You told some one else for me. Now the rest of my days, I'm goin' to tell others bout You".

Mary had the faith that never fails. "He, that cometh to God, must believe that He is and that He is a rewarder of them that diligently seek Him". (Heb. 11:6)—Miss Lou Wilkins, Home Board Missionary, Seminary Hill, Texas

MORE about POOL IN

THE \$2000 gift from the 1933 Lottie Moon Christmas Offering will make it possible for the school to run another year. We have been using the Seminary faculty quite a little. Last fall, when the Chinese Association took over the management of the Seminary and there was no money coming to the Seminary from the Foreign Mission Board, we felt it was only right for Pool In to pay the Seminary for the work they did for us. This is cheaper than we could hire teachers for that grade of work, though it is not so satisfactory as having our own teachers. But it will help out the Seminary, so we will follow this plan next year so far as we can.

This fall we have 15 pupils who will be eligible for the fourth year of the Training School course and I am praying that they may all return, but it will not be strange if some do not because they now have positions which they can hold—and new positions are hard to get.

The depression has hit China very hard and many workers have had to be dropped. The Evangelistic Board has had to discontinue all women except two half-time Bible women. This could not well be avoided. Where formerly they employed a preacher and a Bible woman, they could employ only one for the last few years and naturally that one was the preacher. But some of the sisters at different places have come to the rescue and kept the Bible woman or

have sent her to a different place, giving enough for a bare living. Our W.M.U. has four Bible women at work at strategic points, and some of the missionaries have a few under their employ.

The work at Pool In must be kept on a different plane from that of the Seminary. We are training general Christian workers—Bible women, kindergarten teachers, primary teachers, Bible teachers, W.M.S. and Sunday school and B.Y.P.O. teachers and leaders, pastors' secretaries and for any Christian work which they can find to do. This is why, five years ago, we added some normal work to our course. But besides this normal work, which enables them to become kindergarten and primary teachers, they take the course which the Seminary carries but we have four years and the Seminary only three years. If we trained our students only for Bible women's work, what could they do after the few positions for Bible women are filled, and who would do all the other Christian work? Our graduates will be able to fill any position within this association except that of pastor and preacher to men.

The correct name of our school is Pool In Bible Training School. We celebrated our 25th anniversary in May and had a full day of good times. The regular school term closed last week, and students are now (June 25) coming in for the summer school to prepare to enter next fall. I am sending out to eight churches about twenty students to hold Vacation Bible Schools. Many students have no other means for food this vacation except what they work for. We should use them, but money for their support is very hard to get. However, thus far we have managed. God has been mighty good to Pool In!—Mrs. G. W. Greene, Canton, China

OKLAHOMA INDIAN BAPTIST ASSOCIATION

THE Oklahoma Indian Baptist Association was held with the Otoe Indian Baptist Church, Red Rock, July 19 to (Concluded on Page 32)



STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

"The SUMMER IS ENDED and"



Jeremiah eight, twenty has furnished the theme for many a sermon on lost opportunities — irretrievably lost, for, said the prophet: "The harvest is past". No doubt we too would be weeping, even as Jeremiah often was, if we could see the number of lost opportunities charged against us on that solemn account which we must some day face. "Ye did it NOT" reminds us that sins of omission are recorded against us. By parable and precept our Lord taught that we will be held accountable for what we COULD HAVE DONE.

As "they that must give account"—YOU and I—let us pause and check our DEEDS—which we have DONE—against our good intentions and opportunities which the nine months of 1934 have brought to us. Those nine months are forever gone.

Did you not at the beginning of the year *intend* to be a more faithful steward? As you studied stewardship plans and suggestions, did you not *intend* to help to carry them out in your own society? Did not your conscience dictate that YOU were partly to blame because the young people of your church were not interested in the 1933 Stewardship Declaration Contest? And did you not resolve that you would "take it upon yourself" to see that they *did* participate in this splendid training this year?

Thousands of you have attended your district and state meetings. Some had the inspiration and up-lift of the annual W.M.U. meeting and the Southern Baptist Convention at Fort Worth last May. Hundreds have been in the summer assemblies. At each and all of these meetings you were reminded of the pressing needs of the work; you heard the challenging call for more laborers.

In conferences we have studied methods that we might become "approved workmen". But what avails it all if we sit complacently at ease and let our good intentions vanish in thin air? If our increased knowledge fruits not in more effective service?

As we recall the parable of the sower, we remember that Satan, ever alert, endeavors to snatch up every good seed before it can take root and bear fruit. So would the enemy of our souls keep us "at ease in Zion", fruitless and unprofitable.

Yes—"the summer is ended", but, thank God! we do not have to say "the harvest is passed". Harvest time is *now* upon us, when all the faithful sowing of the year should be bearing fruit. There are three more precious months to garner and conserve the yield of the year's efforts. We may yet achieve before 1934 slips into the dateless past, bearing our unalterable record. May we heed Paul's injunction: "Awake—arise—redeeming the time because the days are evil".

Have YOU won even one more tither this year? Are YOU helping to lift the debt-load from our denominational life through the Baptist Hundred Thousand Club? Are YOUR young people getting ready for the contest? (Hurry—or it will be too late!)

O, stewardship chairman!—Are WE setting an example in zealous devotion to the task of promoting God's own plan for financing the Kingdom? Have we learned the meaning of "intercessory prayer"?

Three months! Three months more in 1934! But neither YOU nor I have "a lease on life" for three months. Today alone is ours.

"The time is short; the work is vast; The reward is great;—God is calling".

"Awake! . . . Arise!"

—Mrs. Carter Wright, Ala.

Calendar of Prayer

October, 1934

Prepared by Mrs. Maud E. McLure, Georgia

THE One bethought Him to make man
Of many colored dust.
And mixed the Holy Spirit in
In portions right and just;
Each had a part of mind and heart
From One Himself in trust.

Capt: Brothers in Black—Here and There

1—MONDAY

Pray for *Mrs. B. L. Lockett (on furlough), evangelistic work, Ogbomoso, Nigeria.
I will be with him in trouble.—Psa. 91:15

2—TUESDAY

For Rev. and *Mrs. W. D. King (on furlough), evangelistic work, Canton, China.
There is no want to them that fear Him.—Psa. 34:9

3—WEDNESDAY

For editors of *Home and Foreign Fields*.
The firm foundation of God standeth.—II Tim. 2:19

4—THURSDAY

For Rev. and Mrs. A. B. Christie, evangelistic work, Campos, Brazil.
I waited patiently for Jehovah.—Psa. 40:1

5—FRIDAY

For the W.M.U. of Japan.
Grace be with all them that love the Lord.—Eph. 4:34

6—SATURDAY

For Rev. and *Mrs. J. A. Abernathy, evangelistic work, and *Miss Mary Crawford (on furlough), educational work, Tainan, China.
Wait for Jehovah and keep His way.—Psa. 37:34

7—SUNDAY

For native Christians in Africa.
Be strengthened in the grace that is in Christ Jesus.—II Tim. 2:1

8—MONDAY

For *Miss Ruth Walden, Abeokuta, Nigeria, educational work, and Mrs. L. M. Duval (on furlough), evangelistic work, Oyo, Nigeria.
God is faithful through whom ye were called.—I Cor. 1:9

9—THURSDAY

For annual meeting of W.M.U. of Arizona, at Chandler, Oct. 9-10.
Laborers together with God.—I Cor. 3:9

10—WEDNESDAY

For Rev. (former Margaret Fund student) and Mrs. Hermon Ray, evangelistic work, Tokyo, Japan.
They that trust in Jehovah are as Mount Zion.—Psa. 125:1

11—THURSDAY

For Rev. and *Mrs. A. J. Terry (on furlough), educational and evangelistic work, Rio de Janeiro, Brazil, and for Brunson and Susan Elizabeth Terry, Margaret Fund students.
He will cover thee with His plumes.—Psa. 91:4

12—FRIDAY

For *Rev. and *Mrs. Victor Koon, evangelistic work, Cheongchow, China.
My lovingkindness shall not depart from thee.—Isa. 42:19

13—SATURDAY

For *Miss Earl Hester, educational and evangelistic work, Bucharest, Roumania.
That the name of our Lord Jesus may be glorified in you.—II Thess. 1:12

14—SUNDAY

Pray that the call of neglected fields in Nigeria may be answered by southern Baptists.

None of us liveth to himself.—Rom. 14:7

*Attended W.M.U. Training School

*Attended Southwestern Training School

xxAttended Baptist Bible Institute

Calendar of Prayer

October, 1934

THUS came the brown and yellow men
And black and white and red.
So different in their outer look,
Alike in heart and head.
The self-same earth before their birth,
The self-same dust when dead.

—From *Pai Ta-shun*: Translated by Dr. Frederick Patterson

Topic: Brothers in Black—Here and There

15—MONDAY

Pray for annual meeting, Oct. 16-19, of Maryland Baptists at Seventh Baptist Church, Baltimore, and of New Mexico Baptists at Roswell, Oct. 15-19.

Mine eyes are ever toward Jehovah.—Psa. 25:15

16—TUESDAY

For Dr. and Mrs. Mansfield Bailey, medical and evangelistic work, Kweilin, China

Unto Thee, O my strength, will I sing praises.—Psa. 59:17

17—WEDNESDAY

For annual sessions of W.M.U. of Kentucky, at Porter Memorial Church, Lexington, Oct. 17-18

Through God we shall do valiantly.—Psa. 60:12

18—THURSDAY

For W.M.U. of South China

Trust in Him at all times.—Psa. 62:3

19—FRIDAY

For Rev. and Mrs. M. S. Blair, evangelistic work, Rosario, Argentina

Godliness is profitable for all things.—1 Tim. 4:8

20—SATURDAY

For Rev. and Mrs. Paul C. Bell, workers among Mexicans, Bastrop, Texas

Hereby we know that we know Him if we keep His commandments.—1 John 2:3

21—SUNDAY

Pray that southern Baptists may encourage and strengthen Negro Baptists by precept and example.

Strengthen ye the weak hands.—Isa. 35:3

22—MONDAY

Pray for the W.M.U. of Chile and for Rev. W. D. T. McDonald (*retired on pension*), Temuco, Chile.

I love Jehovah because He heareth my voice.—Psa. 116:1

23—TUESDAY

For Rev. (former Margaret Fund

student) and Mrs. Edwin B. Dozier, educational work, Fukuoka, Japan

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

24—WEDNESDAY

For Rev. and Mrs. C. H. Westbrook, Shanghai University, Shanghai, China

My heart shall not fear.—Psa. 27:1

25—THURSDAY

For Rev. and Mrs. W. W. Encke, evangelistic and young people's work, Rio de Janeiro, Brazil

Beloved, imitate—that which is good.—III John 11

26—FRIDAY

For W.M.U. of North China

Go work today in the vineyard.—Matt. 21:28

27—SATURDAY

For Rev. and Mrs. Jas. W. Moore, evangelistic work, Chefoo, China

To do righteousness and justice is more acceptable to Jehovah than sacrifice.—Prov. 21:3

28—SUNDAY

Pray that Woman's Missionary Union may render true Christian service to Negroes of the south.

Have this mind in you which was also in Christ Jesus.—Phil. 2:5

29—MONDAY

Pray for Rev. E. O. Mills, evangelistic work, Nagasaki, Japan.

But Thou, O Jehovah, art a shield about me.—Psa. 3:3

30—TUESDAY

For Rev. and Mrs. F. A. R. Morgan, educational and evangelistic work, Sao Paulo, Brazil

Jehovah will give that which is good.—Psa. 85:12

31—WEDNESDAY

For W.M.U. of Mexico

Put on the whole armor of God.—Eph. 6:11

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

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: "The Ninety and Nine"—Luke 15:2-7



"Seek ye out of the Book of the Lord and read. . . His delight is in the law of the Lord. . . The sword of the Spirit. . . Word of God. . . Holding forth the Word of life. . . They were instructed with the oracles of God. . . Promised afore by His prophets in the Holy Scriptures".

Parables

1st Day—Matt. 7:24-27
2nd Day—Luke 7:41-47
3rd Day—Luke 12:16-21
4th Day—Luke 12:35-40
5th Day—Matt. 13:3-9, 18-23
6th Day—Mark 4:26-29
7th Day—Matt. 18:23-36

Shepherd Stories

8th Day—Gen. 4:2, 4; 29:9-14
9th Day—Luke 2:8-20
10th Day—Ex. 2:16-21
11th Day—Ex. 3:1-10
12th Day—I Sam. 16:11-13, 18-23
13th Day—II Sam. 7:8-10, 18-22
14th Day—Psa. 78:62, 70-72; 80:1

Repentance

15th Day—Mark 1:4, 15; 2:17; 6:12
16th Day—Matt. 3:2, 7, 8; 4:17; 9:13
17th Day—Luke 5:32; 10:13; 13:1-5
18th Day—Luke 19:13; 24:47
19th Day—Acts 2:38, 40; 3:19; 5:31
20th Day—I John 1:9
21st Day—Rev. 3:2, 3, 19

The Good Shepherd

22nd Day—Zech. 13:7-9
23rd Day—Isa. 40:11
24th Day—Ezek. 34:11-16, 23
25th Day—John 10:1-11
26th Day—John 10:11-18, 27, 28
27th Day—I Peter 2:25; 5:4
28th Day—John 17
29th Day—Matt. 18:11-13; 26:31
30th Day—Luke 15:2-7
31st Day—Heb. 13:20, 21

"Pray Ye"



"Give thanks to God always." Ascribe praise unto God the Father, the Son and the Holy Spirit.

Pray that all Christians may realize that each is "a temple of the Holy Spirit".

Remember President George W. Truett and all others charged with the heavy responsibilities of the Baptist World Alliance and ask that world-wide good may result from its August meeting in Berlin.

Pray for Mrs. Armstrong, Miss Mather and other W.M.U. leaders on their return from Europe and Palestine, that their "reports" may be exceptionally inspiring.

Intercede for the missionary tour of the S.B.C. president, Dr. M. E. Dodd, and for Mrs. Dodd.

Ask that faithful study may be made in October or November of the booklet "Where Is He?" (See page 4.)

Pray that W.M.S. and Y.W.A. members may welcome and use the booklet on prayer and the card as described on pages 5, 26, 26.

Ask God's guidance: (1) as the work of the fall is earnestly entered; (2) for W.M.U. young people's organizations; (3) for personal service; (4) in en-

listment; (5) in mission study; (6) in promoting stewardship of tithes and offerings; (7) for missions at home and abroad.

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 NINETY and NINE"—Luke 15:2-7



Who does not love a good story? The Master Story-Teller of all time is our Lord and Saviour, Jesus Christ. He did not weary His audience with long, hard lectures on the mysteries of the Kingdom of Heaven. Looking upon publicans and sinners, Pharisees and scribes as they crowded around Him, He recognized that their need was one and the same. The Pharisees had their forms of worship. They knew the law. The scribes had copied rolls of the law or the prophecies many times. Yet they were not any more willing to accept Jesus as the Messiah than were the publicans and sinners.

Luke begins this chapter 15: "Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees murmured, saying: This man receiveth sinners and eateth with them". Jesus began a parable in which He shows the value of a lost soul. Stories of the lost sheep, the lost coin and the prodigal son are put together here. We see again and again as we read these three parables that God receives every one alike. Out of a hundred sheep one was lost. There were still ninety-nine. Without delay the shepherd left the ninety and nine to search out the one. When the lost one became a found one the shepherd was happy. So there is joy among the angels when a lost sinner becomes a saved soul.

Deep in the heart of Africa there are lost souls. They do not know that the Good Shepherd is seeking and saving the lost. They have never heard that the Holy Spirit is in the world. They do have a longing after something greater than themselves. The supernatural appeals to them; but there is no idea of the Creator as Father. The field is ripe unto harvest. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matt. 9:38).

"Ere you left your room this morning,

Did you think to pray?

At the feet of Christ, your Saviour,

Did you sue for loving favor?"

Divine favor is yours when you come to the Father in the name of His Son. It is your duty and it is your highest privilege to approach the throne to ask God to save lost souls. Woman's Missionary Union has excellent prayer plans, made for you and for me. What shall we do with them? Shall we say that the committee did well in arranging them, and then forget them? Shall we study some of the splendid books on prayer and leave the praying to the authors of the books? Will you not rather pray, as you have never prayed, for a deeper spiritual interest on the part of Christians everywhere? Will you not go secretly to the mercy seat at least once every day and implore the Father in behalf of those dying without a Saviour? Your prayer list will not be just like that of the woman sitting next to you. Her list will differ a little from mine. There are some objects which we must all include. Use the Calendar of Prayer and the "Pray Ye" page. Remember leaders in your church. You know them. Call their names as you hold them up to an Almighty God, to the All Powerful One, to our God, the Father. There is your Board of Deacons. Do you ever think of them? Fine business men give

(Concluded on Page 30)

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, Virginia

POSTER SUGGESTION—On a large sized poster board construct across the upper right section a large road-side bill-board; in the left lower corner paste a small Negro boy and girl looking at the bill-board. On the bill-board paste pictures portraying the work done by Negroes, as: a Negro Pullman porter, a Quaker oats man, an Aunt Jemima pancake mammy, a chauffeur etc. In the right lower corner print: Day Dreams of Half of America's Children! Can we change that bill-board? (Then give announcement as to time and place of B.W.C. meeting.)

TOPIC for MONTH: BROTHERS in BLACK—HERE and THERE

Special Spirituals (by a Negro Quartette)

Scripture Story: Luke 15:2-7 (Page 12)

Prayer

News from the Fields (Page 35)

Introduction: "Brothers in Black over There" (Pages 15-16)

"Missionary Beginnings in Africa" (Pages 16-17)

"Southern Baptists in Africa" (Pages 17-19)

Roll Call of Baptist missionaries in Africa

Prayer for these missionaries and our work in Africa

Hymn: "For You I Am Praying"

Looking at "Our Brothers in Black over Here" (Pages 20-21)

Story: "The Trail Makers" (Page 36 of "Around the World in the Southland"—

Price 25c from State Baptist Book Store)

"Our Work for Our Black Brothers over Here" (Pages 21-22)

Roll Call of our workers among the Negroes over here

Prayer for these workers

A Question: "Am I My Black Brother's Keeper?" (Pages 22-24)

Quartette: "Is Your Life a Channel of Blessing?"

Round Table Discussion about ways of helping the Negro in our midst

Prayer that we may share the spirit of Christian fellowship and fairness with our brothers in black in our midst

A Letter from Africa is the title of the Foreign Mission Board's newest tract. The E. G. MacLeans are the "Two in the Master's Work-shop" of whom this little booklet tells the story of their missionary endeavors. This "letter" will be a fine supplement for the one discussing "Southern Baptists in Africa". It is free from the Baptist Foreign Mission Board, Richmond, Virginia.

A Kindergarten in Colors—Did you ever try to imagine or find out where all the little Negro toddlers and children of pre-school age are while their mothers are cooking and keeping house over on the other side of town? One B.W.C. investigated and found the conditions so tragic and heart-breaking that the members rented a vacant store in the Negro neighborhood, had it cleaned, painted and fixed up for a simple kindergarten room to which they invited these little black children. Two girls from the local Negro college divided the day between them and taught these tiny tots for only a small honorarium. The B.W.C. members visited their "project" daily, adding necessary equipment and Christian encouragement for the young teachers. The idea worked beautifully and that little "kindergarten in colors" is now three years old and is still the splendid protégé of the B.W.C.

(Concluded on Page 26)

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



"The census of 1934 gives Ogbomoso 65,000 — thirty years ago it was rated 100,000. Flu killed thousands; smallpox killed thousands this year and in 1929. Native medicines kill many every year. Out of every ten babies born alive eight are dead in two years. Malaria, yellow fever, hookworms, guinea worms and other diseases are widespread. . . . Ours is a general hospital of thirty beds and room for twenty orphan babies. Yet we are the nearest hospital for 250,000 people. They come 200 miles to us—past government hospitals where they can be treated free—and pay us. . . . We charge high fees here, but they would be low at home. Our highest fee is \$25. The average working man receives 12c a day or \$3 a month". So writes Dr. J. C. Anders of Ogbomoso to the church which has undertaken his support.

The Program Committee may add the above paragraph to the section of the program dealing with the development of medical work in our African mission. The program may open with a talk on "Missionary Beginnings in Africa" (pages 16-17). Following this there should be two talks: "The First Forty-One Years; Sowing in Tears", then "The Second Forty-One Years; Reaping in Joy" (pages 17-19).

As we consider all the loss of life this work has cost the Christians of America our hearts ask the question "To what purpose is this waste?" (Matt. 26:8). Why should the lives of cultured, Christian people be sacrificed for these degraded black people? In answer to this question have seven women read the short paragraphs under "Brothers in Black" (pages 15-16). Emphasis

should be given to the words ignorant, diseased, immoral, superstitious, mistreated, lost, lovable.

The poem by one of our brothers in black—"Give a Thought to Africa"—should be read or be recited (page 16). Possibly a G.A. or R.A. would prepare this and give it as a recitation.

The second part of the program is one of solemn responsibility to every southern woman. Can we pray for, work for and love the black people of far-away Africa and fail to do the same for their more trained and intelligent kin people in our own land? It is true that the Negroes of our south do have the opportunity of hearing the Gospel in a way their beathen brethren do not have. Yet the majority of the Negroes we know as servants and workers are children in much of their thinking and in their dependence upon us, their "white folks". They turn to us for financial help, for advice when one of their kinfolks gets arrested for some misdemeanor, for medicine in illness, for clothes in which to bury their dead. The vast majority have had but a smattering of education and the use of our English words is largely a matter of guess work and often wide the mark in the real meaning of the words chosen. So also in their religious conception: they have not just the words to express to us their spiritual ideals. In these ideals they may be nearer the truth than those whose minds are trained above their hearts.

Some woman who is truly in sympathy with the Negroes should make the talk on "Brothers in Black over Here" (pages 20-21). If she can tell of any special work being done by the Negroes of the community for their own people she should use that rather than all the

(Concluded on Page 28)

PROGRAM for OCTOBER

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. Crossman, Tennessee

THEME for YEAR: Prayer in the Progress of Christianity

TOPIC for MONTH: Brothers in Black—Here and There

Hymn—Savior, Like a Shepherd Lead Us

Bible Study—"The Ninety and Nine": Luke 15:2-7 (See page 12:)

Solo—The Ninety and Nine

Prayer that we may share Jesus' love and concern for lost people

Brothers in Black over There

—Missionary Beginnings in Africa

Southern Baptists in Africa

—Prayer for our work in Africa

Negro Spirituals (Sung as a Special Number)

Brothers in Black over Here

Our Work for Our Black Brothers over Here

Prayer for our work among the American Negroes

Am I My Black Brother's Keeper?

Hymn—Is Your Life a Channel of Blessing?

Prayer that we may show the Christian spirit toward our brothers in black and do all we can to save them

BROTHERS in BLACK over THERE

*Their faces are black, their lives dark with sin,
But they are our brothers to love and to win.*



They are our brothers—those millions of black people who live in Africa and whose dark lives match the color of their skins and make Africa truly a Dark Continent. There are about 150,000,000 people in Africa. About 3,000,000 of these are white, the others are "Our Brothers in Black".

These are ignorant brothers. Only two per cent of them can read and write. There are whole tribes that do not have a written language. Except for the influence of the mission schools, pagan Africa—comprising at least 80,000,000 souls—does not even know that writing, schools, books etc. exist.

They are diseased brothers. Only one child in every ten even reaches maturity. Most of the people are afflicted with all sorts of horrible diseases. Malaria, yellow fever, bubonic plague, smallpox, leprosy and worm diseases are prevalent. The witch doctors rely upon poisonous weed and incantations, disregard hygiene and so help to spread smallpox and other contagious maladies.

They are immoral brothers. "Their moral standards are as low as the lowest in the world today". Dishonesty, sensuality and polygamy prevail. A man has as many wives as he can afford to buy. Purity of home life is almost unknown.

They are superstitious brothers. To them all nature is full of evil spirits, ready to prey upon them. They fear to look at a stranger because he may bring a

curse upon them with an evil eye. Their lives are made miserable by thousands of such foolish superstitions.

They are *mistreated* brothers. So-called Christian nations have despoiled, exploited and enslaved them. Only one-fifth of Africa belongs to Africans, the other four-fifths are under the control of foreign nations. Whiskey and other vices have been brought to them by their foreign invaders.

They are *lost* brothers. Less than 10,000,000 of them are even nominally Christians. The others are either pagans or Mohammedans. There are whole tribes that have never heard of Christ. Foolish and evil religious practices curse their lives.

They are *lovable* brothers. Yes, we can love them even if they are black, even if they are degraded. Jesus loves them. It is probable that He learned to walk on African soil. An African bore the cross for Him to Calvary. Surely He included Africa in the world that He loved and to which He commanded us to give the Gospel. Like Him, we must include our black brothers in our world to love and to win.

One of our brothers in black, the son of an African king, while a Christian student in this country, made a plea for his native land in the following poem:

"Give a thought to Africa!
'Neath the burning sun,
Hosts of weary hearts are there,
Waiting to be won.

Many idols have they,
But from swamp and clod
Many a voice is crying out
For the living God.

"Breathe a prayer for Africa:
'O thou God of Love,
Send Thy blessings on the tribes
From Thy home above'.
Swarthy lips when moved by grace

Can most sweetly sing;
Pray that Africa's heart may be
Loyal to our King.

"Give your love to Africa!
There our brothers call.
Bring release from slavery,
Break sin's bitter thrall.
White shall love the black man,
Each forget the past;
In the Father's house above
All shall meet at last".

—Hosae K. Nysbonge

MISSIONARY BEGINNINGS in AFRICA

IN FOLLOWING the progress of the Gospel we remember that it was early carried into Africa. Some of those present at Pentecost were from Africa and doubtless returned home, bearing the good news of a Saviour found. The eunuch, converted and baptized by Phillip, went on his way rejoicing and without doubt carried his new religion to his people. Tradition says that about 70 A.D. John Mark, the evangelist, established Christianity in Alexandria. Some of the most brilliant leaders of the early church labored in northern Africa, among them Clement, Origen, Tertullian, Athanasius and Augustine. Just when it seemed that such a strong Christian constituency might have gone down into Africa to win the whole continent to Christ divisions and doctrinal controversies in the church blocked the progress of evangelistic enthusiasm. Then came the invasion of the Vandals and after that the Mohammedan invasion, bringing to Africa a cursing religion. The opportunity to give the light of the cross to Africa was lost, and the great continent entered into that long night of more than eleven centuries of ignorance, sensuality, superstition and sin which made her the darkest spot of the surface of the earth. During this period, apart from the northern lands bordering on the Mediterranean, Africa was a closed and unknown continent.

Roman Catholics opened a mission in Tunis in 1234, and evangelical Christian missions began in 1792, but it was not until toward the middle of the 19th

century that much was accomplished toward the Christianizing of Africa. Three great missionary names are associated with opening up of Africa: Robert Moffatt, who led the way in 1837; David Livingstone, whose name heads the list of heroes for exploration and missionary work in Africa; and Henry M. Stanley, who first went out just as a newspaper correspondent to find Livingstone, but who was so influenced by his contact with the great explorer that his work from that time on was imbued with the missionary spirit; and it was he who completed the opening up of Africa not only for commerce but also for the cross of Christ.

Following the trail made by these explorers and missionary pioneers came a great succession of Americans and Europeans, some to open up commerce, some to establish protectorates, some to develop natural resources long neglected and others to preach the Gospel to Africa's millions of lost people. Churches of all denominations vied with each other in opening missions in the rediscovered continent. Some of the greatest missionary spirits since the time of the Apostle Paul have lived and died for Africa. It has been the most difficult mission field in all the world. Hundreds of missionary graves testify to the treachery of the climate. In some instances whole stations have been wiped out in a few days by a terrible plague. Still the supply of workers has never failed, for as one and another have fallen others have come to fill their places. In the dying words of Melville B. Cox is found the spirit which has kept the work going in Africa in spite of all hardships: "Though a thousand fall let not Africa be given up". Better knowledge of the country and its people and better living conditions have overcome much of the danger of the climate, so that missionaries are able to live in Africa with greater safety and the work in the last few years has advanced rapidly. There are now almost ten million evangelicals and Catholics in Africa, and hundreds are being added to the churches every year.

SOUTHERN BAPTISTS in AFRICA

WHEN we speak of Africa we are including many countries with many different kinds of people. Southern Baptists have work in only one of these countries, Nigeria, located on the West Coast. The twenty million people of Nigeria are divided in their religion. Some are Mohammedans and some pagans. They are superior to many African tribes, being physically vigorous, unusually intelligent and progressive and of a deeply religious nature. Dr. I. N. Patterson divides the history of our Baptist work into two periods, and tells the story as follows:

Eighty-three Years of Baptist Missions in Nigeria

The First Forty-One Years—Sowing in Tears

There is no more heroic tale connected with southern Baptist work than that of the planting of our work in Nigeria. Late in the year 1849, two men were appointed by our Board to open up a mission station somewhere in west Africa. These men were Thomas J. Bowen and Harvey C. Goodale. Early in 1850 they landed in Liberia where Goodale became our first martyr to this cause, having died before our future field of labor was even reached. Alone Bowen went on down the coast to what is now the British Protectorate of Nigeria. At that time it was called the "white man's graveyard". Of it the sailors would sing: "Beware, beware the Bight of Benin, for one comes out where forty go in". But it was a place of dense native population and large cities, so a more strategic place to start work could hardly have been found.

After experiencing great difficulties, including an enforced delay of two years in Abeokuta where Bowen was kept against his will by the rulers of that place, he was able to open our first mission station in Nigeria in the year 1852. Soon after this he came home on leave and so aroused the interest of southern Baptists that twenty-one missionaries were sent out in the first decade of our work there. But death and disease took terrible toll of these: five or six died, several others

were invalided home never to be able to return, and then the Civil War broke out to impoverish our southern people and make impossible the proper support of the work. As a result the force dwindled, till in 1869 not one of the twenty-one sent out was left to carry on the work.

In 1875 Rev. W. J. David, of Mississippi, was sent out to reopen the work. After a term of service alone he married Nannie Bland of Virginia, one of the finest characters ever connected with our work. Together they continued the work while they saw their firstborn laid beneath the palms of Africa and their third child, and only son, lowered into the waters of the Atlantic as they came home on leave. Undaunted they went back for another term of service but Mrs. David herself soon fell a victim to malaria. Her husband, hoping to save her, started to the Madeira Isles with her but she soon passed away. As her husband watched over her he caught her final whispered message which was, "Never give up Africa". And the Atlantic Ocean received her body as it had that of her son a short time previous.

There were many other tragedies to mark this period, but perhaps the worst was that connected with the Newton family of North Carolina. Rev. C. C. Newton, his wife and daughter, Alberta, were appointed to Africa in 1889. Soon after they entered upon their work a dreadful plague broke out in Lagos and snuffed out the lives of seven missionaries of various boards. Mrs. Newton died before they could get her out of Lagos, but Alberta took her father to sea hoping to save his life. She sat by him in his cabin watching his life ebb away while she sought divine help and comfort through reading her Bible. She came to the passage which says: "In all things give thanks, for this is the will of God concerning you". In after years these words were found penciled in the margin: "Mother is dead, Father is dying: how can I give thanks?" Her father's body was soon laid by her in the waters of the Atlantic which had already claimed the two members of the David family. And this noble woman, Alberta, went back to Africa and gave her own life for it a very few years later.

In spite of this sacrifice and suffering, the work progressed very slowly. In 1891, the half way mark of our work, our mission could only report four small churches and one hundred eleven members. It seemed the work was almost a failure. But the period from 1891 to the present has a different story to tell.

1891 to the Present—Reaping with Joy

The last forty-two years have been fraught with enough of sacrifice and sorrow, but how happy would the pioneers have been could they have seen what we now see! They went forth with tears sowing the precious seed, we have been able to come again with rejoicing bringing many sheaves with us.

Sickness and death have played their part in the history of these latter years but the increased medical knowledge has made it possible for the missionaries of this period to serve much longer, on the average, than those of the previous period. The country has also become more susceptible to the Gospel, with the result that religious development has been much easier and more rapid. And God has seen fit to bless in an abundant way the labors of His servants in recent years, so that the four churches of 1891 have increased to more than two hundred, and the one hundred and eleven members have increased to more than twenty thousand.

Along with this numerical growth there has been a marvelous growth in other ways also. The missionaries of this later period have realized that most of the responsibility for the evangelization of Africa must rest on the natives themselves. Therefore, much attention has been given to the training of native workers. Good schools have grown up such as: the Baptist College and Seminary, Ogbomoso (*Og-bo-mo-shaw, accent on 2nd syllable*); the Baptist Girls' School, Abeokuta (*A-bee-o-koo-tar, accent on 4th syllable*); the Lagos Baptist Academy; the Baptist Boys' High School, Abeokuta; and the Two (*E-woe*) Industrial School. A

fine medical work has also been developed around our Baptist Hospital in Ogbomoso, where as many as ten thousand patients have been treated in a single year. Three doctors and two nurses devote their energies to this work. At the present time much interest is being taken by the medical missionaries in the development of leper work for the many lepers of this land.

One of the most encouraging phases of the work is the evangelistic spirit of the people. Most of the churches are being planted today by the natives themselves. A convert will move to a place where there is no Christian work and gather around him a group of interested people, particularly young men. Though this convert may be an ignorant farmer or trader, yet he will gather these people about him twice each Sunday and instruct them as best he can. Very soon the missionary hears that there is a group of believers at this place desiring baptism. On investigation he may find a goodly group of people ready for baptism or, at least, earnestly seeking the "Way". In this way our work has been spread over a space four hundred miles wide and seven hundred miles long. We now have churches about five hundred miles from the nearest missionary. In the beginning our work was altogether with the Yorubas (*Yo-roo-bors, accent on 1st syllable*), now it has spread to about half a dozen tribes including one cannibal tribe.

Nearly all of these two hundred churches are entirely self-supporting. In 1931, a depression year, our 20,000 Negro Baptists gave \$30,000 to the support of their work. And this liberality often entails great sacrifice, because the earnings of most of the Africans are pitifully small.

Last Year's Record—To bring Dr. Patterson's history up-to-date the reports of last year's work are most encouraging. Our twenty-four missionaries were ably assisted by a large group of native workers. Our one hundred schools of academy, high school, elementary and kindergarten grades have five thousand pupils in attendance. At least eight thousand people received treatments in our hospitals and dispensaries. Almost one thousand were baptized into our churches.

Brighter Days Ahead—Dr. Patterson completes his history of the work in Africa with a paragraph on "The Unfinished Task". He reminds us that only one in a thousand of Nigeria's population is a Baptist. He tells of different fields that are calling for missionaries. There is Sapele, where a house has been waiting for several years for a missionary family which has never come. There is a church at Benin City, which in 1931 brought to the Nigerian Baptist Convention money to send a cablegram to the Foreign Board requesting a missionary. The cablegram was not sent because the missionaries knew it would be of no use. There are two other fields, of forty churches each, without the help of a missionary. He ends this description of needs with a plea for more missionaries. He reminds us that we have fewer missionaries for all of Africa than some cities of Asia and South America have and adds: "With God so wonderfully blessing the work, with all these urgent calls coming to us, with such heroes as Nannie Bland David, the Newtons and many others to challenge us, we cannot afford to give up Africa".

Since he wrote these words southern Baptists have responded to the call of Africa's needs and are sending to her six new missionaries—Dr. and Mrs. Leonard Long, Miss Kathleen Manley, Rev. J. Christopher Pool, Miss Elizabeth Routh, Miss Ruth Walden. It seems almost too good to be true. Six young people—strong, fresh, eager, consecrated—are going to reinforce those missionaries who are breaking under a load too heavy to bear. Doesn't your heart beat with joy over such glorious news? And if you gave to the Lottie Moon Christmas Offering last year you have a part in this wonderful advance, for it is that offering which is making possible the going out of two of these six new workers. And because of the going of these six, because of the growing generosity of southern Baptists, there is a brighter day ahead for dark Africa.

BROTHERS in BLACK over HERE

*A part of dark Africa not far away,
But sharing our land and our life day by day.*

THEY are our brothers—the ten million Negroes who live in the United States. They are of the same race as our black brothers in Africa. Our forefathers brought their forefathers to America as slaves. After living in bondage for generations they were freed, and now they live among us, sharing our civilization, our laws, our freedom and all the privileges of our land.

Their Achievements—To appreciate our brothers in black over here we must know something of their achievements since their liberation. At the close of the Civil War there was practically no business in charge of Negroes, and now there are seventy thousand business enterprises conducted by them. The first Negro bank was organized in 1888 and now there are about seventy such banks. The Negroes publish several hundred newspapers and magazines. When they were freed ninety per cent of them could neither read nor write. Now only twenty per cent are illiterate. There are more than ten thousand college graduates among them. Many among them have brought honor to the race by notable achievements. Booker T. Washington started Tuskegee Institute without a dollar of capital and it now has a hundred and twenty buildings, two thousand acres of land, a faculty of two hundred and a student body of two thousand. Roland Hayes, a Georgia Negro, has attained international fame as a tenor, having sung with great success before the most critical audiences in America and Europe. He sometimes gets as much as \$3,000 for one concert. The poems of Paul Lawrence Dunbar are recognized as a valuable contribution to American literature. Prof. George Carver, of Tuskegee Institute, is perhaps the best known agricultural chemist in America and has developed hundreds of products of untold value to the nation. "Who's Who in America" for 1925 carries the list of eighty-one distinguished Negroes. Contemplating this record a well known southerner recently said: "The Negro is not a menace to America. He has proved himself worthy of confidence. He has been and may continue to be a blessing. He needs only that we remove unnecessary barriers out of his way and give him a chance to demonstrate that under God he is a man and can play a man's part."

Their Problems—We hear much today of the "Negro problem", and always the problem is considered from the white man's viewpoint. We need to realize that there are Negro problems on the black side as well as on the white. They have the background of generations of slavery to overcome. They have all the problems of the race considered inferior in the land in which they live. Their housing conditions are usually poor. Their schools are usually poorly located and not so commodious and well equipped as are the schools for the white children. Too often they are neglected in the distribution of public utilities and conveniences. Too often they are victims of unfavorable newspaper publicity. Their worthwhile achievements and activities get little notice, but if one of the race performs some criminal act it is played up on the front page and the fact displayed that he is a "Negro". All of this is unfair—it is unChristian. And such things are problems not only for the people who are trying to find their place as useful and happy citizens of our commonwealth, but they are also the problems of the white race which is responsible for their presence in this country and which should feel responsible for their welfare.

Our Missionary Opportunity—If ever Christians had a missionary opportunity thrust right at their door it is the Christians of America, in the presence of the Negro. Here is a large part of the most needy, the most impressionable, the most responsive and the most helpless race in the world, living among us. Here is a large part of Africa, living not in a climate dangerous to American mis-

sionaries, not in a wild forest and jungle, not amid horrible heathen practices, but in Christian America, right at our own pleasant back doors, within hearing of our own church bells. No need to cross the vast ocean to reach them, they are just around the corner. No need to go to some heathen temple to find them bowing to idols, but we can go just to our own kitchens and there find them singing spirituals while preparing our dinner. Mr. W. W. Alexander calls the Negro the "crux of the home mission enterprise", saying: "The presence of both white and colored people in the population presents the most difficult and important single opportunity before the Christian churches in America.—A nation that can demonstrate that two such different peoples can live together in peace and justice is rendering a service to all mankind. A religion that can furnish a good will powerful and intelligent enough to enable these races to live helpfully together has something with which to challenge mankind. This then is the great opportunity of American Christians."

OUR WORK for OUR BLACK BROTHERS over HERE

THE story of Baptist work for the salvation of the American Negroes is a fascinating one. It goes back to the picturesque ante-bellum days when white women read the Bible in the cabins of their slaves, and when white masters built galleries in their churches where the slaves might sit and worship with them. In that period there were few all-Negro churches but the slaves were members of the churches to which their masters belonged. There was scarcely a Baptist church in the south that did not have a Negro membership and did not make provision for the religious instruction of its Negroes. So successful was this method of evangelism that at the time of the organization of the Southern Baptist Convention, out of four hundred and fifty thousand Baptists in the south, two hundred thousand of them were Negroes. At the time of the Civil War there were not less than four hundred thousand Negro members in our white Baptist churches. After the war the Negroes voluntarily separated themselves from the white churches, constituting churches of their own. Be it said to the credit of our Baptist brethren of those reconstruction days that they continued friendly toward their Negro brethren and helped them as much as they could under prevailing conditions.

From the beginning of its history our Home Mission Board has had work among the Negroes. Experience has proved that the best method is not to send missionaries to them but to help them train their own workers. The Negroes have a superabundance of preachers but many of them are woefully ignorant and unprepared for leadership. So the Home Board has adopted the plan of selecting a man to hold institutes for the instruction of Negro preachers and other leaders in their churches. In some states a white man has done this work and in others it has been done by a competent Negro. Mrs. Lawrence says: "This method of work has grown in popularity. The Negroes have come to understand the benefits to be derived from it, and their attendance upon these institutes has been remarkable not only for the numbers but for the interest that has been manifested."

We had last year eight workers among the Negroes. These reported as the result of their work two hundred and eighty-six baptisms. Especially notable is the work of Miles Jenkins, missionary in a large field of west Texas. Besides winning literally thousands of souls to Christ he has built sixty-nine church houses for his people. He had an interesting hold-up experience not long ago. As he was walking in a mesquite grove from a service to his sleeping tent a white man held a gun to his face and cried: "Hands up, big boy!" Up went the missionary's hand with a Bible in it as he said, "This book has sixty shots that will cure the sin-sick soul". Then he repeated Bible verses until the gun fell to the man's side as he said: "You have carried my mind back to my mother's prayer. Each night on going to bed she had me repeat, 'Now I lay me down to sleep, I pray Thee,

Lord, my soul to keep', and as she was dying she called me to her and with my little hand in hers told me to be a good boy and meet her in Heaven". The gun was put away and the Negro missionary and the white hijacker had a prayer service lasting forty minutes right there in the mesquite grove at ten o'clock at night. This reveals the type of workers we have among our Negro missionaries.

R. T. Pollard is our missionary at Selma, Ala. He works not only with the fifty ministerial students and hundred and twenty-five others, who study the Bible in the university, but conducts a correspondence course for a hundred and fifty other preachers who study in groups in different parts of Alabama, sending their papers to Mr. Pollard for correction. He looks on the whole state of Alabama as his field and does all he can for the fifteen hundred pastors who minister to the three hundred and fifteen thousand Negro Baptists of the state. Every summer he holds ten day institutes for preachers in Birmingham, Selma and Mobile. Old men, as well as young men, attend these, eager to prepare themselves better for their work.

An important work of southern Baptists for the Negroes is the American Baptist Theological Seminary for Negroes, located at Nashville, Tennessee. This institution is supported jointly by our convention and the Negro National Baptist Convention. It is celebrating its tenth anniversary this September. Dr. O. L. Hailey was its efficient president until his death early in this year.

The 1934 Annie W. Armstrong Offering for Home Missions made possible the announcement at the May meeting in Fort Worth that three new missionaries to the Negroes had been appointed by the Home Mission Board. They are Rev. and Mrs. Noble Y. Beall and Miss Lou Wilkins. Faithful in prayer for them as well as for the new missionaries to Africa will W.M.U. members want ever to be.

AM I MY BLACK BROTHER'S KEEPER?

THE story is told that a certain black man once explained the existence of the white man by saying that originally all men were black, and that once God asked the man who is now white what he had done to his brother, and he turned white with fear. There is much food for thought in this fanciful story, for the white man's treatment of his black brother has often been such as to cause him to tremble in the presence of God "who hath made of one blood all the races of the earth".

Let us bring this matter of race right down to ourselves as we ask the personal question: What is my attitude toward the black people? What am I doing to Christianize my brothers in black both in Africa and America? My Christian love for them must be broad enough to include all the heathen millions in Africa and personal enough to manifest itself toward the servant in my own household. I am my black brother's keeper. It is my business to share with him all the good things that earth can offer in this life and the hope of life eternal in the world to come.

Many are the opportunities that most of us have for showing our Christian life toward the Negroes around us. In the first place they are in our homes as servants, and so we have daily contacts with them. Do we use these opportunities for establishing Christian understanding between our race and theirs? Do we concern ourselves about their cultural and spiritual development? We need to show the same love toward our servants as did our mothers and grandmothers of ante-bellum days, who taught the Word of God to their slaves and took an interest in the spiritual welfare of those who served them.

Often we can help the colored people in their church work. They delight to have their white friends visit them. Usually they are scarce of literature and will gladly welcome anything that we can give them. They need and desire our help and guidance in all their organizations. It would be splendid if every W.M.S. sponsored a missionary society in some near-by Negro church. Perhaps

we can hold mission study classes and institutes for Negro churches. These words of testimony of a Negro woman at the close of a mission study class taught by Mrs. Lawrence in Little Rock show how work of this kind may be appreciated: "For years I have prayed that God would give me a vision such as our white sisters have. Then God answered my prayer by sending this institute. Here I have got my vision. I feel like I have been reaching out in the dark for a hand to save me, and all at once the darkness fled and light came and there was the hand of my white sister reaching out to me all the time and I did not know it".

Next, we can take a firm stand in our community for just treatment of the Negroes. Perhaps their schools are being neglected in the distribution of public funds. Perhaps there is no park where the Negro children can play. It is probable that they are discriminated against in many ways. A group of white Christian women, taking a firm stand for impartial treatment of the Negroes, will do much toward obtaining for them the community privileges which they have a right to enjoy.

We can stand also for justice in the courts and against lynching. Of course the Negro should suffer for his crimes, but he has a right to a fair trial and to the same consideration in the courts that the white man enjoys. Lynching is brutal and the most unChristian practice of our Christian land. We should exert every influence to put a stop to it.

Then we can support every agency that is trying to give Christ to the Negro race. Our Foreign Board and our Home Board and the American Theological Seminary deserve the support of our prayers and our gifts as they faithfully work for the salvation of the Africans in Africa and in America.

Mrs. Lawrence tells of an incident that took place at the close of a hard day's work in a meeting of the Interracial Commission in Atlanta. Through long hours men and women, black and white, had discussed matters pertaining to the affairs of the two races that must live together in one nation. Every one was tired. The chairman said: "We have twenty minutes left. Shall we take up another subject for discussion?" Every one wanted to say "Let's quit", but no one said it, for no one wanted to leave work undone that should be done. There was a pause. Then the chairman, seeing their tired faces, said: "Let's sing a song and then go home for the night". The room was very quiet, and then from one side came a low sweet voice

"Lord, I want to be a Christian,
In my heart, in my heart".

Other voices caught up the words of the song, black and white singing together

"In my heart, in my heart,
Lord, I want to be a Christian
In my heart".

It was Mary McLeod Bethune, the president of a great school for girls at Daytona Beach, Florida, who was leading the song. Fifty years before she had been a little black girl in a cabin in Georgia, but by the grace of God and her own ambition, which refused to be stopped by any obstacle, she had arisen to a high place of leadership among her people. She was of the same race of people that in Nigeria are idol worshippers, but here she was—a cultured Christian woman—singing from an earnest heart the old spiritual which her race had given to the world,

"Lord, I want to be like Jesus
In my heart".

This is a picture of what Christianity can do for our black brothers and sisters, and in this song is found the solution to the Negro problem. If whites and blacks alike will learn to be like Jesus they will love each other, help each other and work together to make our land safe for both races. And together they can

send the Gospel across the waters to those other brothers in black until they too shall learn to sing

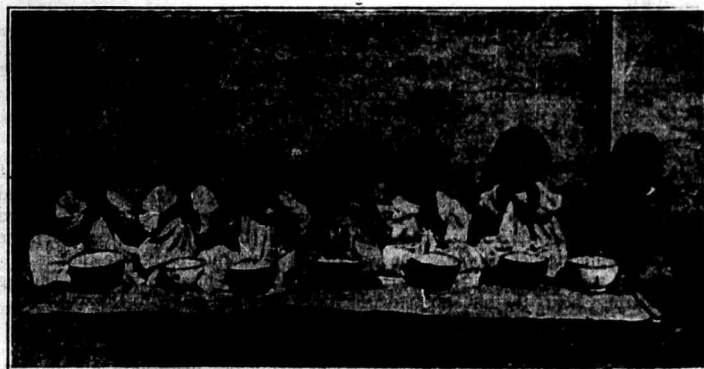
"Lord, I want to be like Jesus
In my heart".

QUESTIONS for REVIEW and DISCUSSION

1. Tell something of the condition of people in Africa.
2. What three missionary names are associated with the opening up of Africa?
3. Discuss the hardships of missionary work in Africa.
4. Give a brief history of southern Baptist work in Africa.
5. Tell something of the present needs of the field.
6. How many new missionaries are we sending to Africa?
7. Discuss the achievements of the American Negroes.
8. What are some of the problems of the American Negroes?
9. Discuss the American Negro as a missionary opportunity.
10. Tell of Baptist work among the Negroes before the Civil War.
11. What is the special need of Negro Baptist work today?
12. Tell something of our Home Mission Board work among Negroes.
13. What is our institution for the education of Negro preachers and where is it located?
14. What can we do for our brothers in black?

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Papers
Report of Home and Foreign Mission Boards for 1934	
Baptist Missions in Nigeria Duval
The Course of Christian Missions Carver
The Clash of Color Matthews
In the Vanguard of a Race Hammond



Give thanks that southern Baptist work for and with the Negroes is leading many Negro children and "their kinsfolk and acquaintance" to give thanks unto "God who giveth to all liberally".

SOCIETY METHODS

100% RESIDENT WOMEN CHURCH MEMBERS—MISSIONARY GIVERS



At the May W.M.U. meeting in Fort Worth it was reported that there were 89 S.B.C. churches in which every resident woman member of the church made in 1933 a gift to missions (Cooperative Program, designated or undesignated, or offerings of W.M.U.) With unlimited praise and gratitude for these 89 missionary-enlisted churches, it was remembered that there are 24,270 S.B.C. churches and that only 16.6 cents out of the dollar went in 1933 to missions and benevolences. Therefore, Woman's Missionary Union determined to put forth increased effort to get many more churches to have an 100% record as to resident women church members who give to missions. One large church—First Baptist Church at Gaffney, S. C.—has recently sent word through the pastor's wife, Mrs. D. Albert Howard, that the "Stewardship Committee is working hard on the objective of securing a contribution to missions from every resident woman member. We realized that in a church with over 1100 members this would be a real undertaking, but we also appreciate the challenge in a hard task. Our preliminary survey shows that 197 women do contribute while 101 do not: so we have begun our task. What was my astonishment and joy to find that the Y.W.A.'s reported that both circles had gotten busy after the W.M.S. began! The G.A.'s, R.A.'s and Sunbeams, who are themselves an hundred strong, are all working to that goal".

That "all" may be stimulated to en-

list in this splendid stewardship undertaking, the following testimonials are given from certain churches that were thus 100% last year. "What has been done can be done!"

St. Petersburg, Fla., Pine City—First, there was cooperation in service, of which prayer had the leading place. Second, we studied the needs of our mission fields. Third, the duplex envelope system of giving in our church has played a very important part in promoting our good record in giving.—*Mrs. Essa Reed*

Dillwyn, Va.—The first of the year we checked the roll to see who the non-givers were. A committee called on them, explaining our aim. This policy was repeated each quarter. We found every one anxious to help in this project.—*Mrs. Cosby M. Robertson*

First Church of Union, S. C.—The goal was obtained by getting our members to love missions. We are fortunate in having one of our own number on the foreign field, Miss Lora Clement. Through her visits and letters to our society, missions have become very real.—*Mrs. G. B. Lynch*

Falling River, Va.—All through the year I got all the free missionary leaflets that I could and placed them in the hands of my women to read, so that they could learn just what we were trying to do. I think if people know what they are giving to they will be more willing to give. Therefore, some one just has to keep telling and telling again. Our pastor also helped in this work by his sermons and with the leaflets. "Pray without ceasing!"—*Mrs. Julius W. Wood*

One most effective way of getting 100% resident women church members to give to missions is to take as one of the society's goals for each season of prayer the previous visiting of every resident woman church member, inviting her to the service and prayerfully asking her to contribute to the season's offering.

COLLEGE Y. W. A.

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

COLLEGE Y.W.A. in the PRAYER EMPHASIS PLANS



At Ridgecrest Y.W.A. Camp, Mrs. F. W. Armstrong, W. M. U. president, devoted her evening message to a presentation of the plans for increased emphasis upon our prayer privilege. After outlining the general endeavor, she told of the booklet, "Prayer—the Golden Chain", to be ready in the very early fall. This will not be a study book for credit on mission study courses but a book for personal development, to be perused and discussed individually or in groups. These books are now ready to be ordered by all Y.W.A.'s. at 25c a copy from State Baptist Bookstores or from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala. Attractively gotten up in lavender and gold symbolic illustration and lettering, these will be favorites with all W.M.U. young people especially with Y.W.A.'s. College and Grace McBride Y.W.A.'s. will find it useful for reading together in prayer groups, either at morning watch, vespers or in the meeting of the Y.W.A. Council. Women's Missionary Societies with Ann Hasseltine or Grace McBride Y.W.A.'s. near by will do well to introduce this book to the College Y.W.A. president or Devotional Committee. It will make a choice gift book to any young woman.

In addition to this book, which we desire to be widely used, there are the personal prayer cards which bear suggestions for prayer for world missions,

with blanks for particular petitions for individual friends who are unsaved. These charming cards can serve as Bible book marks and be used along with the prayer calendar published monthly in *The Window of Y.W.A.*

At Ridgecrest Y.W.A. Camp at the close of the address by Mrs. Armstrong, Miss Bourne made several remarks about prayer, then the prayer cards were brought forward. The audience was so large that it prohibited Y.W.A.'s. from coming forward to take the cards individually, so ushers distributed the cards to the young women as they raised their hands. The presentation was made after prayer by Miss Mallory that the card might be a real reminder, a really potent help in strengthening prayer lives. The hope is that serious consideration will be given in every Y.W.A. to the presentation of these cards, each one signing in earnest spirit, making the act a true promise of seeking to pray with more understanding and faith. Again the W. M.S. can help the College or Grace McBride Y.W.A. by being sure they have not overlooked information about the prayer cards but are writing to their state headquarters (address on page 2) in order to secure them in sufficient numbers for each member.

This prayer emphasis should be gravely meaningful to Y.W.A.'s., settling into permanent life habits. Let every W.M.S. be sure that all Y.W.A.'s. whom they can reach follow these excellent plans. Fostering that produces prayer is fostering indeed!

BUSINESS WOMEN'S CIRCLES (Concluded from Page 13)

Opportunities for doing White Cross work for the Baptist Hospital in Ogbomoso, Africa, were never more inviting. To the B.W.C. that prefers doing some deed for Christ for those brothers in black in Africa, rather than in the homeland, the White Cross work calls.

OUR YOUNG PEOPLE

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

STEWARDSHIP DECLAMATION CONTEST



In many states it is time to begin on the 1935 Stewardship Declaration Contest in the churches. Having your boys in R.A. and girls in G.A., your Sunbeams and your Y.W.A.'s. discussing stewardship in their contests before the church congregation will be splendid encouragement to the practice of tithing in making pledges to the Every Member Canvass. Full explanation of the contest and directions for its performance are distributed through your state W.M.U. headquarters (address on page 2). Enter into the contest and reap its benefits for your entire church. Some state schedules have already carried the contest through church and association or district. Know your state schedule and follow it.

A PASTOR'S APPRAISAL of W.M.U. STEWARDSHIP DECLAMATION CONTEST W. H. Moody, Pastor Bardstown Baptist Church

ON SATURDAY, May 26, the Bardstown Baptist Church enjoyed the privilege of being host to the Kentucky State Stewardship Declaration Contest under the direction of Miss Josephine Jones, Kentucky's able and efficient young people's leader. An intelligent attractive group of boys and girls, young men and young women gathered here from every section of our fair state. These young people had won in their respective churches, associations and districts and came together to determine the state winners in Sunbeam Bands, Girls' Auxiliary (both Junior and Intermediate), Royal Ambassadors (Junior and Intermediate) and Young Woman's Auxiliary.

We have never been privileged to entertain a finer group of young Baptists. I have never seen a more noble expression of young Baptist life nor heard more earnest and thoughtful exponents of the doctrine of stewardship. All participants were well prepared on the subject assigned and delivered their messages with poise and impressiveness that would have done credit to the most convincing specialist.

Much good will result from these contests if properly conducted. The declamations given by the Sunbeams, Junior G.A. and Junior R.A. are composed by our denominational leaders. In these declamations is embodied the truth regarding stewardship so that even a little child can grasp it. The declamations of the Intermediate G.A., Intermediate R.A. and Young Woman's Auxiliary contestants are always original compositions. These brought to us the best discussions of the subject from their respective communities.

There was not one dull moment in the program from 10:30 A.M. to 3:00 P.M. Every second was athrob with interest. Every organization in our Full Graded W.M.U. had a part in the entertainment from Sunbeams through W.M.S. Our young people furnished music throughout the day and the W.M.S. served lunch to the contestants. The only burden of the day was borne by the judges, who found it no easy task to select the winners, for they all won. I have never seen the spirit of contestants surpassed; they did their best and this is always success. They were as magnanimous in defeat as in victory, a splendid demonstration of Christian sportsmanship.

This select band of young Baptists with their carefully thought out and well delivered messages and beautiful spirit of friendliness, loyalty and cooperation

made a definite and lasting contribution to our Baptist program in Kentucky. "As a man thinketh in his heart, so is he": if we expect our Baptist constituency to be good stewards they must be set to thinking right on this subject. It is a scientifically proved fact that impressions made in childhood and early youth are most lasting and have most influence upon character development.

As I listened to these boys and girls, young men and young women in our State Stewardship Declamation Contest I thought not only of the present good this is accomplishing in giving our youth wholesome tasks with which to fill their days and clean thinking to occupy their minds, but I could see down through the years a host of Baptists who, having learned the theory of stewardship in youth, will be practicing stewardship in maturity by giving generously to the Lord of their substance, thus helping to make the kingdoms of this earth the Kingdom of our Lord and Master. May this same Lord haste that day!

As one of the pastors in Kentucky I am happy to bear this testimony by way of appraisal of our Stewardship Declamation Contest and to say that meetings of this sort will always find an open door at our church. I am asking now that a seat be reserved for me at the next contest!

PROGRAM PLANS

(Concluded from Page 14)

material given under this head. Any practical suggestion for helping the Negroes should be described. At the close of her talk a selected group should sing: "Lord, I Want to Be a Christian, In My Heart" or some other Negro spiritual. A group of G.A.'s. might be asked to take this part.

October is one of the most important months on the calendar of the society. The opening of the fall and winter work is in September. New members have been brought in to that meeting and every effort made to enlist the indiffer-

ent. Now comes October as a test meeting. It must prove that the society is worth joining. The place of meeting must speak a welcome. Two women at the door should give a greeting to old as well as new members. The program must begin promptly and end at the time it is supposed to end. Nothing kills a society quicker than programs dragged out far past the hour set for closing. Let the Program Committee recognize that as goes the October meeting so will go in a large measure the attendance and interest of the next six meetings.

October Brings Columbus Day

Are you a Columbus in the 1934 way?

Sail across on far seas with WORLD COMRADES

Our monthly missionary magazine for boys and girls under 17 years

R.A.'s, G.A.'s. and Sunbeam Bands—programs, articles, letters

Subscribe now, \$1 a year from

WORLD COMRADES, 1111 Comer Bldg., Birmingham, Ala.

As you open your window for a fall breeze gay

Also open THE WINDOW of Y.W.A.

Don't try to do without the Y.W.A. magazine—Subscribe now, for it furnishes each month programs, articles, new Y.W.A. plans, exchange of methods.

THE WINDOW of Y.W.A., 1111 Comer Bldg., Birmingham, Ala., \$1 a Year

-28-

MARGARET FUND

Chairman: Mrs. Frank Barney, Waynesboro, Ga.

"WRITE IT IN THEIR HEARTS"—Jer. 31:33



As Woman's Missionary Union endeavors to "write" the history of the Margaret Fund "in their hearts" during this 20th anniversary, there are some facts we shall want to remember, such as:

The FIRST Margaret Fund Committee, 1914-15:

Miss Fannie E. S. Heck, *President*

Mrs. W. C. Lowndes, *Treasurer*

Miss Kathleen Mallory, *Corresponding Secretary*

Ala.—Mrs. T. W. Hannon
Ark.—Mrs. C. M. Roberts
D. C.—Mrs. O. E. Howe
Fla.—Mrs. J. W. Vasey
Ga.—Mrs. E. L. Connally
Ky.—Mrs. J. N. Prestridge
La.—Mrs. J. L. Love
Md.—Miss Clara Woolford

Miss.—Mrs. M. M. Fulgham
Mo.—Mrs. M. J. Breaker
N. C.—Miss Elizabeth Briggs
Okla.—Mrs. J. H. Bollinger
Tenn.—Mrs. O. C. Barton
S. C.—Mrs. J. R. Fizer
Tex.—Mrs. J. W. Byars
Va.—Mrs. J. P. Thomas

We know not how many of that committee are still in active service, but we do know that to that committee belongs much of the honor for the success and development of the Margaret Fund. Indelibly did they "write it in their hearts" and the hearts of their followers. How we praise God for their labors of love! Would it not be a beautiful thing if each state could make a fitting offering to the Fund in their honor this anniversary year?

The first chairman was Mrs. John R. Fizer who served seven years. Only two of that first list are now serving on the committee—Miss Kathleen Mallory and Mrs. W. C. Lowndes. At that time Illinois, Arizona and New Mexico were not affiliated with S.B.C.

When the Margaret Home was sold the furniture of the memorial rooms was presented to the different mountain schools of the Home Mission Board. The memorial tablets were placed on doors of said mountain school rooms.

Missionaries of both Home and Foreign Boards were consulted with a view to gaining such information as would aid in formulating plans of the Margaret Fund.

Eight students, representing both Home and Foreign Boards, were granted scholarships the first time in 1916.

In honor of the 20th anniversary the following recommendations were adopted in Fort Worth at the W.M.U. meeting:

That sons and daughters of our regular missionaries, who have served 20 years or more, shall be eligible to become beneficiaries of the Margaret Fund
That we renew our policy of helping with a \$200 scholarship any student desiring theological training or medical missionary training

That in order to enlarge our fund each state strive to secure at least 20 new "Margarets" to be enrolled in Margaret Memorial Book and that the state securing the largest number be duly recognized

That a Margaret Fund Students Alumni Association be launched.

It was asked that the southwide chairman appoint the officers for this Association for this year. The following have been asked to serve and we trust that this year will be our greatest in plans, purpose, prayer and power, as we all strive to write more plainly the Margaret Fund on our hearts.

Officers for Margaret Fund Students Alumni Association, 1934-35

President	Miss Mary Lawton
Vice President	Mrs. Victoria Logan Laws
Secretary and Treasurer	Mrs. Eloise Glass Cauthen
Vice Presidents of Foreign Countries	
Africa	Mrs. Virginia Green Anderson
Argentina	Miss Margaret Fowler
Brazil	Mrs. Elizabeth Jackson Johnson
China	Dr. Emmett S. Ayers
Cuba	Moses McCall
Chile	Miss Laura Hart
Italy	Mrs. Diana Whittinghill Kent
Japan	Rev. Hermon Ray
Mexico	Miss Olivia LeSueur
Panama	Miss Esther Witt
Roumania	Rev. Everett Gill, Jr.
Scotland	John Crocker
Spain	Samuel Bengtson

BIBLE STUDY (Concluded from Page 12)

of their time to serve on committees. They want to honor God with their time and substance. Professional men give their services as leaders in Kingdom work. You may happen to know something of their difficulties. Are your "windows open toward Jerusalem" in their behalf? The work they do and the work you do in missionary societies are for the ongoing of the Kingdom. It is not for the glory of one congregation of believers. It is "that the world may know" Christ.

"Do you see the Hebrew captive kneeling
At morning, noon and night to pray?
In his chamber he remembers Zion,
Tho' in exile far away.

"Children of the living God, take courage;
Your great deliverance sweetly sing;
Set your faces toward the hill of Zion,
Thence to hail our coming King.

"Are your windows open toward Jerusalem,
Tho' as captives here a 'little while' we stay?
For the coming of the King in His glory
Are you watching day by day?" (Quote Daniel 6:10)

Ira D. Sankey sang the story of "The Ninety and Nine" right to the hearts of audiences hungry for the Bread of Life. Moody then offered them the true Bread, the Living Christ, the Water of Life. Sing the story today. Preach it. Read it. Tell it. Teach it to those around you. There is no news comparable to the good news of salvation (Quote Luke 15:7). If you believe in this joy, then pray for it. Find the joy which comes from praying a soul into the Kingdom.

"Rejoice and be glad!
For our King is on high,
He pleadeth for us on His throne in the sky!"

TRAINING SCHOOL

Miss Carrie U. Littlejohn, Principal, 324 E. Broadway, Louisville, Ky.

A VACATION in the KENTUCKY MOUNTAINS



With the first warm days of summer, as we lolled lazily in the shade, our thoughts turned to vacation time. Some preferred the Century of Progress Exposition in Chicago; others, the cool and balmy breezes of the seashore; and a few of our number were so fortunate as to set sail for Europe and enjoy the Baptist World Alliance. However, had it not been for the kind and considerate efforts of the Kentucky W.M.U., I fear my entire summer would have been spent in my home community. Instead, with the W.M.U. support, I spent eight delightful and profitable weeks in the Kentucky mountains, which comprise the eastern section of the state, working in the vicinity of the Big Sandy Valley.

Vera Dodson, another Training School girl, and I had the rare opportunity of working with Miss Annie Allen, who is employed by the Baptist State Mission Board. Her zeal and consecration mean a great deal to me in my personal life, and I shall always be thankful for her influence upon my character, which resulted in an enlarged vision of my own task.

From May 21st through July 8th, we conducted five Daily Vacation Bible Schools at Pikeville, Shalbiana, Van Lear, West Van Lear and Prairie, all being in Kentucky. Miss Allen acted as principal and superintendent of the Intermediate Department, Miss Dodson served as superintendent of the Primary Department, and I had charge of the Junior Department. During our first five weeks we held two schools daily. While at Pikeville and Shalbiana Mr. Howerton, pastor of the Pikeville Baptist Church, held evangelistic services at

Shalbiana each night. Mr. De Hart, pastor of the West Van Lear Baptist Church, followed the same plan during our stay there.

Our daily program was opened with a forty-five minute worship period. At this time either the pastor or the principal brought a short Gospel message. A definite evangelistic note was sounded throughout the entire program. Periods were devoted to memory work, Bible study and hand work. In many instances the children were exceedingly well grounded in the Bible truths; however, others were in dire need of instruction. The children were lovable, sweet and responsive. On two occasions, boys and girls with eager faces begged for Bible stories on the day of the picnic. Though the daily schedule was far inadequate to supply all their demands, it is my sincere hope that a new world has been unfolded which will enable them to appreciate the joy of service.

We not only taught in these Daily Vacation Bible Schools but also had the pleasure of visiting the various missionary organizations in the different churches. During my week's visit at West Van Lear, it was my rich privilege to organize the Annie Allen Chapter of the Girls' Auxiliary.

What full and happy days! Days mingled with work and play, laughter and tears; long hours of interesting and fascinating experiences; and moments when the challenge of the mountain tops echoed clearly in our very souls! In the future I shall often recall the joys and inspiration of a vacation in the Kentucky mountains; always with reminiscing, I shall utter a prayer of thanksgiving for the Kentucky Union, which made this happy outing possible, and for the fine residents of eastern Kentucky who are a hope and pride of

southern Baptists. The responsibility of giving the "best" to these American citizens is ours; they deserve our constant encouragement, sympathetic interest and loyal support. May you, too, have the thrill of spending a summer vacation in the mountains of old Kentucky!—*Virginia Collins, Kentucky*

From OUR MISSIONARIES (Concluded from Page 7)

22. According to Indian custom, the associational meeting was held on a camp ground located at the Otoe Indian Agency, seven miles northeast of Red Rock. Some of the Indians had been in camp for two weeks before the meeting, getting things in readiness for the Association. The grass and weeds were cut and cleared away; a large tent was erected under which the services were held; a lighting system was installed; and a hearty welcome was extended to the delegates by Rev. Bill Burgess. In his opening devotional he said: "We glad to have you missionaries come talk about Jesus. It encourage young Christians, old Christians, too". The following tribes were represented in the meeting: Otoe, Iowa, Ponca, Osage, Omaha, Cheyenne, Pawnee, Sac and Fox, Choctaw, Kickapoo, Chickasaw, Cherokee and Kaw.

Brother G. Lee Phelps, who has for thirty-four years given of himself to the Christianizing of the Red Man, camped on the grounds and was one of the Indians in manner of living. It is impossible to report how much his life, messages and counsel have meant to all the Indians of the state. Other Home Board missionaries who were present to assist with the services were: Roe R. Beard of Pawnee; A. W. Hancock of Shawnee; D. D. Cooper of Shawnee; and A. Worthington of Pawhuska. Brother Francis Pipestem and Mrs. A. W. Hancock brought great messages in song.

The missionary sermon was preached by Rev. Spurgeon Richardson of Fairfax. Rev. D. D. Cooper, missionary to the Kickapoo, brought the evangelistic

sermon Sunday evening and a great number came seeking Christ and confessing their sins. The Association closed with a baptismal service Monday morning.

The missionaries were greatly encouraged by the splendid reports of the churches. Improvement was shown in almost all departments of the work; especially was this true of the women's work. Five churches in the Association which have Women's Missionary Societies reported gifts to the Lord's work amounting to more than \$500 for the past year. It is interesting to note that these same societies had studied five mission books during the year and gave a most inspiring report of every phase of personal service work.

The Association meets next July with the Osage Baptist Church, Pawhuska.—*Mrs. A. Worthington, Pawhuska, Okla.*

CONNECTING PRAYER LINKS

AT OUR Brazilian W.M.U. annual meeting last January many were impressed with the beautiful harmony in our work. Soon after that meeting one of the state secretaries suggested that we form a "Chain of Prayer", that Christ may have preeminence in our ranks. It seems so beautiful to me that in the W.M.U. back in the homeland and in the daughter Union here in Brazil there should come about simultaneously this "seeking power from on high". Our pledge card reads in Portuguese as follows: "Orae sem cessar—1 Thess. 5:17. Presada irma — Saudacoes ao Senhor—Por sugestao duma zelosa secretaria estadual, deliberamos organizar entre as senhoras uma corrente de oracao para que os Batistas no Brasil tenham como ideal fazer tudo para a honra e gloria de Cristo. Facamos supplicas diarias em favor de todo o trabalho da denominacao.—A Comissao Central—Compromisso: Eu..... prometo ser um elo desta corrente orando diariamente.—Guardai este cartao em vossa Biblia".—*Mrs. S. L. Watson, Rio*



BOOK REVIEWS



Mrs. Julian P. Thomas, Virginia

Any 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.

The COURSE of CHRISTIAN MISSIONS

THE Course of Christian Missions" by Dr. William Owen Carver, professor of "Comparative Religions and Missions" at Southern Baptist Theological Seminary, is just what its author gives as the sub-title, "A History and an Interpretation". It tells the story of missions, giving in each case the conditions under which the work was begun and why. The ground is completely covered and every phase of missions fully dealt with. In the last chapter is a fine appraisal of missions, showing how in each country into which missionaries have gone they have contributed to its advancement.

The book will be splendid for all who want to make a thorough study of missions and to have a background for future study. Every missionary library should possess a copy of the book.—*Price: \$3.50*

ORIENTAL WINDOWS

THE author of "Oriental Windows", George A. Huntley, quotes Spurgeon as saying: "Illustrations are to a sermon what windows are to a house—they let in the light". Those who want to "let in the light" in their missionary talks will find this small volume most useful. It consists of a number of illustrations of a doctor who—born in England and educated in America—was for thirty-three years a missionary to China under the Northern Baptist Board. The illustrations have been used by Dr. Huntley in his lectures before Andover, Newton Theological School and Boston University School of Theology. His students found them so helpful they asked that they be published. The result is this little volume of short and suggestive illustrations.—*Price: \$1*



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Birmingham, Ala.

20 years ago this October ROYAL SERVICE "made its initial bow" as a monthly magazine, succeeding the quarterly "Our Mission Fields". Please celebrate this 20th anniversary by sending in this month 20 renewals or new subscriptions from your society or circle.

WOMAN'S MISSIONARY UNION, AUXILIARY to SOUTHERN BAPTIST CONVENTION
Second Quarterly Report, April 1, 1934 to July 1, 1934

Mrs. W. J. Cox, Treasurer

STATES	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards						Received by W.M.U. Treasurer			Cash Total	
	Cooperative Program Undivided	Debt Paying Campaign	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	States Missions Other Objects in S.B.C. Program	Marg. F'd. and W.M.U. Tr. Sch. and Marg. Membs.	Executive Committee S.B.C.		Scholarship Fund
Alabama.....		\$ 1,016.83	\$ 2,681.93	\$ 2,829.53	\$ 465.57	\$ 3,907.98	\$ 6,021.12	\$ 450.00	\$ 54.77	\$ 37.50	\$ 17,465.22
Arizona.....		27.00	13.97	17.33	1.95	4.80	84.55	7.25	.73		157.58
Arkansas.....	5,074.90	533.48	382.53	1,801.00	48.04	290.92	5,034.87	397.74	11.67		13,575.15
D.C.....				166.33					16.16		182.49
Florida.....		505.10	2,067.92	2,079.41	288.29	1,036.33	4,577.75	126.98	31.43	50.00	10,763.21
Georgia.....	25,784.57	1,816.17	2,318.24	2,116.75	11.85	10.75	5,046.80	794.15	36.29		37,935.57
Illinois.....		113.83	100.67	171.70		33.33	1,652.58	94.04	1.79	25.17	2,193.11
Kentucky.....		2,066.54	6,340.51	4,768.10	838.65	4,342.40	8,852.40	1,171.50	78.11	75.00	28,533.21
Louisiana.....			717.05	334.85	100.38	994.33	5,023.81		21.10	35.00	7,246.52
Maryland.....		88.00	1,218.16	316.56	192.93	270.10	2,207.33	200.00	43.73	300.00	4,293.08
Mississippi.....		1,760.30	1,553.57	3,504.75	157.09	1,395.15	1,664.68	570.00	39.05	100.00	10,379.27
Missouri.....		286.97	3,138.78	3,584.29	202.53	2,001.67	2,709.11	50.00	1.32		12,632.40
N. Mexico.....	101.87			10.38			1,322.93		92.19		1,486.50
N. Carolina.....	24,285.29		4,474.02	322.44		181.57	4,050.81	375.00			33,797.11
Oklahoma.....	2,140.36		1,626.43	2,978.09	110.38	5,175.94	2,838.29	1,035.00	94.29		21,348.97
S. Carolina.....	30.50		5,974.83	5,245.64	808.62	1,888.78	14,740.03	300.00	91.48		29,817.66
Tennessee.....	2,772.72		7,928.35	3,215.94	709.85	7,751.53	7,560.31	76.80	76.80		30,350.18
Texas.....		4,045.36	5,743.46	2,980.93	667.87	22,084.19	35,861.27	1,200.00	179.35		72,659.88
Virginia.....		5,321.80	17,902.55	4,579.76	1,294.99	8,050.37	15,149.30	1,000.00		100.00	53,578.12
Special.....									32		32
Totals.....	\$61,371.11	\$22,915.75	\$64,182.97	\$40,823.78	\$5,808.99	\$59,420.14	124,397.94	\$7,771.66	\$870.58	\$722.67	\$388,375.59

Of the above total \$326,510.00 was given by W.M.S.; \$10,411.20 by Y.W.A.; \$8,112.40 by G.A.; \$5,532.18 by R.A.; and \$4,815.84 by Sunbeams.
Value of Boxes \$4,694.77

"Give thanks and praise" that every total in the above report is above the corresponding total in the same quarter's report for 1933. In fact, its cash total was only \$251,423.09; therefore, the 1934 gain for the quarter is \$136,952.50. In praising God, pray for His abundant favor on the year's record.

CURRENT EVENTS

Discussed by Mrs. W. C. James, Virginia

The Baptist World Alliance, which held its fifth session in Berlin in August, proved itself faithful in deed to the principle set forth by Paul in Galatians—"Ye are all one man in Christ Jesus"—when it elected Dr. George W. Truett of our Southern Baptist Convention president and Dr. L. K. Williams, pastor of a great Negro congregation in Chicago, one of the vice presidents.

A big bronze statue of David Livingstone near Victoria Falls in British Central Africa was unveiled Sunday, August 5 of this year. The program was broadcast to Cape Town on the southern point of Africa, thence to England and from England to other parts of the world. It was the first program ever to come through by radio from that section of Africa. Thus we see that, though the heart of the great missionary and explorer ceased to beat and was buried in Africa years ago, the story of his life and work stirs and influences the hearts of men and women today even "unto the uttermost part of the earth".

A census taken by the government in Nigeria in 1931 shows that the largest tribes in that African country are the Hausa, the Ibo and the Yoruba, each being over 3,000,000. It is among the Yorubas that southern Baptists are at work. A religious census shows that in Nigeria the Moslems and Animists are about equal, each numbering over 7,500,000, while evangelical Christians have only a few more than 710,000 and Roman Catholics less than 200,000. In all of Africa the Baptists have 94,516 church members.

That Negroes from Africa are still sold into slavery is evidenced by a story that appeared in a recent issue of the

Nautical Magazine. It was in August of last year that the officers of a liner, which drew alongside a disabled but beautiful dhow, had the opportunity of seeing a thing usually hidden by the darkness of night—a modern slave-ship with two or three hundred Negroes seated in rows on benches with their ankles fastened to the flooring. The dhow was crossing from Africa to Arabia. The Red Sea guard-ship was notified of the location, but before it arrived the balyards of the dhow had been mended and the cargo hurried to Arabia for sale and dispersal.

In a report published by the *National Association for the Advancement of the Colored People*, the Harlem Hospital Investigating Committee stresses the "need for an increase in the number of well qualified Negro physicians". The committee points out that there are only one-fourth as many Negro doctors as there should be in this country with only two medical schools for Negro students. Certainly such a situation should be remedied, but only a casual investigation will show that a similar condition exists concerning the number of qualified Negro preachers and the opportunity for training those who lead their race in the things of the Kingdom, which is even of greater importance than the alleviation of physical ails.

During the summer, members of Women's Missionary Societies of the white Baptist churches in Newport News, Virginia, cooperated with the Negro Baptist women in conducting a Daily Vacation Bible School for the children of the Negro churches. As this is being written, such work is being planned by the white and Negro women on the south-side of Richmond. The Virginia W. M.U. is employing a Negro woman field worker to work among the women of the Negro Baptist churches.

STUDY BOOKLET—"WHERE IS HE?"

DURING October or November the members of Women's Missionary Societies and of Young Women's Auxiliaries are urged to study the new booklet as issued by the Foreign Mission Board, the title being "Where Is He?" Such was the question of the Wise Men centuries ago and such is the question of millions today who have not yet found Him who made Christmas a reality. To perpetuate its "glory to God and peace on earth" Woman's Missionary Union will for the forty-seventh time ingather a Christmas offering for foreign missions. That more prayer may precede the offering and that the gifts may be exceptionally generous, it is deemed necessary that the W.M.U. constituency faithfully study reasons for such prayer and gifts. Accordingly, the booklet—"Where Is He?"—has been made available, one free copy being sent to each W.M.S. and to each Y.W.A. Additional copies should be secured early in October at 25c a copy from the State Baptist Bookstores or from Baptist Foreign Mission Board, Richmond, Va. Secure yours and arrange for the class study either in October or November. Such study will surely constrain you and others to pray and give devotedly through the Lottie Moon Christmas Offering as a world-wide answer to earth's plaintive "Where is He?"

"PRAYER GIVES POWER"

SO QUOTES the Union's card which is freely given, especially to W.M.S. and Y.W.A. members, to develop and deepen intercessory prayer. As explained in the last two issues of this magazine, the card is intended for use by those who agree to pray more earnestly for "world missions, S.B.C. missionaries, definite requests from missionary fields, friends who are lost and for new missionaries". It is attractively fashioned of lavender paper with gold ink and will serve as a marker for daily Bible reading. Write to your state W.M.U. headquarters (address on page 2) as to how to secure a supply of these cards for your W.M.S. and Y.W.A., thereby saying as does the card: "We will give ourselves continually to prayer".

PRAYER—The GOLDEN CHAIN

SUCH is the title of the Union's new booklet on prayer, as announced in the September issue of this magazine and as explained in detail in the editorial department of this October number. By turning to the front cover page a good idea will be gained as to the illustration used on the booklet's cover but it was not possible to show the choice quality of its paper and the delicate colorings of its lavender and gold. Fortunate will any one be to whom you may present a copy, even as you will be to obtain and use a copy in your personal devotionals as well as for your society or circle. The price is only 25c a copy from State Baptist Bookstore or from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala. The title is: PRAYER—The GOLDEN CHAIN.

SOAR in 1934

"NOW it is high time to awake" wrote Paul to the Roman Christians, for whose widely known faith he thanked God. Even so Woman's Missionary Union, in thanking the 4340 organizations and the 230 churches that were A-1 last year, would call upon them to "awake" this closing quarter of this year, because "now it is high time" for them and many other W.M.U. organizations to soar in 1934. (See page 27 of 1934 W.M.U. Year Book.)