

Royal Service



Wilde's Bible Pictures-466—B. Flockhorst, 1825

The picture as given above of "The Good Samaritan" is used in the new home missions book by Mrs. A. L. Aulick, entitled "Who Is My Neighbor?" The chief purpose of this book is for use by mission study classes before the March Week of Prayer for Home Missions. (See pages 8, 11 of January issue of this magazine.)

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Royal Service

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MONTHLY MISSIONARY TOPIC—Laborers Together with God in Kingdom Tasks

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program FEBRUARY—Laborers Together with God in Kingdom Tasks

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EDITORIAL



DENOMINATIONAL DEBTS DECREASE

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



How often you have heard it said that *women hate debts*. Certainly southern Baptist debts have long been a matter of deepest concern to southern Baptist women. Especially have those debts which have grown upon the mission boards been a real burden upon their hearts. As students of missions, knowing world needs, they deplore the necessity of paying, as interest on debts, large sums which would otherwise be directed to the promotion of missions, to spreading the Gospel in the home fields and around the world. Debt is depressing, doubly so when the opportunities for advance are so inviting, so compelling! Debt discourages giving. Debt is a deplorable, a hateful thing.

It is true, however, that the debts of our boards and institutions represent some real investments upon which there have been and shall be rich returns. This assurance lightens the weight of the burden they impose. Through the years when these debts were constantly increasing, W.M.U. often prayed, planned and plead for some movement to provide for their payment. Finally the Union decided upon a project by which it hoped to help pay these obligations, through concentrating upon one at a time. When, however, in its Washington meeting (1933), the S.B.C. launched the Baptist Hundred Thousand Club and so earnestly sought a united denominational approach, the W.M.U. relinquished its cherished plan and joined in this general denominational movement. We have given ourselves faithfully and unreservedly to its promotion, enlisting members and through educational propaganda and otherwise doing much to further its efforts.

After nearly three years trial it may be said that though the Hundred Thousand Club has not nearly achieved its objective in membership still its effectiveness is proven and the denominational debts are decreasing. Every agency testifies that it is making real progress toward debt reduction. Creditors commend our effort; Baptist morale is lifted and hope is revived. The work of our agencies and the cause of missions go forward.

The general leader of the Club, Mr. Tripp, informs us that fully sixty per cent of the members enrolled thus far are women. Undoubtedly these are W.M.U. members. To these we must add the large number of young people who are members of W.M.U. to determine how large a factor in the work already accomplished by the Club its W.M.U. members really are. Their loyalty and sacrifice are notable elements in the present achievements of the Club.

Again in January and February our churches will be emphasizing the Club and enrolling members. Each local W.M.U. will help that the church may have an adequate and equitable membership. The general leader has a unique plan to exhibit at the next meeting of the S.B.C. in St. Louis in May, 1936, the actual membership cards of all members enrolled up to that time. Thus you may go to the S.B.C. meeting by proxy as it were, standing shoulder to shoulder with other southern Baptists who have bravely and faithfully gotten under the burden of denominational debts. Thus you may share the paeans of praise for declining debts. How wonderful if that exhibit could show a full 100,000 membership cards. When the debts are paid we can freely and triumphantly enter upon a program of real Kingdom advance. Remember that each membership is "over and above" the regular gifts to the Cooperative Program. Each membership surely hastens the decrease of the denominational debts.

LIST of DESIGNATIONS for the 1935 ANNIE W. ARMSTRONG OFFERING for HOME MISSIONS

Salaries of workers have precedence over other items.
A star (*) by any name indicates that amount is supplemented from other sources. † by other names indicates that amount is supplemented by offerings on the field.

		Foreigners
Alabama		
Rev. and Mrs. A. Puckardell, Birmingham		\$ 1,200.00
Good Will Center, Birmingham		500.00
*Miss Mary Hudson, Birmingham		200.00
Florida		
Dr. and Mrs. J. F. Plainfield, Tampa		2,000.00
*Miss Paula H. Taylor, Tampa		1,000.00
*Mrs. Avelis Barr, Tampa		500.00
Rev. and Mrs. J. B. Silva, Your City		1,000.00
Illinois		
*Miss Mary E. Kelly, Christopher		600.00
*Miss Mildred Sullivan, East St. Louis		1,000.00
*Rev. and Mrs. G. O. Poole, Geneseo		400.00
New Mexico		
*Rev. and Mrs. J. G. Sanchez, Albuquerque		500.00
*Rev. and Mrs. J. B. Parker, Albuquerque		500.00
Texas		
Urbide Field		1,200.00
Rev. and Mrs. Paul C. Ball, Baitop		2,000.00
*Miss Bertha Hunt, Baitop		400.00
Chaslin Farms, Baitop		400.00
George Todd Lewis, Baitop		100.00
*Rev. and Mrs. Pascal Harris, Baitop		750.00
*Rev. and Mrs. I. E. Gaudin, Austin		750.00
Prof. and Mrs. A. V. V. El Paso		500.00
*Miss Gladys McLaughlin, El Paso		400.00
*Miss Lillie Mae Woodruff, El Paso		100.00
Rev. and Mrs. George B. Mizum, Brownsville		500.00
Rev. and Mrs. D. Ruiz, San Angelo		500.00
*Rev. and Mrs. Daniel Delgado, Canyon Christ		750.00
*Rev. and Mrs. Cervantes Garcia, Eagle Pass		750.00
Rev. and Mrs. J. A. Lopez, Fort Worth		750.00
*Rev. and Mrs. Helen Eubanks, Comstock		500.00
*Rev. and Mrs. Maria Garcia, San Antonio		750.00
*Rev. and Mrs. Emma Rodriguez, Carrollville		750.00
*Rev. and Mrs. Abel R. Sosa, Santa Rosa		100.00
*Miss Olga Lovelady, San Antonio		500.00
*Rev. and Mrs. Andrew R. Corrales, Laredo		500.00
*Rev. and Mrs. Eliaz Delgado, Del Rio		100.00
*Rev. and Mrs. Victor Gonzalez, Bryan		500.00
*Miss Gladys Ruiz, El Paso		500.00
Louisiana		
*Acadia Academy		1,000.00
Dr. and Mrs. J. W. Newthrough, New Orleans		1,000.00
Mission Work in French Louisiana		1,000.00
Indiana		
Alabama		400.00
*Rev. and Mrs. R. M. Averitt, Union		400.00
New Mexico		
Dr. and Mrs. C. W. Stumph, Albuquerque		1,000.00
(Salary and Traveling Expenses)		
*Miss Pauline Comstock, Albuquerque		1,000.00
(Salary and Traveling Expenses)		
Work among Spanish-speaking People in New Mexico		250.00
Oklahoma		
Rev. and Mrs. A. W. Hancock, Shawnee		500.00
Rev. and Mrs. D. D. Casper, Shawnee		500.00
Rev. A. Worthington, Shawnee		1,000.00
*Miss Grace Clifford, Nardin, Pryor		100.00
Rev. and Mrs. Sam Boyd, Pryor		1,000.00
Rev. and Mrs. Pascal Arpaio, Krebs		500.00
Rev. and Mrs. G. Lee Phelps, Wetumka		500.00
(Salary and Traveling Expenses)		1,000.00
Florida		
*Rev. and Mrs. Willie King, Deale		500.00
North Carolina		
*Rev. J. N. Lee, Murphy		250.00
Kentucky		
Rev. and Mrs. L. W. Martin, Jeff		1,000.00
(Salary and Traveling Expenses)		
Mountain Preachers School		2,000.00
(for Kentucky, Tennessee and Virginia)		500.00

Tennessee

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(Salary and Traveling Expenses) 1,100.00

Negroes

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(Corresponding Secretary, National Baptist Convention) 600.00
Rev. Miles Jenkins, Abilene, Texas 110.00
Rev. and Mrs. R. J. Moore, Tuscaloosa, Alabama 140.00
Rev. and Mrs. R. T. Pollard, Selma, Alabama 240.00
Rev. and Mrs. O. P. Dixon, Albuquerque, N. M. 110.00
Rev. and Mrs. A. E. L. Webb, Baltimore, Md. 100.00
Rev. and Mrs. Noble Y. Beall, Atlanta, Ga. (White)
(Salary \$2,400; Traveling Expenses for Mr. Beall \$600) 3,000.00
Rev. and Mrs. J. E. Hazz, Columbia, S. C. (White) 720.00

Work among the Deaf

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Rev. Jacob Gartschhaus, Atlanta (Salary and Expenses) 1,600.00

Total Missions in the Homeland 178,000.00

Cuban Work

Salaries, Rents and Travel Expenses Included 11,000.00

Whereas as Follows:

Santa Clara Province 311,031.00

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Rev. and Mrs. A. Caragado, Matanzas
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Medical Work, Cardenas
Rev. and Mrs. A. Lopez, Colon

Pinar del Rio Province 3,512.00

Rev. Enrique Pina, Mariel
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Rev. Angel Pinelo, Consolacion
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Miss Christine Gattari, Guaymas

Havana Province 17,247.00

Dr. and Mrs. M. N. McCall, Havana
Rev. and Mrs. Francisco de Armas, Jucuman
Dr. and Mrs. M. R. Viranco, School Havana
Miss Mildred Matthews, Havana
Miss Eva Smith, School Havana
Mrs. H. R. Mosley, Havana
Miss Edelmira Robinson, Havana
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Dr. and Mrs. A. R. Machado, Ybor
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Rev. and Mrs. Herbert Caudill, Regla
Rev. and Mrs. Nemesio Garcia, Havana
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Rev. and Mrs. Juan B. Ferrer, San Juan
Baptist Missions
Evangelistic Work
Bibles, Tracts and Other Literature

GOAL for 1936 ANNIE W. ARMSTRONG OFFERING 1,105,000.00

SHUCK CENTENNIAL

FIRST SOUTHERN BAPTIST MISSIONARIES to CHINA

Dr. T. W. Ayers, Atlanta, Ga.



In 1927 when I was editing the "Mission Page" in the *Christian Index* I heard that the daughter of our first southern Baptist missionaries to China, Rev. and Mrs. J. L. Shuck, was living with a nephew in Decatur, Ga., so I decided to go to see her, get her picture and have a cut made for my page in the *Index*. This proved to be one of the most interesting visits it has been my pleasure to make to any home. I found this daughter of our first missionaries to be a charming conversationalist, and she seemed to find pleasure in telling me what she knew of the going of her father and mother to China. The story she told me was something like this:

"I know nothing of what you want to know except what my father told me. I was born in Macao, China, April 2, 1841; named Henrietta for my mother, who died when I was only three years old; and my father after my mother's death brought me with my brothers to America.

"It has always been interesting to me to think of how the lives of Rev. and Mrs. Adoniram Judson led both my father and mother to dedicate their lives to God as foreign missionaries. While Luther Rice, who made the great sacrifice of giving up the work God had called him to do in India to come home and raise money to make it possible for the Judsons to stay over there, was making an appeal for funds for this purpose in Richmond, Va., my father, then just a lad, had his heart greatly moved by the appeal made by Luther Rice, but he had no money to put in the collection; so he wrote on a piece of paper, 'Myself, J. Lewis Shuck', and dropped it in the basket. Then and there he dedicated his life as a missionary.

"My mother, who I am told was a beautiful and attractive young woman in Virginia, when 17 years old was led to read for the second time 'The Memoirs of Mrs. Judson'. The reading of the story led her to decide definitely to give her life as a foreign missionary.

"It is interesting to see how God frequently brings two lives together to accomplish His purpose. Young Henrietta had no chance of going as a single woman to China, and young Lewis did not think it best to go alone. So God brought them together. But, doctor, I am now 86 years old, named for my mother, Henrietta, but called Netty: why do you suppose God never sent a young Lewis my way?" At this question she laughed like a girl.

"After their marriage my father and my bride mother in 1835 sailed for China on a little merchant boat, and during the more than six months while on this little boat all the drinking water gave out, as did all the food except some tin canned meat. Then the sea was rough, and my little bride mother almost died from seasickness. How she did suffer! But she lived to reach China and was the first American woman to land in that great country. She was given only eight years to work among the Chinese, but I am so proud of all my bride mother accomplished in this short time."

This daughter of our first missionaries to China went home to God a few years ago while living in the "Old Woman's Home" here in Atlanta.

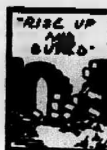


PERSONAL SERVICE



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

AIM of PERSONAL SERVICE



The three-fold aim of personal service is soul winning, manifesting Christian fellowship and development in Christian service. Thus the chief channels through which personal service is conducted are soul winning and community activities.

Soul winning is the most important task. Therefore the chief aim of personal service is to make Christ known in His regenerating power. Some helps in soul winning are: Bible; "Talks on Soul Winning" by Mullins; "Plan of Salvation" by Crouch.

The second aim of personal service is to manifest Christian fellowship (1 John 5:1). "Those who love Christ must and will love those who are begotten of Him". In 1 Timothy 4:7 we read: "Exercise thyself unto Godliness". So we suggest the Christian's Daily Dozen:

- | | |
|-----------------------------|---------------------------|
| A little patience..... | once a day |
| A bit of self-control..... | somewhere |
| A minute of unselfishness | |
| A flash of generosity | |
| One kind word..... | possibly two |
| A word of appreciation..... | to somebody |
| A little time..... | for someone else |
| One good deed..... | not left undone |
| A noble thought..... | perhaps a text |
| A word of prayer..... | for a friend in need |
| A sudden smile..... | where it can do some good |
| A snatch of song..... | or hum a tune. |

The third aim of personal service is development in Christian service. This comes through community activities. Some forms of personal service through which a society may uplift the community are:

- 1—Visit sick, shut-ins, unenlisted, unchurched.
- 2—Aid poor by supplying food, fuel, clothing.
- 3—Conduct "Open Doors" for Negroes.
- 4—Organize "Friends of Israel" group in church.
- 5—Visit prisoners.
- 6—Hold cottage prayer meetings.
- 7—Conduct Mission Sunday Schools.
- 8—Carry good cheer everywhere to brighten the lives of others.
- 9—Maintain Daily Vacation Bible Schools.
- 10—Hold religious service at institutions.
- 11—Distribute tracts, Bibles, other good literature.
- 12—Take aged to church.
- 13—Keep a church nursery.
- 14—Decorate church for cleanliness and comfort.
- 15—Beautify church grounds.
- 16—Teach underlying principles of prohibition.

Personal service belongs to every Christian and its responsibility cannot be evaded. Some may feel that they cannot do personal work successfully, but "duty belongs to man, the consequences belong to God". (Concluded on Page 33)



ENLISTMENT



"... SHALL HIDE a MULTITUDE of SINS" (James 5:20)

HELEN GRAY, efficient young secretary of the Morton Lumber Company, took off her hat and fluffed up her lovely, blonde hair. Another day—and what a glorious spring day it was! She eyed her lovely, slim self in the mirror and felt a thrill at being alive! The day's program would call out all of her keen, business ability, for Helen loved her work and gave it her best. She hummed lightly as she entered the office. She passed the little filing clerk that Jim Morton had just hired—a plain, drab little creature whose lips were closed in a grim line on this bright April morning.

"She will always be a clerk," thought Helen. "A girl who looks like that at nine o'clock on a glorious day like this is hopeless."

Her telephone tinkled pleasantly. It was Mary Thomason, secretary of the Business Woman's Circle of Helen's church, on the wire.

"I hope you hadn't begun work," she apologized. "Has the boss come in? I had to call you to remind you that our circle meets tonight. We're going to—"

"You say tonight?" Helen's voice took on a peevish edge. "Why meet tonight instead of our regular Tuesday meeting? I was going to the movies."

"We have an opportunity to hear Miss Allen, our state young peoples' leader. Come and bring somebody."

"There's nobody I can bring. Is supper at six? We-e-ll," hesitated Helen, "if I can make it."

As she snapped up the receiver, Helen met the eyes of the little filing clerk eyeing her hungrily. It annoyed her; she deliberately turned her back.

All day Helen tried to reason out the matter to her own satisfaction. She told herself repeatedly that nobody had a right to expect a tired business girl to attend a dull, prosy meeting. Helen

knew what it would be like. There would be the same food, the same girls present with perhaps one or two timid little strangers.

The traits that made Helen Gray a good secretary were conscientiousness and strict adherence to duty. Her mother had emphasized duty in Helen's training and now, as Helen struggled against giving up an evening's pleasure, she thought of her mother's words: "Helen, duty is always the first thing to be done". At five o'clock, Helen decided it was no use: she might as well go on to the meeting and be done with it.

As she entered the church, cheery, happy voices reached her. The rooms were warm, brightly-lighted and gay with spring flowers. The fragrance of brewing coffee scented the air. Mary rushed to greet her.

"Helen, darling, you *did* come! Come over here and meet Miss Allen. She's lovely".

Helen was impressed with the sweet sincerity in Miss Allen's eyes and her genuine friendliness. Helen's spirits rose and, by the time supper was served, she was laughing and talking merrily. When Miss Allen rose to speak, the room quieted instantly.

"Whom did you leave behind tonight?"

She asked the question with such directness of appeal that each girl searched her heart for the answer. Helen remembered the hungry eyes of the little filing clerk.

"Was there not some girl you might have brought? Some girl who is hungry for just such satisfying companionship and inspiration that your society furnishes? You know God has said that if we convert a sinner from the error of his way, it shall hide a multitude of

(Concluded on Page 34)

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: Parable of the Sower—Matt. 13:3-9

FOR the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

IF our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord.—Faber

According to Matthew

1st Day—Matt. 13:3-9; 18-23
2nd Day—Matt. 9:9-12; 22:29
3rd Day—Matt. 3:1-12
4th Day—Matt. 3:18-17; 4:23-25
5th Day—Matt. 5:1-16
6th Day—Matt. 10:1-16
7th Day—Matt. 11:1-16

According to Mark

8th Day—Mark 2:14, 15; 3:13-19
9th Day—Mark 1:15; 7:6-16
10th Day—Mark 12:24; 13:31
11th Day—Mark 6:1-13
12th Day—Mark 14:1-11
13th Day—Mark 14:12-28
14th Day—Mark 14:43-56

According to Luke

15th Day—Luke 5:27-29; 6:13-16
16th Day—Acts 1:1-18
17th Day—Luke 1:37; 4:22
18th Day—Luke 8:11-15
19th Day—Luke 11:14-20, 23, 28
20th Day—Acts 20:32
21st Day—Luke 24:25-32, 49, 58

According to John

22nd Day—John 2:22; 5:24, 39
23rd Day—John 8:31, 32; 15:8
24th Day—John 4:1-15
25th Day—John 4:19-34
26th Day—John 5:17-24, 30; 6:35-40
27th Day—John 8:12, 31, 32; 10:1-11
28th Day—John 14
29th Day—John 20:30, 31

"Pray Ye"

"Praise God from whom all blessings flow. Praise
Father, Son and Holy Ghost!"

Pray that the earth may be filled with the knowledge
of God.

Intercede for native Christians the world around.

Pray that unusually faithful preparation be im-
mediately made and throughout February for the ob-
servance of the March Week of Prayer for Home
Missions, March 2-8 inclusive.

Intercede that every W. M. U. organization may strive
to have each member make a worthy gift to the
Annie W. Armstrong Offering for Home Missions,
every effort being made to surpass the \$105,000 goal
for the week's offering.

Pray that W. M. U. members, circles and organizations may each prayerfully decide
upon and faithfully work toward their goal for the week's offering.

Intercede for all Home Board workers and work.

Pray that renewed emphasis will be placed on prayer, enlistment, mission study,
personal service, stewardship of possessions, missionary education of young
people, Baptist Hundred Thousand Club, Cooperative Program and Shuck Cen-
tennial.

Pray for Dr. and Mrs. George W. Truett and others participating in centennial cele-
brations in the orient.

Pray that each W.M.U. organization will faithfully endeavor to be A-1 in 1936.
Ask God's continued guidance for Mrs. Maud R. McLure as she prepares the "Cal-
endar of Prayer" month by month. (See pages 11-12.)

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Calendar of Prayer

February, 1936

Prepared by Mrs. Maud R. McLure, Georgia

ORD, if at Thy command
The Word of Life we sow,
Watered by Thy almighty hand
The seed shall surely grow.

Topic: Laborers Together with God in Kingdom Tasks

1—SATURDAY

Pray for Dr. C. E. Maddy, execu-
tive secretary of Foreign Mission
Board, Richmond, Va.
He will teach us of His ways, and we will
walk in His paths.—Isa. 2:3

2—SUNDAY

For the Baptist World Alliance
Keep the unity of the Spirit in the bond
of peace.—Eph. 4:3

3—MONDAY

For Miss Naomi Schell (on fur-
lough), Good Will Center, Tobata,
Japan
Because I live ye shall live also.
—John 14:19

4—TUESDAY

For Rev. and Mrs. F. P. Lide (on fur-
lough), evangelistic work, Hwang-
hsien, China
Fervent in spirit, serving the Lord
—Rom. 12:11

5—WEDNESDAY

For Rev. and Mrs. Frank Marrs,
missionaries emeritus from Mexico
Light shall shine upon thy ways.
—Job 22:28

6—THURSDAY

For Miss Annie Sandlin (on fur-
lough), educational work, Shiuchow,
China
He that doeth good is of God.
—1st John, 11

7—FRIDAY

For Mrs. H. R. Moseley and Miss
Mildred Matthews, evangelistic
work, Havana, Cuba
Whoso walketh wisely he shall be deliv-
ered.—Prov. 28:26

8—SATURDAY

For Miss Addie E. Cox, evan-
gelistic work, Kaifeng, China
Behold, we call them blessed that endure.
—Isa. 5:11

9—SUNDAY

Pray that all Baptists may support
the Cooperative Program loyally.
Be ye doers of the Word and not hearers
only.—Jas. 1:22

10—MONDAY

Pray for Miss Lydia Greene, su-
pervisor kindergarten evangelistic
work, South China Mission, Canton,
China.
Whosoever shall receive one of such little
children in My name, receiveth Me.
—Mark 9:37

11—TUESDAY

For Dr. W. W. Hamilton and fac-
ulty of Baptist Bible Institute, New
Orleans, La.
A great door and effectual is opened.
—1 Cor. 16:9

12—WEDNESDAY

For Rev. and Mrs. A. L. Dunstan
(on furlough), evangelistic work,
and Miss Pearl Dunstan, educa-
tional work, Pelotas, Brazil
I am with thee, with Jehovah, to save
thee.—Jer. 30:11

13—THURSDAY

For Rev. Jacob Gartenhaus, Home
Board evangelist among Jews
Jehovah thy God hath chosen thee to be
a people for His own possession.
—Deut. 7:6

14—FRIDAY

For Rev. and Mrs. T. C. Bagby,
evangelistic work, Sao Paulo, Brazil,
and Luther and Samuel Bagby, Mar-
garet Fund students
They shall be steadfast and not fear.
—Job 11:15

15—SATURDAY

For Miss Flora Dodson (on fur-
lough), educational work, Canton,
China
I will help thee, with Jehovah.
—Isa. 41:14

†Attended W.M.U. Training School
‡Attended Baptist Bible Institute
§Former Margaret Fund Student

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Calendar of Prayer February, 1936

THE virtue of Thy grace
A large increase shall give,
And multiply the faithful race
Who to Thy glory live.

—Chas. Wesley

Topic: Laborers Together with God in Kingdom Tasks

16—SUNDAY

Pray for Mrs. Frank Burney, chairman of Margaret Fund Committee, and for hearty support of Margaret Fund work.

When our song shall be as praise . . . and our daughters as circumcisers.—Ps. 144:12

17—MONDAY

For Miss Carrie U. Littlejohn, principal, and for faculty, students and Local Board of Managers of W. M. U. Training School, Louisville, Ky.

In all these things we are more than conquerors.—Rom. 8:37

18—TUESDAY

For Miss Eva N. Sanders, educational work, Lagos, Nigeria
The Lord is faithful who shall establish you.—II Thes. 3:3

19—WEDNESDAY

For Misses Ota Lea, educational work, and *Blanche Groves (on furlough), educational and evangelistic work, Soochow, China
Jehovah is good unto them that wait for Him.—Lam. 3:25

20—THURSDAY

For Rev. and Mrs. R. F. Elder, evangelistic work, Buenos Aires, Argentina, and Arthur and Frank Elder, Margaret Fund students
Be glad in Jehovah ye righteous.—Ps. 97:12

21—FRIDAY

For Miss Lila Watson, W. M. U. work, Shanghai, China
Fight the good fight of the faith.—I Tim. 6:12

22—SATURDAY

For Dr. and Mrs. M. N. McCall, superintendent of Cuban Mission, Havana, Cuba

Blessed are they who keep My ways.—Prov. 8:12

23—SUNDAY

Pray that the Baptist Hundred Thousand Club may have its full quota of members.

Let us not be weary in well doing.—Gal. 6:9

24—MONDAY

Pray for Miss Claudia Edwards, director, and her co-workers at Good Will Center (owned by W. M. U. Training School), Louisville, Ky.
Make ye ready the way of the Lord.—Mark 1:3

25—TUESDAY

For Rev. and Mrs. W. E. Allen, educational work, Rio de Janeiro, Brazil
Because He is at my right hand I shall not be moved.—Ps. 16:8

26—WEDNESDAY

For Miss Pearl Johnson, educational work, Shanghai, China
Surely I know that it shall be well with them that fear God.—Eccl. 8:12

27—THURSDAY

For prayerful preparation for the Week of Prayer for Home Missions, March 2-6, and for Mrs. L. M. Reno and Miss Edith West, educational and evangelistic work, Victoria, Brazil

He saith unto Him, follow Me.—John 21:19

28—FRIDAY

For Rev. and Mrs. R. A. Jacob, educational work, Pingta, China
Yet shall the righteous hold on his way.—Job 17:9

29—SATURDAY

For Rev. and Mrs. Paul C. Porter, educational and evangelistic work, Campinas, Brazil

Jehovah will be thy confidence.—Prov. 5:26

¹Attended W. M. U. Training School
²Attended Southwestern Training School

BIBLE STUDY

Mrs. W. H. Gray, Alabama

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

TOPIC: Parable of the Sower—Matt. 13:3-9

Sow in the morn thy seed;
At eve hold not thy hand;
To doubt and fear give thou no heed;
Broadcast it o'er the land.

Thou canst not tell in vain;
Cold, heat, and moist and dry
Shall foster and mature the grain
For garner in the sky.

Thence, when the glorious seed,
The day of God shall come,
The angel reapers shall descend,
And Heaven cry: "Harvest Home!"
—JAMES MONTGOMERY



Dean Stanley describes a recess on the hillside, close upon the plain of Genneset, when every feature of the parable of the sower lay before him. He saw a cornfield sloping down to the edge of the sea. The path through the midst of it had no fence or hedge to prevent seed from falling upon it. Hard with the tramp of human feet and the tread of mules this wayside offered no chance for seeds to take root. Rocks protruded from the bare hills and a huge thorn bush—the mule—sprang up in many places. (Tradition has it that the crown of thorns was woven from the mule.) In contrast to the barren path and the rocky slope and the objectionable thorns, the good rich soil of the plain produced one vast mass of corn.

Jesus had not used figurative language many times when He spoke a group of parables down by the Sea of Galilee. Later, in the house, the disciples asked Him to explain. Jesus gave a clear interpretation of this parable and told them why He used the story form of teaching. He was Master Teacher whether pronouncing woes upon sinners or describing the marriage supper of the Lamb. Jesus the Baptist stuck to a plain, straightforward style of preaching and his theme was "Repent". He showed the spirit of God as He pointed men to the Lamb and said of Jesus: "He must increase, but I must decrease".

Wherever the New Testament is read four kinds of hearers respond in the four ways that Jesus described more than nineteen hundred years ago. The preacher sows many times over the number of wayside hearers. Inattention and thoughtlessness give no place to the Word. There is, too, a class which impulsively receives the Word for a time. "No depth of soil" is a true picture. No growth is manifest, no fruit-bearing follows. Some receive the Word into soil which is all right except that it is full of other seeds. Either poverty or riches may bring about the choking of the good news of the saving power of the Son of God. But, the seed falls on good ground. Hearts are ready to receive the Gospel. It is the duty of believers to sow the seed. God will take care of the harvest.

For nearly two millenniums the disciples of the risen Christ have sown the seed of the Word. For forty-eight years southern Baptist women have worked unselfishly to enrich the soil where the Word is planted. Into the hearts of women and children has been put a greater love for souls. The testimony of returned missionaries and the news from the field stimulate giving and deepen the prayer life of those who hear.

Your program today holds before you the ways in which southern Baptists carry on Kingdom business. You are glad that Woman's Missionary Union strengthens the whole. Your part in the furtherance of the Gospel will be greater in 1936 if you will pray the Lord of the harvest to send forth laborers into His harvest. More voluntary service is needed. Christians do not have to be paid workers in order to become soul winners. Will you study missions in 1936? Give thought to the messages of missionary programs. Give time to mission study. Search missionary magazines for news as intelligently as you seek out current events in other magazines. Have you asked God earnestly and honestly to direct your giving? How much did we do in 1935 to bring other women and children into graded Woman's Missionary Union? Follow up little kindnesses shown to the needy with the right invitation to the house of the Lord. The little boy to whom you gave a school sweater might make a good member of your Royal Ambassador Chapter.

"Sow in the morn thy seed;
At eve hold not thy hand."

"The seed is the Word".
"He that receiveth . . ."

CIRCLE PLANS

CIRCLE'S MISSIONARY PROGRAM

THE outline program in the W.M.U. department of *Home and Foreign Fields* has been prepared with especial thought of its being used by circles, the effort being made to avoid duplication of thought or material as used by the society in its regular missionary program. The price of *Home and Foreign Fields* is \$1 from Baptist Sunday School Board, Nashville, Tenn.

WHEN YOUR CIRCLE STUDIES Talks on Soul Winning by Dr. E. Y. Mullins; it will be greatly helped by the following suggestions from Miss Emma Leachman of the Home Mission Board. See page 39 of W.M.U. Year Book as to price etc.

Essential Steps

- 1—Present the book in five lessons: this will intensify the interest.
- 2—Impress the class with the fact that every individual is lost—eternally lost without the knowledge of Jesus Christ.
- 3—Impress upon the class that it is in the purpose of God that every individual who knows Jesus as their personal Savior is responsible for making Him known to others and that the purpose of this book is to teach them how to do it.

First and Second Chapters are preparatory chapters.

- 1—Do I know Him well enough myself to introduce Him to others?
- 2—Do I love lost souls well enough to be concerned about their salvation?
- 3—Am I willing to surrender myself wholly to this task?
- 4—Am I familiar enough with God's message to use it skillfully in dealing with the lost?
- 5—Too much emphasis cannot be placed on the Scriptures that teach there is salvation in none other than Jesus Christ.
- 6—We must believe that the Gospel is the power of God unto salvation, if we would convince others.

Third and Fourth Chapters present the approach and methods of Jesus in dealing with the lost. We should learn from His example.

- 1—Jesus was tactful in His approach: He did not break in unceremoniously.
- 2—He was certain of the message He had to give.
- 3—He was familiar with the need of those with whom He dealt.
- 4—He was master of the situation.
- 5—He reinforced the weak will with God's Word.

6—He was unafraid to reveal the sin to the sinner.

Fifth and Sixth Chapters deal with the types and evidences of conversion.

- 1—Types and evidences of conversion are as varied as the nature and dispositions of individuals.
 - (1)—Emotional type
 - (2)—Intellectual type—hard to convince this type that they need salvation
 - (3) Hungry hearted type ready to accept and do whatever told—this type requires caution also.
- Evidences are also varied. It is very essential that the soul winner should be familiar with God's teaching in regard to evidence of conversion. "I know that I have passed from death into life" etc. "By grace are ye saved" etc.

Seventh Chapter deals with difficulties.

1. Permit class to tell of difficulties they have met in dealing with the lost.
2. Familiarize yourself with difficulties that Jesus met and with the Scriptures He used to overcome or counteract these difficulties.

Eighth Chapter deals with children.

1. We must recognize the fact that a child is lost as well as an older person if he has reached the years of accountability.

Chapter Nine

1. A part of chapter nine should be used each day on the blackboard. The Scriptures in chapter nine cover every phase of soul winning. Spend five or ten minutes at beginning of each class period in memorizing the Scripture that should be used on lesson to be taught.

Chapter Ten

1. Appoint some member of the class at first period to familiarize herself with the story and have her tell it as a crowning climax at close of fifth period.

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, Virginia

Poster or Program Heading Suggestions: Sketch a seven holder candle-stick with candles lighted and throwing their rays upon the world sketched on opposite side. Label base of candle-stick: *Co-operative Program*. In unique octagon lettering, sketch into candle rays *The Seven Objects* as they flow forth to light the world. Undersneath these rays and in line with the base of the candle-stick and the base of the world, sketch a large valentine heart bearing the simple inscription *W.M.U.* From this heart sketch a shower of graceful little ribbons bearing small hearts on which are printed: Prayer—Foreign Missions; Prayer—Home Missions; Prayer—State Missions; Gifts—(same three as for prayer); 100,000 Club; W.M.U. Training School; Margaret Fund; and so forth. From the world sketch a tiny golden chain attached to the valentine heart.

Program Ideas: 1—As every member arrives give her a six-inch long chain link cut from gold construction paper slit open slantingly at one end and bearing in red the inscription: "Laborers together with God". At the time indicated in the program, every one will join her link to the one next to her, thus forming a complete chain. 2—Let one presenting *The Co-operative Program* light seven candles as she gives proportions of divisions. 3—Many posters, setting forth facts and figures of each part will add much to each talk.

TOPIC for MONTH: LABORERS TOGETHER with GOD in KINGDOM TASKS

Meditation Music (*String Quartette*)

The Two Watchwords (See page 1 of W.M.U. Year Book.)

Prayer

Hymn for the Year (*Vocal Quartette*) (See cover page of W.M.U. Year Book.)

Newscasting and Business (Pages 4, 35)

Scripture Lesson: Matthew 13:3-9 (Page 13)

Season of Prayer

Introductory Message: "Together" (Page 17)

"The Co-operative Program" (*Pantomimed by seven girls in significant costumes while one by candle-stick makes talk—Page 18*)

The Formation of the Chain (See "Program Ideas" above.)

Hymn: "We're Marching to Zion"

"The Special Seasons of Prayer" (Use posters.—Page 21)

"The Annie W. Armstrong Offering" (Use posters.—Page 21)

Hymn: "My Country 'Tis of Thee"

"The Baptist Hundred Thousand Club" (Read messages from secretaries as telegrams.—Page 23)

"The W.M.U. Training School" (Page 24)

Quartette (*Training School alumnae if possible*): "We Would See Jesus"

"The Margaret Fund" (Page 25)

Solo: "Just as I Am, Thine Own to Be"

Story:—"Shall Hide a Multitude of Sins" (Page 9)

Silent Prayer—Benediction

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



In spite of the fact that our Boards and our Woman's Missionary Union have been trying for years to educate us in our southern Baptist mission work, we are still very ignorant about it. Ask a group of intelligent Baptists a few questions about the location of our Boards, the names of our secretaries and the special work done by each. Answers will be vague or absurd. Even those who study carefully need to review these things occasionally that they may be sure their knowledge is correct.

New members are coming into our churches and societies. They must be told of the methods and work of our denomination. The plans and special offerings of our Woman's Missionary Union, so simple to those who do understand, will always need to be explained to many women and even to pastors of leading churches.

The Program Committee will be doing real educational work in the February program. So definitely educational is this material that it may be taught as a school. "Together" and "The Cooperative Program" may be given under the title "Baptist Arithmetic". "Special Seasons of Prayer", "The Annie W. Armstrong Offering", "The W.M.U. Training School" and "The Margaret Fund" may come under the teaching name of "Baptist History, Made and in the Making". "The Baptist Hundred Thousand Club" may be called "Our Baptist Project". (For data see pages 17-26.)

"Baptist Arithmetic"—Some one who has been a teacher and can carry out the school idea should be chosen to conduct the meeting. She may even tap

a bell or in some way call the school to order. She may call up the "Class in Arithmetic". This may be a special group trained for carrying out the idea, or the whole society may be considered the class. The teacher may make a talk on "Addition" using the thoughts in "Together" (page 17). She may refer to Deut. 32:30. Through the power of God, "one should chase a thousand and two put ten thousand to flight". If God gives to two ten times the strength of one, by what means shall we be able to calculate the power He will give to four million southern Baptists united in His cause?

In illustrating the division of southward gifts of the Cooperative Program, it will be very helpful to have a large chart. On a large piece of colored paper, the teacher may in preparing for the meeting check off one hundred equal sized squares. Then cut the paper in half. The first 50 squares should be left together to show the proportion of our money that goes to foreign missions. Next, the teacher may check off three squares into thirtieths since this will make it easier to work out the other percents. Some missions will have 23 whole squares and 10/30 of one of the three marked off squares. Relief and Annuitant Board, 7 whole squares; Education, 3-10/30 squares; Southern Baptist Theological Seminary, 4-6/30 squares; Southwestern Theological Seminary, 4-6/30 squares; Baptist Bible Institute, 3-27/30 squares; W.M.U. Training School, 24/30 of a square; American Baptist Theological Seminary, 1 square; New Orleans Baptist Hospital, 2-15/30. A chart or charts should be made of the whole number of squares. After the teacher explains it, the whole class may be called on to read it aloud.

The lesson on "Baptist History, Made and Making" may briefly review the objects listed with this; and "Our Baptist Project" may tell of the "Baptist Hundred Thousand Club". (Pages 23-24, 4)

No matter how small the society, the school idea may be carried out. Very large societies may use three teachers for the three subjects. Certainly every attempt should be made to have the women know more at the end of the program than at the beginning.

PROGRAM for FEBRUARY

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: "Thy Kingdom Come"

TOPIC for MONTH: Laborers Together with God in Kingdom Tasks

Hymn for Year—Lead On, O King Eternal

Watchword for Year—Jesus said: "As the Father hath sent Me, even so send I you".—John 20:21

Bible Study—Parable of the Sower—Matt. 13:3-9 (See page 13.)

Prayer that we may be faithful in sowing the seed of the Word in the field of the world

Hymn—Bringing in the Sheaves

W.M.U. Watchword—"Laborers Together with God"—1 Cor. 3:9

Together

Sentence prayers, remembering all the causes of the Cooperative Program

The Special Seasons of Prayer

—The Annie W. Armstrong Offering

Hymn—Come Women, Wide Proclaim

The Baptist Hundred Thousand Club

—The W.M.U. Training School

The Margaret Fund

—All Together

Hymn—Work, for the Night Is Coming

Prayer that we may work faithfully with God in all Kingdom tasks

TOGETHER



Together is a magic word. It produces power. It solves problems. It works miracles. Some one has said: "Coming together is beginning, staying together is progress, working together is success".

God has so made the world that people must be together. We are mutually dependent—each one needing the others. Together we must live. Together we must work. Together we must achieve. "Two brand new locomotives, pulling in opposite directions, would be worth less as a motive power than one lame mule". Many a home, many a town, many a business, many a church has lost its motive power because

of two factions pulling in opposite directions instead of pulling together. One stick is easily broken, but a bundle of sticks tied together is almost unbreakable. Just a simple illustration of God's "together law", and it is as true of folks as it is of sticks.

This "together law" is a fundamental principle of the Kingdom of God. He means that His people shall work together for the coming of His Kingdom. There is nothing in His word to suggest that He ever intended for any of His people to be hermits. He means that they shall be together with each other, and together with the world of people to whom they are to give the message of His Kingdom. Jesus brought His people together in a church. The word together runs like a golden thread through the story of the first Christian church at Jerusalem. We read of how

they were together "in one place", "of one accord", "with singleness of heart". They prayed together, worked together, broke bread together. And so it has always been with all of God's people who are in accord with His purpose: this together business is a source not only of great power but of great joy to Christians. There is nothing which brings more satisfaction to our hearts than fellowship with other Christians in Kingdom tasks.

There is still a more wonderful thing about this "together law" as applied to Kingdom tasks. In this work we are together not only with each other but with God. "We are laborers together

with God". What a wonderful thought is that! He who is God of the universe, who is the creator and preserver of all things—He who is all powerful—labors together with us to accomplish His great redemptive purpose for the world. He has taken us into partnership with Him, giving us the glorious privilege of sharing His great work of giving the Gospel to a lost creation. This conception of working together with God lifts our souls from the grime and squalor of this world to walk in Heavenly places. It makes our hearts beat to the rhythm of the great purposes of Jehovah. It makes life a beautiful and bountiful thing.

"O matchless honor, all unsought,
High privilege, surpassing thought
That Thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee!
To carry out Thy wondrous plan,
To bear Thy messages to man;
'In trust', with Christ's own word of grace
To every soul of human race".

Christians come together to make churches; churches come together to make denominations. The following statistics show the strength of the Baptist denomination in the south, in the United States and in the world:

Baptists in the World.....	11,312,092
Baptists in the United States.....	9,813,326
Baptists in the South.....	6,652,941
Baptists in the Southern Baptist Convention.....	4,488,094

Thus we see that a great group of southern Baptists have come together to work with each other and with God for the extension of His Kingdom. Our program this month leads us into the study of some of the Kingdom tasks in which we labor together with God.

The COOPERATIVE PROGRAM

THE greatest single Kingdom task of the Southern Baptist Convention is the Cooperative Program. Indeed, the Cooperative Program is a combination of seven great Kingdom tasks. Let us notice some reasons why the Cooperative Program is a wise method of carrying on our work:

It is cooperative. The word cooperative suggests the "togetherness" of the project. It is the plan whereby all southern Baptists have an opportunity to support all their work. According to this plan all causes cooperate and

all loyal Baptists cooperate. The money is collected in a lump sum and divided according to the need of the various causes we foster. Surely there could not be a more sensible, more business-like way of doing the Lord's work.

It is comprehensive. It takes in all of the benevolent, educational and missionary causes of southern Baptists. To be sure, every church has its local work which its own members must support, but the Cooperative Program brings the churches together to support the whole work of the whole denomination. Gone are the days when it was

necessary for the representatives of each denominational cause to present their claims to the people, for now one voice can speak for all. The Cooperative Program includes them all in its appeal.

It is fair. The Cooperative Program is fair to the causes and to the people. If its policies are properly and completely followed each cause gets a fair proportion of the funds. Leaders, who have studied the needs of all southern Baptist benevolent, educational and missionary enterprises, have apportioned to the different causes their fair due. According to this plan it is impossible for one cause to prosper at the expense of some other which may be just as important and just as needy. Then the Cooperative Program is fair to the peo-

ple because it gives them a chance to have a part in the whole program of the denomination. Even a child who gives five cents a week is doing his part in many great Kingdom tasks. Surely it is a fair and beautiful plan and a great satisfaction to individuals who desire to labor together with God in every good work.

The causes of the Cooperative Program are seven in number. Every Cooperative Program dollar is first divided between state and southwide causes, each state deciding for itself on the percentages of this division. Also each state decides on the percentages of the division of funds for its own causes. The percentages of the southwide funds are as follows:

Foreign Mission Board.....	50%
Home Mission Board.....	23-1/3%
Relief and Annuity Board.....	7%
Education Board.....	3-1/3%
Southern Baptist Theological Seminary.....	4-1/5%
Southwestern Baptist Theological Seminary.....	4-1/5%
Baptist Bible Institute.....	3-9/10%
W.M.U. Training School.....	0-8/15%
American Baptist Theological Seminary.....	1%
New Orleans Baptist Hospital.....	2 1/2%
Total.....	100%

Let us take a brief survey of each of the seven causes that we may realize something of the magnitude and importance of the cooperative work of southern Baptists.

Orphanages—No call is so appealing as that of the orphan child. One of the conditions of pure and undefiled religion given in the Bible is that orphans shall be visited. Through the Cooperative Program southern Baptists visit a great group of orphans, bestowing upon them the loving care which every child should have. Southern Baptists have eighteen orphanages with 196 buildings. The total property value of these is over \$5,000,000. In these homes last year 4,606 children were cared for. All of these are state Baptist homes and are supported with the part of the Cooperative funds kept within the state. So if we gave to the Cooperative Program last year we can know that we

had a part in caring for the orphans in our own state.

Hospitals—"Heal the sick" said Jesus, as He sent His followers out to work for Him. Southern Baptists are healing the sick in 24 Baptist hospitals in the southland. The property of these is valued at nearly \$14,000,000. Last year these hospitals administered to 81,000 patients, 18,000 of whom were charity patients. Less than one in eight of the total number of patients were Baptists. This gives us an idea of the wonderful evangelistic opportunities of hospital work. There is only one hospital owned by southern Baptists as a whole, the Southern Baptist Hospital in New Orleans. The others are state in-

stitutions and are supported by the portion of the Cooperative Program funds kept in the different states.

Christian Education—Christian education lies at the foundation of all our work. The Christian colleges furnish the leaders for every department of our denominational life. Southern Baptists have five schools of southwide interest: the Southern Baptist Theological Seminary and W.M.U. Training School at Louisville, Kentucky; the Southwestern Seminary and Training School at Fort Worth, Texas; and the Baptist Bible Institute at New Orleans, Louisiana. Besides these in the different states, there are twenty-five senior colleges, twenty-one junior colleges and eighteen academies. These have property and endowment amounting to over \$50,000,000 and a student body of over 20,000. When we give to the Cooperative Program we are having a part in all of our five southwide schools and in the schools supported by our own state convention.

Old Ministers' Relief and Annuity—An appealing cause of the Cooperative Program is the work of the Relief and Annuity Board on behalf of old ministers. Besides providing a plan by which all preachers may have a living sustenance in their declining years, this Board provides regular relief for old preachers who are in need today. During the year 1934 regular relief was extended to 555 ministers, 542 widows and 5 missionaries. Nineteen others were given emergency help, bringing the total of those helped to 1,121. We cannot believe that any part of our Cooperative Program money goes to a more deserving cause than that of caring for these veterans of the Cross who have given their all for Kingdom service.

State Missions—The Cooperative

Program does not leave out the cause of state missions. In each state a certain amount is kept to provide for mission work within its own borders. The nature of this work varies with the special need of the states, but in every state there are weak churches needing to be helped, Baptists needing to be enlisted, especially needy groups needing to be reached and thousands of lost ones needing to be saved. We rejoice because through the Cooperative Program we are giving the Gospel to our own state.

Home Missions—A part of each southwide Cooperative Program dollar goes for home mission work. That means that it is helping the work in Cuba and Panama and among Jews, Indians, foreigners, Negroes, seamen, deaf and other needy groups in the southland. Through our home mission work last year 1,669 were baptized in the homeland and 194 in Cuba. The 21,000,000 lost people in the southland, as well as the millions in Cuba and Panama, appeal for our loyal support of the Cooperative Program.

Foreign Missions—The Cooperative Program includes in its work the great cause of foreign missions. One half of every southwide dollar goes to this cause. That money is used for work in 14 countries. It builds churches, operates schools and hospitals, maintains Good Will Centers and other institutions and sends missionaries to preach the Gospel to millions of people. There is no way to know how many people heard the Gospel last year because our Cooperative Program sent missionaries to preach to them, but we do know that 17,794 were saved last year through our foreign mission work.

So as we place our Cooperative Program dollar in the contribution plate we can say:

"Go, gift of mine,
To feed the orphans,
To dry the old ministers' tears,
To care for sick and dying ones,
To provide training for youthful ones,
To give the Gospel to the lost,
On state, home and foreign fields.

Go—work for me, speak for me,
Multiply my labors and my love.
Go—labor for me with God in all great Kingdom tasks".

SPECIAL SEASONS of PRAYER and GIFTS

NO KINGDOM task is more precious to the hearts of the members of the W.M.U. than our special seasons of prayer and gifts. We remember that these number three—one in March for home missions, one in September or October for state missions and one in December for foreign missions. It is intended that the Cooperative Program shall provide for our regular all-the-time support of our missionary causes. Nothing is more important and nothing can take its place. But the special seasons are the times for special prayer and special over-and-above gifts.

The seasons of prayer meet a double need. First: they provide funds for emergency needs on the mission fields. Where the Cooperative Program has failed to furnish sufficient funds the special gifts have come in to save situations and to carry on work which otherwise might have been lost. The special appeal of the special occasions has brought forth special prayers and gifts for Kingdom work which otherwise would never have been made. Churches, schools and hospitals have been erected; support for special needy situations has been provided and scores of missionaries are on state, home and foreign mission fields today because of our three seasons of prayer.

In the second place: these seasons meet a need in our own souls. We need to pause three times a year for a little more study, a little more praying and a little more giving than the usual program provides. We need the opportunity to make love gifts over and above our tithes. We need the fellowship in prayer which the seasons afford. These special seasons furnish food for our souls and an outlet for our hearts, running over with love for God and a lost world. We would almost without pause take Thanksgiving, Christmas and Easter from the year's calendar to take the

seasons of prayer from the calendar of the Woman's Missionary Union.

The ANNIE W. ARMSTRONG OFFERING

THE date (March 2-6) for the home mission season of prayer draws near and therefore claims our special attention at this time. We have named our home mission offering taken at this season of the year for Miss Annie W. Armstrong, the first corresponding secretary of our W.M.U. It is most fitting that this offering for home missions should bear her name, for not only did she originate this special season of prayer for home missions, but the story of her life reveals a passionate love for this great cause and a record of unsurpassed service in many fields of home mission work. She once said: "As we develop and strengthen the home base, we build surely and soundly for foreign missions".

It was Miss Annie Armstrong who caught a vision of the possibilities of work among the Indians and inspired the churches to support the Levering School established among Creeks in Indian Territory. She it was who started the sending of missionary barrels to the poor, underpaid frontier missionaries. Even before the organization of the W. M. U. she made a trip out through Indian Territory to observe the work among the Indians and came home to send out challenging messages to the women of the southland. But her home mission interest was not limited to the western frontier. Always she showed special concern for the Negroes and rendered much service on their behalf. Miss Nannie Burroughs, a Baptist leader among the Negroes today, said in a recent speech: "If I could, I would climb the highest mountain, I would take with me a piece of the finest marble I could find and there, for all the world to see, I would erect the finest monument I could in honor of Miss Annie W. Armstrong, who did so much to

help and encourage us in our efforts to organize our Negro Baptist women". Miss Armstrong's home mission interest extended also to the mountains. Miss Martha Sullinger of Fruitland Institute, N. C., remembering a visit from Miss Armstrong in the early days, says: "She never forgot us. Her visit meant much to me. She gave so many helpful suggestions".

In 1893 Miss Armstrong, together with a group of women representing the Woman's Missionary Union, then only five years old, went before the Home Mission Board in Atlanta and "presented some matters pertaining to closer co-operation between the organized work of the women and the work of the Home Mission Board". Miss Armstrong was graciously received and her suggested plans approved and encouraged by the Board. Quoting from Mrs. Una Roberts Lawrence: "By 1894 there were some strong links between the Woman's Missionary Union and the missionaries of the Home Mission Board. The women had taken up the matter of sending boxes to the missionaries with energy and enthusiasm. Letters from the frontier missionaries had stirred the hearts of women living in the more comfortable section of the south and east, so it was natural that there should be a desire for a special time of prayer and offerings for home missions as there was already for foreign missions".

In the first week of March, 1895—seven years after the first Foreign Mission Week of Prayer—the first Week of Prayer for Home Missions was observed by Woman's Missionary Union. The cash offering taken at that time was called the "Self Denial Offering". For many years the offering bore this name. Then as we realized that it was a misnomer, because so few self denials were made, and as we looked around for a new name for the offering, remembering Miss Armstrong's great interest in home missions and her connection with the beginning of the March Week of Prayer, it seemed a fitting thing to name the offering for her. So "The Annie W. Armstrong Offering for Home

Missions" it became, and we hope that as we use her name in connection with the gift each March the memory of her love and service for home missions will lead some of us to make a real self denial gift for the cause to which she gave so much.

The story of the achievements of the Annie W. Armstrong Offering rivals that of the Lottie Moon Christmas Offering. Without this annual gift our Home Mission Board would have scarcely been able to carry on its work, for during these depression years of debts and retrenchments it is this offering that has supported missionaries, repaired buildings, kept home mission agents on the field and otherwise saved the work from utter collapse. Dr. J. B. Lawrence writes as follows of this offering:

"It has been said that 'a friend in need is a friend indeed'. Woman's Missionary Union is that sort of a friend to the Home Mission Board, whereof we are glad. From year to year we are more and more reminded of our obligation to our women who, through the March Week of Prayer and Annie W. Armstrong Offering for Home Missions, make it possible for the Board to maintain its work. As a result of the offering made in March, 1934, which amounted to a total of \$94,273.57, the Board was enabled to put 36 new missionaries in the field. All praise to the women!"

Mrs. Una Roberts Lawrence tells how the Annie W. Armstrong Offering has sustained the work of the Home Mission Board as follows:

"The Cooperative Program provides a steady undergirding for all the work of the Home Board; the Baptist Hundred Thousand Club offers hope of speedy payment of the debts; but the Annie W. Armstrong Offering insures the actual salaries of the missionaries and the going on of the work now being done, without faltering. During these hard years of depression, this offering has sustained the direct mission work of the Home Mission Board, has strengthened the hands of the Board in caring for its heavy burdens, has held

steady every phase of its active work on mission fields while the Board re-cast its program, redirected its work and paid on its debts. Without this offering of cash which guaranteed the continuance of its work, the Home Mission Board could not have lived through these hard years without grave disaster".

The 1935 offering amounted to \$101,426.39. While this was somewhat short of the goal set, adjustments have been made so that practically all causes have received the help expected from the offering. So because of the Annie W. Armstrong Offering of 1935, the home mission work has gone on to new victories and greater achievements. The goal for the offering for this year is \$105,000. Splendid plans have been made for the observance of the week. Splendid literature is or will soon be in our hands. Let's do everything possible, to make this week (March 2-6 inclusive) the greatest season of prayer and gifts for home missions that we have ever known. Let's go even beyond our goal in gifts. Let's get a large portion of Miss Armstrong's love for home missions in our hearts and emulate her life of self denial as we make our gifts for this cause in 1936.

The BAPTIST HUNDRED THOUSAND CLUB

DEBTS! Who is it who does not hate the very sound of the word? And yet it has become a very prominent word in the vocabulary of southern Baptists. Practically all of our boards, all of our institutions carry heavy debts. These are our debts, made for the most part by our failing to support our causes as we should. And these debts *must* be paid. All loyal southern Baptist hearts agree that they must be paid. They must be paid *to save our honor*. Because we are Baptists, because we are Christians we must do the right thing. To fail to pay our debts would be to fail in our loyalty to the fundamental principles of honesty and integrity and to bring an everlasting disgrace on our denomination. "In this matter we must be Christian to the core and pay in

measure, heaped up, pressed down and running over".

Then we must pay our debts *to save our denominational work*. "A great denomination like ours cannot make its maximum contribution to world evangelism when accumulated debts hang like leeches on our institutions and mission boards, sucking the very vitality out of them. They are like millstones about our neck; they devitalize, discourage and in many instances defeat. . . . If southern Baptists still have burning on the altars of their souls the passion for lost men, let them relieve their mission boards from the bondage of debt that these boards may go forward in the greatest world-girdling program of evangelism and enlistment in all our history. If we do not want to lower our standards of preaching and teaching, let us roll the stone of debt away from the doors of our seminaries and thus release them to do the work for which they were originally established. If you want your hospital at New Orleans to heal broken bodies, unstop deaf ears, make the blind to see and the lame to walk, pay the debt on the hospital and release the huge sum now being paid annually as interest for the Christian hospitalization of the deserving poor". (Dr. Frank Tripp)

Three years ago the total indebtedness of southern Baptists on southwide boards and institutions was five and one-half million dollars. As we faced this staggering sum we realized that some plan must be devised for paying it. The plan finally worked out and adopted by the convention in 1933 was the "Baptist Hundred Thousand Club". The plan is a very simple one—just to enlist one hundred thousand southern Baptists to give one dollar a month—over and above their usual contributions—for the payment of these debts. If one hundred thousand members could have been obtained for this club from the very beginning, in five years all of our debts would have been paid. Only one hundred thousand out of four and a half million! Only one in forty-five! Only about two and a half per cent! It

seems that that number should have been enlisted in a few days' time, and yet after almost three years the club is far short of its goal. Less than one per cent of southern Baptists had joined up to Nov. 1st, 1935.

However, we would not be pessimistic or suggest that the club has been a failure. Rather we would rejoice over its successes. A report made on the 31st of last October showed that the club had 32,508 members and that there had been paid on southwide debts the total sum of \$368,205.92. In this report Dr. Frank Tripp, who is the director of the club, says: "The movement is no longer an experiment. The cash receipts will soon reach the four hundred thousand mark. I am quite confident that our cash receipts will go beyond half a million by the time the convention meets in May".

Already the results of the Baptist Hundred Thousand Club have brought great relief to our southwide causes. Dr. Sampey says: "The Baptist Hundred Thousand Club has in it large promise for the liquidation of the debt of the southwide causes. We of the Southern Seminary rejoice in this movement and pray for its success". Dr. Lawrence, speaking for the Home Board, says: "The Board wishes to give its unqualified endorsement to this movement and sincerely hopes that the Baptist Hundred Thousand Club may be pushed to a successful consummation". Dr. Madry, of the Foreign Board, says: "Through the Baptist Hundred Thousand Club, the sale of property and other gifts the debt on the Foreign Board has been reduced to such an extent that the bankers have made a reduction of one per cent on amount of interest charged, thus saving approximately \$6,000 a year".

"They call it beautiful, that house,
For all its spires that look to God
In ceaseless supplication.
They call it beautiful because
Its windows gleam with living fire
Of holy consecration.
'Tis beautiful for all its walls,
That rise so strong and straight and high,

We are paying our debts! God be praised because it is true! If we are not already in the Baptist Hundred Thousand Club let's get in it and have a part in this great Kingdom task. Dr. Tripp writes: "I sincerely appreciate the cooperation of our women and am depending on them to do everything possible to help reach the goal of one hundred thousand members between now and the convention at St. Louis". Let's not disappoint him. Let's help southern Baptists pay their debts. (See article by Dr. Tripp in January issue of this magazine, also page 4 of this issue.)

The W.M.U. TRAINING SCHOOL

THERE is no Kingdom task more appealing to the Baptist women of the south than the W.M.U. Training School at Louisville, Kentucky. This institution belongs especially to us—we started it, we built it, we operate it. The history of the W.M.U. Training School is so familiar that it need not be repeated here. We know about the "famous four" who were found by Miss Eliza S. Broadus in 1904, living in one room, that they might attend classes at the Seminary. She called attention of the Baptist women of Louisville to the need of a place for the training of women for missionary work. Then we remember how on Thanksgiving Day of 1904, the Louisville women opened a home for girls desiring to attend the Seminary. Three years later, in 1907, the W.M.U. adopted the young school and it became a southwide project. In May 1918 the present building was dedicated. Miss Gwynn McLendon, a Training School graduate of the class of 1932, has written the following poem describing this building which she designates as "The House Called Beautiful":

Rest upon the solid rock
And stretch into a sunlit sky.
They call it beautiful, that house
For lives that lift a world in prayer,
For truth, and faith, and love, and hope,
And Christ who ever dwelleth there".

This is truly a beautiful house in its architecture and in all of its appointments but, as this poem suggests, more beautiful than the house is the purpose which it holds within its walls: "To train women for efficient service in foreign and home missions and in all departments of denominational work". Still more beautiful is the program of work planned for this training as provision is made for the development of every side of the life of the students, that they may be "completely furnished unto every good work". There are the classes taught by Southern Baptist Theological Seminary professors, that provide for their mental training. There are the devotional services—the morning watch, the different prayer hours, the moments spent in the Lottie Moon Room of Prayer—to build the spiritual lives of the students. There are the chapel services led by the students, thus giving them experience in public speaking. There are the service assignments, whereby they get practical experience working in Good Will Centers, settlement houses, in slum missions and in local churches and so are prepared for their future missionary work. There are the good times—the every day fellowship and the frequent social events in the parlors—whereby the girls are developed socially. Everything possible is done to send them out well rounded women, fitted for any Kingdom task.

On the front steps of House Beautiful are two bright lights, symbolic of the light which the girls carry from the school into home and foreign fields. Truly the most beautiful thing about House Beautiful is the beautiful service of its graduates around the world. A total of 844 have graduated from the institution. 180 of these have gone out as foreign missionaries and of this number 100 are still on the field. At the present there are seven actively working

under the Home Board, while others are engaged in useful service in the homeland in the W.M.U., Sunday School, Training Union, orphanages, hospitals, Christian schools and in local church work. "Surely the money invested in young life in the 28 years since the school was established is being multiplied in a varied and worthy work". Miss Carrie U. Littlejohn is the present principal of the Training School. She herself is one of its graduates and a woman of deep consecration and unusual ability, both as an executive manager and in her power to influence the lives of the students. Sixty-one young women are enjoying the blessings of the school this year.

The MARGARET FUND

ALONG with the Training School the W.M.U. claims the Margaret Fund as its special Kingdom task. We remember that this work started as a home in Greenville, S. C., given in honor of a loved "Margaret", and intended as a place where missionaries and their children could live when in this country. When it was found that a home for this purpose was impractical the Margaret Home was sold and the proceeds applied to a fund which is known as the "Margaret Fund" and is used for the education of missionaries' children. Mrs. Frank S. Burney, of Georgia, is the chairman of this fund at the present time. She always has some charming and original way of appealing to us on behalf of the Margaret Fund. Her latest thought is to use the forget-me-not as a special reminder that we are to forget not the children of our missionaries when they are in this country seeking their education. She writes of the Margaret Fund as follows:

One of the tasks in building the Kingdom is our Margaret Fund work. Through its departments we provide

\$250 scholarships for sons and daughters of our missionaries, and we prayerfully watch and minister to these students while they are away from parents and are here at school.

Tasks, undertaken by our missionaries for our God, are accomplished more easily, joyfully and successfully when they know that the women of our Union are striving to educate, love, "mother" and pray for their young sons and daughters while they must be separated from them to secure an education. The Margaret Fund says to missionaries and students: "We love and appreciate you, and we *forget you not!*"

296 students have been aided during these twenty years. It was in 1916 the first scholarships were granted—eight that first year. There are 66 students this 1935-36 year on our list.

Societies all over the southland will be having "forget-me-not" programs this year. Each organization will "forget not" to pray for, plan for and provide for an enlarged program of work.

"Forget not" that God has honored this cause with multiplied gifts. Grateful are we that our God has honored our service by calling forth "laborers together with Him" from our list of students. In definite Kingdom tasks we will find former students. You will "forget not" that already there are many of these in China, Japan, Africa, Argentina, Chile, Brazil and Mexico laboring for our God. We shall forget not

All together! All together! That's the way we work!
All together! All together! Not a one to shirk!
All together! All together! That's the way we give!
All together! All together! For our Christ to live!
All together! All together! That's the way we pray!
All together! All together! We will win the day!

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the value of cooperation in religious work.
2. What do we mean by the Cooperative Program?
3. Mention three things about the Cooperative Program which make it a wise method of work.
4. Mention the seven causes of the Cooperative Program and tell something about each.

to pray for these as we find their names on the Calendar of Prayer. Many *fine, trained, ready* hearts of former students are laboring for God in Kingdom tasks here in the homeland.

You will "forget not" to minister particularly to the fourteen new students of this year. Homesick and lonely some are this first year away from mother and home. May this work be a loving, joyous task this year.

ALL TOGETHER

A Closing Meditation

"ALL TOGETHER! All together! That's the way we pull!" Such is the challenging yell of the students at the foot ball games. Would it not be a good slogan for southern Baptists? All together for every Kingdom task! Four and a half million of us together to care for the needy, to train our youth, to pay our debts and to give the Gospel to the whole world! All together with God to bring in His Kingdom!

How we wish that we were all together! But alas, only about one-third of us are together for the support of Kingdom tasks. The other two-thirds are missing the joy of achieving great things for God. They are missing the privilege of laboring together with God. And the Kingdom is missing their support which it greatly needs.

"All together! All together!" Let that be our slogan as we try to enlist every southern Baptist for every Kingdom task.

5. Discuss the value of the three seasons of prayer and gifts fostered by W.M.U.
6. Why is it fitting to name the home mission offering for Miss Annie W. Armstrong?
7. Tell something of what has been accomplished by the special offering for home missions through the years.
8. What is the goal for the home mission offering for this year?
9. What is the Baptist Hundred Thousand Club?
10. Discuss the successes of the Baptist Hundred Thousand Club.
11. What per cent of southern Baptists are members of the Baptist Hundred Thousand Club?
12. Tell something of the work of the W.M.U. Training School.
13. What is the Margaret Fund?
14. Have we been faithful to all these Kingdom tasks?

REFERENCE MATERIAL

The Window of Y.W.A. —World Comrades
Home and Foreign Fields —State Denominational Paper
Missions Our Mission Dr. M. E. Dodd
Southern Baptist Handbook 1935 Dr. E. P. Aldredge

LEAFLET HELPS for HOME MISSION WEEK of PRAYER

March 2-6, 1936

Leaflets for Woman's Missionary Society	2c
Mon.—Outgoing Missionaries	2c
Tues.—Prayer in the Modern World	3c
Wed.—The Guest of Honor	3c
Thurs.—The Measure of the Gift	3c
Leaflets for Young People	
For Young Women's Auxiliary	4c
The Enlarged Vision	
For Girls' Auxiliary	
"My Word Shall Not Return—Void"	2c
For Royal Ambassador Chapter	
Our Land for Christ	2c
For Sunbeam Band	
"Eeny-Meeny-Miny-Mo"	3c

Please send your order early, accompanied by remittance, to
W.M.U. LITERATURE DEPT.

1111 Comer Bldg., Birmingham, Ala.

PREPARING NOW for MARCH WEEK—Please

- 1—Order and get assigned for effective use the leaflets as priced above.
- 2—Complete the study of the preparatory book, "Who Is My Neighbor?" (See pages 8, 11 of January issue of this magazine.)
- 3—Get offering envelopes marked with members' names and distributed.
- 4—See if all promised free literature has been received, quickly notifying state W.M.U. headquarters as to any still lacking.
- 5—Get parts for each day's program well assigned.
- 6—Encourage counselors of W.M.U. young people's organizations likewise to "prepare now".
- 7—"Pray without ceasing" for week's observance.

OUR YOUNG PEOPLE

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

FOCUS WEEK during SUNBEAM FIFTIETH ANNIVERSARY



As you engage in the Fiftieth Anniversary of Sunbeam Band life the Sunbeam Focus Week takes on special significance. We are happy to center attention on Sunbeam Bands, February 9-15, and in this concentration to recognize the value of the fifty years of expanding Sunbeam activity. W.M.U. young people's directors and Sunbeam Band leaders will plan wisely for the best possible emphasis during this week. *World Comrades* carries a playlet, of necessity simple but employing the help of an adult reader and of G.A.'s, and giving an historical glimpse at Sunbeam Band beginnings and developments. Every W.M.S. will want to see this presented during Sunbeam Focus Week. It is suggested that a Valentine party be given by the W.M.S. for present Sunbeam members and for those who once belonged to Sunbeam Bands. The playlet could be practiced on this party occasion and then presented to the entire church or certainly to the entire W.M.S.

Sunbeams usually cause a forward look into the future days when childhood has grown to manhood and womanhood but this year we are looking backward also, and what we see gives cause for gratitude. It will encourage your W.M.S. in its fostering to recall the interest generated in missions through past Sunbeam efforts. Have any missionaries gone out from your church who received early impetus to such service in Sunbeam Band? Any pastors? Any leaders in denominational life? Why not make a poster of pictures of these to show what grows out of Sunbeam Bands? At your W.M.S. meeting as your Sunbeam Band leader presents her plans and you think of

Sunbeam Bands, why not let all the members who once belonged to Sunbeam Bands recall the lessons of those days, speaking intimately and spontaneously of their gratitude to their Sunbeam leader? Then have pen and paper ready and let them write to that faithful Sunbeam leader in another town, perhaps in another state. Why not write to Dr. George Braxton Taylor, Hollins, Va., and thank him for his missionary interest and his inspired presence in starting the Sunbeam Band missionary movement?

Recalling with tenderness these past Sunbeam experiences will naturally create larger interest in fostering Sunbeam Bands today. Let Sunbeam Band leader make definite plans for Sunbeam calling. With members of the fostering circle or with volunteers from W.M.S. at large, visit every mother whose child of 3 to 9 years is not enrolled in Sunbeam Band or whose attendance is intermittent because of lack of parental interest. Help these negligent mothers to see the value of Sunbeam Band meetings and missionary literature in the home.

Further let your W.M.S. reach out a helping hand to that childless W.M.S. near by and help get a Sunbeam Band started. In our Sunbeam Fiftieth Anniversary year we eagerly anticipate Sunbeam net increase of at least 500 organizations, a growth of at least 500 in total of A-I Sunbeam Bands. We count on the alert able assistance of every W.M.U. young people's director and Sunbeam Band leader to this end. The realization of Sunbeam accomplishments, the understanding of the unseen future will prompt us all to finer missionary leadership for the sake of Jesus whose coming as the young child glorified all childhood.

COLLEGE Y.W.A.

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

MAKING READY for MARCH



As soon as you tear off the February calendar it will be time for the observance of the March Week of Prayer for Home Missions with its Annie W. Armstrong Offering, March 2-6, 1936. Will you be ready? Last year only a scant one-half of the W.M.U. young people's missionary education organizations observed this season of prayer; this year we must all do far better than that.

The literature prepared long in advance is distributed through your state W.M.U. headquarters in ample time. In some states all the young people's programs are mailed with the W.M.S. programs to the W.M.S. president; in other states all the young people's programs are mailed to the W.M.U. young people's director; in some states the programs are mailed direct to counselors. What is your state plan? If your material goes to the W.M.S. president, why not help her by asking for it? If it goes to the young people's director, why not help her by calling for it? Sometimes the names of changed officers have not been sent to the state W.M.U. headquarters and the literature goes to a list of those who served during 1935. If this occurs you see the necessity for notifying your headquarters about new officers at once. Certainly you may be sure the state office has done its best to get your supply to you: if you have sought for it and have not found it, perhaps there has been some oversight—write at once to state headquarters, stating your position, your name and address and explaining that you have not received literature. When it comes, either automatically or upon your request, use it.

Study through the material for your organization prayerfully, thoughtfully. Note all the suggestions and instructions. Naturally in a Y.W.A., church, Ann Hasseltine or Grace McBride branches, the young women will be alert to adopt the plans wisest for their situation. By all means study before March Mrs. Aulick's book—"Who Is My Neighbor?"—in your Y.W.A., securing copies in addition to the one free sample, from your state Baptist book store. This will be background for intelligent praying and generous giving. Mission study chairmen should make the most auspicious arrangement for this study.

The envelope distribution should not be a casual matter but a really impressive service that young people of all ages may understand the purpose, the need for, the joy of giving in this Annie W. Armstrong Offering. The goal of \$105,000 means an increase over the gifts of 1935, but surely we can reach and surpass the goal if we consider the home mission needs which must be left unanswered if we fail.

Love of country and love of Christ come together to plead for the careful observance of this season of prayer and giving. The time for a quiet prayer meeting can be arranged. Of course these are busy days but we must help our young people not to crowd out the things of Christ. As the counselor or president presents this announcement of this meeting for prayer let it be done seriously, as a charge in behalf of making America Christian. A brief prayer service, reverent, worshipful, will be far more satisfactory than a long "performing" type of program.

Do not misinterpret the purpose of this extra meeting in this regard. The fulfillment of the Standard of Excellence requirement is no motive adequate for W.M.U. members or counselors; our prayers are to be motivated by real Kingdom interest. Let us make ready—W.M.U. directors, counselors, leaders and members—for real prayer and giving in March Week of Prayer for Home Missions.

TRAINING SCHOOL

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

ALUMNAE NEWS



At the annual Alumnae Association meeting in Memphis last May it was voted to raise an Alumnae Scholarship Endowment Fund within the next five years. There has been the feeling among many alumnae for some time that the association should adopt some specific objective in the interest of the school. Such a plan will not only provide the channel for service to this alma mater but will also make the advantages of the Training School available every year to some young woman who will meet the necessary requirements.

To this end the general association recommended the organization of local alumnae chapters in towns, cities and associations where a group of former students reside. Through such channels it is hoped to reach every alumna and secure her cooperation in the accomplishment of this modest project.

St. Louis, always aggressive and forward looking, claims the honor of organizing a local chapter even before the general association recommended the plan. In February, 1934, the alumnae of that city organized themselves at a luncheon meeting given in honor of the principal. In fact, it was that action on their part that suggested the possibility of a joint project through intensive work.

The Louisville alumnae organized on this past November 14 with twenty-eight present out of a possible thirty-five. The following officers were elected: president, Virginia Bow Nuckols; vice president, Claudia Edwards; secretary, Jennie Graham Bright; and treasurer, Esther Cutter. It was decided to hold quarterly meetings. Miss Mary Nelle Lyne, president of the general as-

sociation, presented the matter of the scholarship endowment. It received hearty endorsement, and initial contributions were made at that meeting.

One dollar per year from one thousand alumnae for five years will provide an adequate scholarship fund. "We can do it, if we will!" Who will be the next to organize the alumnae in her town and thus start the "ball rolling" for the Alumnae Scholarship Endowment in her local Training School set?

The following news has been gleaned about last year's graduates: Mary Elizabeth Boren has a position in a church in Miami, Okla.; Sadie Greene is completing her college work at Limestone College, South Carolina; Mildred Jett has a church position in Portsmouth, Virginia; Blanche Banks is working toward a Ph.D. degree in Semitic languages in the University of Chicago; Clara Bra-sham is taking up work in January as student secretary in Oklahoma College for Women; Ruby Daniel has begun her work in Budapest, Hungary; Helen Dozier has returned to Japan as a missionary; Edna Earl Hutcherson is doing week-day religious education in Westbourne, Tennessee; Marjorie Moore is an associate editor on the *Baptist Student*; Jane Pinnix is teaching school in her home community; Miriam Robinson is young people's secretary of the Georgia Woman's Missionary Union; Sara Gordon is taking training in the City Hospital of Louisville; Bonita Nichols is now Mrs. Jesse Cunningham of Grant City, Missouri, where her husband is pastor; Amy Ruth Tipton is Mrs. Paul Elledge—they are continuing their studies at the Southern Baptist Theological Seminary.

Other alumnae changes have been noted recently. Miss May D. Campbell was married in October to Mr. C. H. Twitchell of Richmond, Virginia.

Miss Ethel Priest is now educational director in Calvary Baptist Church, St. Petersburg, Florida.

Gwynn McLendon is director of religious activities in Colorado Woman's College in Denver.

Ruth Provence has recently been elected to the position of young people's secretary of South Carolina W.M.U.

Helen Harris has begun work as educational director of the Baptist Church, Madisonville, Kentucky.

MARGARET FUND

Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"Fulfill your works, your daily tasks"—Ex. 5:13



Forget not that former Margaret Fund students are fulfilling your works and are found "laborers together with God in Kingdom tasks". Mrs. Eugene Levering, president of Maryland W.M.U., writes most interestingly and inspiring of students and scenes witnessed while visiting China and Japan. She says:

We are familiar these days with the word "Conservation", used alone or in company with other words. The three "Cs" face us frequently in print, and the results of their application confront us as we tour our states over new roads and highways, revealing beauty and possibility.

The need for conserving childhood's possibilities for good citizenship is much to the fore today, and for all that is being accomplished Woman's Missionary Union gives thanks with heart and soul. Especially do we praise our God that 20 years ago He led the officers of the Union to lift up their eyes and take a far look and what He revealed to them led them to establish the Margaret Fund, whereby the Union has aided our missionaries to secure the education necessary to develop the talents and guide the ambitions of their children. Truly under His guidance this was an advanced piece of Christian Conservation Cooperation, the outreaches of which will be the farthestmost shores of eternity itself.

It was a joyous satisfaction, when in China and Japan a few years ago, to find Margaret Fund students co-laboring with parents or at work in other stations, building themselves into their hopes for a new China or Japan, whose leader will be the Christ of Galilee. How often the grateful parents would say: "We never, never could have given our children the education we craved for them without the Margaret Fund"; and others said: "Our hopes for our children's future usefulness are built on nothing less than God and the Margaret Fund".

Easter Sunday was truly a day of joy and glory spent in a city remarkable for its situation and charm. The church was spotlessly white within and flooded with sunshine: flowers were there but the larger part of the decorations were the precious Sunday school children, so gaily dressed, so full of joy and smiles, seated about the platform. What a thrill went through me as the congregation sang "Christ the Lord is risen today, Hallelujah". While the stanzas were sung in Chinese, the Hallelujahs pealed forth in English! The choir sang one of our much loved English anthems: "Why seek ye the living among the dead?" Their leader, the general director of the music, was the son of the beloved missionary and his wife, recently back from America and ready to build his faith and hope into the youth of new China.

In the afternoon we attended an English service and on the way met a very large and elaborate funeral procession. Twenty sedan chairs bore the members of the family behind a very expensive casket carried by twenty-four stalwart men. Much wailing and singing of dirges by hired mourners and now and then a glimpse of a sad, wistful face behind the curtain of a chair, with the age-old question in the eyes, "Does death end all?"

That evening a large group of students, both young men and women, conducted their regular Y.P.U. service, the topic being: "If a man die shall he live again?" The discussions were thoughtful and Scriptural and great courage

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FROM OUR MISSIONARIES



A HUNGRY HEART

ALL about there are hungry hearts. One sees them on the streets and in the homes, but so seldom do they tell one of their hunger. There is not the reticence about spiritual things here in China that one finds in the homeland, but there is longing and there is not the knowledge that makes one know that it is Jesus for whom they long.

At our regular Wednesday women's meeting one day last spring there was in the audience a large woman unknown to me. She arose and began telling a long story which seemed to lack terminal quality, to say the least. In order not to interrupt the meeting I told her to wait until the meeting was dismissed and tell me all about what was on her heart. After the meeting was over I was busy here and there with the different women and had gotten out into the hall when I looked back and saw her waiting for me.

She needed no introduction but started in with her interesting story. She said she had been so angry that she had gone to bed to nurse her wrath and would not eat her food. A neighbor boy who had been recently converted at our chapel came to see her and told his experience. He reminded her of his sinful life and said God had forgiven him and that he was now trusting in Jesus and that he had great peace in his heart. He told her that there was to be a women's meeting at the Baptist church and for her to get up and go to the meeting and there she would find help. She immediately arose and walked the long way to the meeting. We talked a little and then knelt to pray. She confessed her sins and asked for forgiveness and had real peace. She was beaming when she arose from prayer.

A few weeks afterward she mentioned that she had given up smoking, cursing and wine-drinking. Knowing that

she had not been coming to church very long and that she had scarcely had any instruction I asked how she knew to give up those things. She said: "Well, I am a Christian, and it is not right for a Christian to do those things, is it?"

At once she commenced to bring her family and neighbors to church and we believe that a number of these have also accepted Christ. At night she comes the long, lonely journey to service and fears not the dangers of thieves or bandits.

There are hungry hearts everywhere waiting for the Gospel, but how glorious it is when one knows to come to the house of God to hear the life-giving Word!—*Annie Jenkins Saltee, Kaifeng, China*

PEACE IN MIDST OF TURMOIL

FOR a long time a certain woman heard the Gospel from the lips of her aunt who was a very zealous Christian, but she would not allow herself to become interested because she did not want to give up her idols, mass and Catholic rituals. She believed the Bible to be true and the Gospel a good religion but she did not want to abandon her "little saints" who had "worked so many miracles".

She had been very rich but, due to bad management, her husband had lost nearly all of his fortune. She was very industrious and not afraid of work so she decided to run a boarding house in order to help and encourage her husband who was down and out because of his heavy financial losses. She was very loyal and faithful to her church and every Sunday went to mass at 5 A. M. before the many tasks of the day began.

In 1924 a revolution broke out in the city of Sao Paulo; nearly all of the inhabitants sought refuge in the country in order to be free from the terror and suspense of shells and bombs. A battalion was camped about 60 feet from her boarding house and she, too, wanted

to go to the country but could not as some of her boarders had no place to go. She decided then to move to the basement.

Day and night shells whizzed over her house and the noise and strain made her almost frantic and very nervous. The revolution had been raging for fifteen days and there were no hopes of an agreement—victory or defeat any time soon. She was greatly disturbed. She had passed her fingers thousands of times over the beads of her rosary and repeated countless numbers of times her rote prayers—but all in vain.

One time the horrible fighting continued for more than 24 hours and she was almost wild and without hope. She put cotton in her ears so as not to hear the noise and knelt again with heavy heart before her images and made them promise after promise if they would cause the revolution to come to an end.

On hearing an unusually heavy noise upstairs, she looked up to see if she could see anything. While looking she saw something stuck between the ceiling

and one of the pillars of the basement. She went to see what it was and found it to be a New Testament. She remembered that this was the book that her aunt read and talked about so much. And her aunt was so good . . . so submissive . . . and so happy. She decided to read it, thinking that it would at least be amusement. She read and read . . . and when she took her eyes from that book she was a new creature. Happy day when some one, without knowing it, placed the seed of Truth in that "crack"!

This woman is today a very active Christian, president of a W.M.S. of one of the largest Baptist churches in Sao Paulo and an untiring soul-winner. Miss Minnie Landrum of Rio says of her: "This lady is really a wonderful character. I have held three study classes in Sao Paulo and she was always one of my most attentive and appreciative pupils. She did not count the distance and sacrifice it cost her to attend the classes, so eager is she to learn how to be a capable and efficient president of her W.M.S.—*Esther Silva Dias, Brazil*

PERSONAL SERVICE (Concluded from Page 8)

We are not saved simply to escape eternal darkness and suffering, but that we might serve. Jesus said: "For whoever will save his life shall lose it, but whoever shall lose his life for My sake and the Gospel's, the same shall save it". The question is not how much can I get for myself, but how much can I give. One of the saddest stories in the Gospels is where Simon Peter was warning himself by the enemy's fire while Jesus was on trial. He was seeking to make himself comfortable in the neighborhood of tragedy. May we pledge ourselves anew in Kingdom work and sincerely say:

All for Jesus, all for Jesus,
All my being's ransomed powers,
All my thoughts and all my doings,
All my days and all my hours.

—Mrs. E. N. Perry, Ky. Personal Service Chairman

MARGARET FUND (Concluded from Page 31)

ness pervaded the testimonies, as quite a number present had not yielded to the Lord. The service was most impressive, gathered as we were from east and west, knowing the Lord Christ or strangers to Him, singing the transforming truths of Easter while others were dumb. Many bright radiant faces and others in the shadow, the one great difference being Christ in the heart or Christ outside. The day had been one of contrasts, but somehow the Master never seemed as vital and as necessary as He had that day, nor the need of more heralds of the Evangel of Love and Salvation more imperative. Praises to God for every organization of our W.M.U. that in any way helped to make possible this Easter day in China—not the least being the Margaret Fund which, after all, spells Conservation of our missionary resources through Cooperation and Consecration.

BOOK REVIEWS

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.

FOR nearly eight years the reviews for this department have been most excellently written by Mrs. Julian P. Thomas of Richmond, Va. When Mrs. Thomas recently decided that her eyes could no longer stand the strain of the necessary reading for such reviews she resigned but rejoiced that the work would be undertaken by Miss Willie Jean Stewart of Nashville, Tenn. In expressing sincerest appreciation for Mrs. Thomas, the magazine heartily welcomes Miss Stewart to its editorial staff.



Missionaries of the Home Mission Board by Una Roberts Lawrence is the long-awaited album which introduces the missionaries and other workers employed by the Home Mission Board in the southern land, in Cuba and the Canal Zone, among 25,000,000 unevangelized people who speak forty-two different languages. Because "there are no furlough years for home missionaries, rarely even an ordinary vacation period", and because "at no time is a home missionary free for a long period of time to visit the churches of the Convention and present the needs and achievements on his field of labor", this book gives promise of meeting a very real need in helping southern Baptists to know their home mission workers.

Although, at first glance, such an

(Concluded from Page 9)

sins. It shall be counted to us for righteousness."

The force of those words struck deep into Helen's contrite heart. Yes, she had left someone behind; she knew that the despairing loneliness in that little clerk's eyes was asking for her sympathy and companionship.

When Miss Allen had finished her talk, a courageous young figure arose in the audience. It was Helen.

"Miss Allen, I want to make a con-

firmation must always seem a rather dry, factual record, Mrs. Lawrence's ready, appreciative understanding and her swift sense of color, provide many a glowing flash of interest, even in such brief biographies. This makes it easy for one reading between the lines to sense the drama of difficulties and devotion which makes these lives great as they carry on the two-fold home mission task which the author defines as "the preaching of the Gospel to those, who would not otherwise bear it, and the establishing of a Christian society".

The plan of the album is very simple and practical. Each field is presented in alphabetical order, with a brief history of the work of that field, followed by the picture and a brief biography of each missionary working in that field, arranged in alphabetical order. It should thus prove invaluable, both as a program help and as a prayer list.—*Price: 35c*

fession to you and the girls. I did leave someone behind—a lovely little girl who has just come to work in the office with me. Today she watched me with longing eyes and, instead of my inviting her here, I ignored her and pouted all day because I could not go to the movies tonight with a comfortable conscience. But—now all of you girls listen—I'm going to turn over a new leaf tomorrow and try to enlist others. I want God to hide a multitude of my sins!"

—Mabel Brown Sherard, Ala.

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

And there are diversities of workings but the same God, who worketh all things in all.—1 Cor. 12:6

The Burma Baptist Convention is the largest indigenous Baptist Union in any mission area, numbering 121,728 church members at the close of 1934. The chief element of its success has been the development of responsible native leadership.—*Watchman-Examiner*

When Mr. J. H. Rushbrooke visited Rumania recently he found that almost one-tenth of the Baptist churches were closed by order of police authorities and that in state-supported schools the children of Baptists were discriminated against. As representative of the Baptist World Alliance, Dr. Rushbrooke made such vigorous protest to the Ministers of State responsible for such matters as to receive assurance that immediate action would be taken to remedy such conditions. Closed churches were to be immediately opened and the children of Baptists were to have perfect freedom in the public schools.

The American Bible Society has furnished a Bible each to 2,000 C.C.C. camp libraries and has provided for the distribution of more than 100,000 New Testaments among the camp men. We are informed that in all the camps there are men hungry for the Word of God and that many while resting in their bunks read the Bible.

The British and Foreign Bible Society added 14 new translations of the Bible in 1934. In 1910 the number of languages in the Society's list was 424; it now stands at 692. Surely the Chris-

tian is well armed as he labors in Kingdom tasks who has the Bible written in his own language.

In the summer of this year American Presbyterians, Scottish Calvinists and members of Reformed churches in all parts of the world will journey to France to take part in the celebration of the 400th Anniversary of John Calvin's "Institutes of Religion". It was to the king of France that Calvin dedicated his vigorous exposition of the Christian faith when he was but twenty-six years of age. Other celebrations will be held in other parts of Europe.

The American Bible Society is planning to commemorate the 1500th Anniversary of the first translation of the Armenian Bible, and Catholicos Khoren I of Armenia has issued a call to all Armenians to celebrate this important event.—*Missionary Review of the World*

Announcement is now being made of a "National Preaching Mission" under the direction of the Federal Council of Churches in America. The plan provides that at least ten great preachers shall go together to more than twenty of the greatest cities of the nation, remaining at least four days in each city, where they will seek to impress the Christian message in various ways upon the general public during the fall of 1936. The preaching mission will be headed by Dr. E. Stanley Jones; about forty ministers, each giving a month, will be called to this service, among them being Dr. Truett.

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