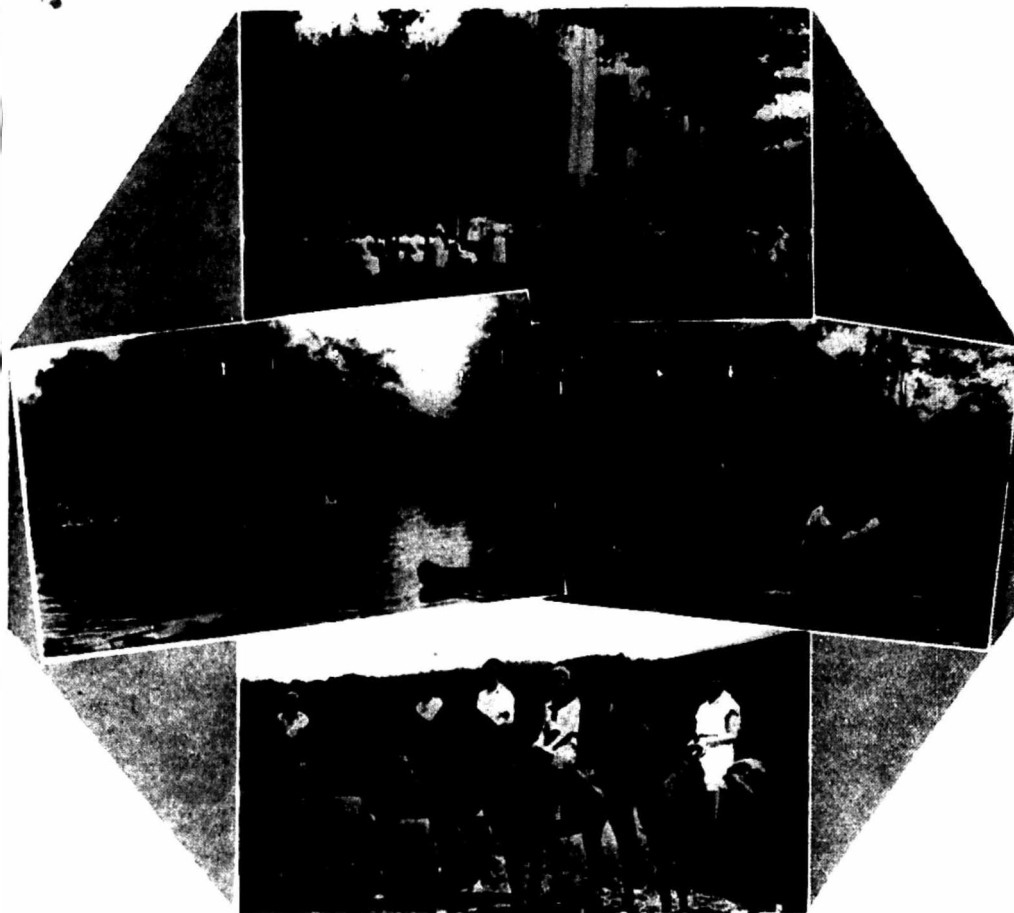


Royal Service



Top: Y.W.A.'s. at MORNING WORSHIP

Left: Across LAKE DEW, near the PLACE of VESPER'S

Right: The SPRING HOUSE—a FAMOUS "TRYSTING" PLACE

Bottom: A HAPPY GROUP at RECREATION TIME at

RIDGECREST Y.W.A. CAMP

Encourage your Y.W.A. members to attend the camp this summer, June 23-July 3.
(See page 34.)

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AUXILIARY to SOUTHERN BAPTIST CONVENTION
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EDITORIAL

FOCUS on FOSTERING

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



With the coming of summer days our young people are released from regular routine responsibilities. These days offer ready opportunities for real recreation. The need for wholesome vacation activities for young people, the necessity of rallying recruits for the advancing Kingdom and the ideals and purposes of Woman's Missionary Union invite us to focus on fostering.

The Fiftieth Anniversary of Sunbeams this year, with all the glorious achievements recorded, has emphasized the value of this pioneering work in missionary education. That it is an illustration of seed sown in good soil is apparent, but the sunshine of love, the constant cultivation of W. M. U. through all the years are the chief reasons for its bounteous harvest today. A recent letter from Dr. George Braxton Taylor, whom we delight to honor as the founder of Sunbeams, includes this sentence which acknowledges the fostering care of this organization which has meant so much to the cause of missions: "God bless our women who have so wisely, so graciously, so patiently, so successfully nourished the Sunbeams these many years!"

Impressions of youth are enduring. Investments of time and talent in training and developing young people bring satisfying dividends. With such investments and their returns come personal satisfaction, organizational stimulation and Kingdom advances. "No age group neglected in our program of missionary education" should be the slogan of every Woman's Missionary Society. The Union offers correspondence courses for leaders, splendid magazines and other literature giving program helps and methods and suggesting expressional activities. These helps and our whole organization set-up assure the efforts will be effective if we will pay the price in preparation.

Our responsibility is as broad as our opportunity. Young people in neighboring Baptist churches, where missionary vision is limited, are a fertile field for missionary education efforts. A highly profitable project you may try or encourage your Y.W.A.'s to attempt some bright summer day is a leisurely trip to some nearby village, with a few copies of *World Comrades* tucked in the pocket of your car. You are almost sure to find a group of eager boys ready to gather about to hear mission stories. It is good enlistment and it may prove the nucleus of an R.A. Chapter if followed with frequent friendly fellowship. Such ventures have resulted in awakening the women of the village church to their responsibilities and have resulted in the organization of a W.M.S. and others of our W.M.U. family.

To foster means to nourish, to cherish, to sustain, to support, to rear up. Mission study, stewardship teaching, active personal service, the real contribution of prayer, drawing others into the circle of effort, all these things are included in the process of rearing up missionary-minded, missionary-hearted, missionary-handed young people. Faithful fostering will surely bring a happy harvest. Summer days promise permanent progress in the field of missionary education if we focus on fostering.

CHURCHES HAVING A-1 FULL GRADED W.M.U.

(Names of presidents and pastors are for calendar year 1935. The small figures preceding any name indicates the number of years the church has maintained its A-1 record. A star (*) to right of a name shows that church was also "outstanding" as to stewardship this past year. See pages 10-14.)

PROGRESSIVE in the interest shown in attaining the A-1 record in S.B.C. churches. In the past calendar year there were 287 such churches that maintained an A-1 Full Graded W.M.U., an increase of 38. Studying the following list you will see that five churches have thus been distinguished for 11 years; another "quintette" for a decade; 3 for 9 years; 5 for 8 years; 11 for 7; another 11 for 6; yet another 11 for 5; 21 for 4; 35 for 3; 71 for 2; and 109 for just the one year of 1935. Sincerest gratitude and praise are herewith expressed to each of these 287 A-1 churches—its pastor, W.M.S. members and the young people in its W.M.U. organizations. May their victorious zeal "provoke to (similarly) good works" a host of other S.B.C. churches, while each of these 287 goes forward "from strength to strength!"

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W.M.S. President

Pastor

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- 1 Miami, Stanton Memorial
- 6 Palatka, First
- 5 Punta Gorda, First*
- 5 West Palm Beach, First
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Rev. C. H. Bolton
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- 8 Alley*
- 1 Atlanta, Capitol View
- 1 Bainbridge, First
- 1 Bowman*
- 4 Buford
- 2 Dewey Rose*
- 11 Double Heads
- 1 Dry Branch
- 1 Greensboro
- 3 Guyton, New Providence
- 2 Guyton, Pine Street
- 6 Jeffersonville
- 4 Lindale*
- 3 Little Ogeechee
- 1 Lumber City
- 3 McDonald
- 7 Milan
- 10 Millen
- 1 Millen, Oak Hill
- 1 Mt. Hebron
- 1 Pearson
- 1 Porterdale
- 2 Rome, Maple Street
- 1 Rome, North Broad
- 1 Savannah, Ardley Park
- 11 Sylvania*
- 3 Thomaston, First
- 1 Toccoa
- 7 Turkey Branch
- 2 Vidalia, First
- 2 Wades*

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- 4 Cumberland
- 1 Finchville (Shelby Co.)
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- 5 Harrodsburg
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- 1 Durham, Temple
- 2 Durham, Watts Street
- 2 Edenton
- 4 Enfield
- 2 Harris Chapel
- 1 Henderson
- 1 Hobbsville
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- 10 Columbia, Park Street
- 1 Cross Roads (Saluda Asm.)
- 1 Darlington, First
- 2 Fort Lawn
- 5 Gaffney, First
- 1 Good Hope (Ridge Asm.)
- 8 Goucher
- 7 Grassy Pond
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- 3 Greenville, Pendleton Street
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- 2 Chattanooga, Highland Park
- 0 Chattanooga, Northside
- 2 Chattanooga, Oak Grove
- 8 Cleveland, First
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- 3 Covington
- 2 Dadehon
- 3 Elizabethton, Second
- 1 Etowah, First
- 1 Fountain City, Central
- 2 Grand Junction
- 2 Humboldt
- 2 Jackson, Pleasant Plains*
- 4 Jackson, Poplar Heights
- 1 Knoxville, Arlington
- 1 Knoxville, Broadway
- 1 Knoxville, Calvary
- 2 Knoxville, Island Home
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Rev. J. J. Boone
Rev. H. M. Fallaw
Rev. Charles M. Griffin
Rev. D. D. Lewis
Rev. M. J. Stancell
Rev. J. R. McClutrick
Rev. J. H. Simpson

- Rev. J. H. Turner
Rev. Truett Cox
Rev. R. R. Denny
Rev. W. P. McMahon
Rev. Ralph R. Moore
Rev. A. A. McClanahan, Jr.
Rev. J. H. Hughes
Rev. C. F. Clark
Rev. R. W. Selman
Rev. C. J. Donahoo
Rev. Lloyd T. Householder
Rev. J. C. Davis
Rev. Homer G. Lindsay
Rev. Guard Green
Rev. E. A. Cox
Rev. Ira Dance
Rev. A. P. Mahan
Rev. W. R. Hill
Rev. S. R. Woodson
Rev. J. L. McAlley
Rev. L. G. Frey
Rev. George E. Simmons
Rev. W. H. Ford
Rev. H. K. Williams
Rev. C. E. Wauford
Rev. C. L. Hammond

Church

- 1 Lewisburg
- 2 Memphis, Bellevue
- 4 Memphis, Highland Heights
- 1 Memphis, La Belle
- 2 Memphis, Prescott Memorial
- 10 Mercer
- 10 Morristown, First*
- 4 Nashville, Park Avenue
- 1 Old Hickory
- 1 Odessa*
- 1 Rocky Point
- 1 Trenton
- 2 Union City, First
- 1 Warrensburg

- 3 Dimmitt, First
- 3 Houston, Baptist Temple
- 1 Houston, Cross Timbers
- 1 Houston, Park Memorial
- 1 Kerrville, First
- 1 Luling, First
- 1 San Antonio, First
- 2 Waco, First
- 2 Wichita Falls, Highland Heights

- 4 Alexandria, Del Ray
- 3 Alexandria, Temple
- 3 Amelia
- 1 Ash Camp
- 7 Basset
- 3 Beulah
- 6 Black Creek
- 1 Boykins
- 1 Bristol, First
- 4 Broadway
- 4 Brookneal*
- 1 Brulington*
- 1 Buena Vista
- 1 Cascade
- 1 Chatham
- 4 Chester*
- 2 Christiansburg
- 1 Clarksville
- 2 Clifton Forge
- 5 Coeburn*
- 2 County Line
- 1 Cresce
- 1 Dilwyne*
- 1 Farnham
- 1 Fork Union
- 2 Four Mile Creek
- 2 Glen Allen
- 1 Halifax
- 7 Harmony Grove No. 1
- 1 Harrisburg
- 3 Hopewell Good Will Center
- 2 Irvington
- 4 Laurel Hill

W.M.S. President

- Mrs. Edgar Lambert
Mrs. Royal Harrison
Mrs. T. C. Fleet
Mrs. C. E. James
Mrs. J. Carl McCoy
Mrs. C. C. Malone
Mrs. R. R. Andrews
Mrs. C. L. Farmer
Mrs. M. C. McCoy
Mrs. W. W. Gilbert
Mrs. George Hale
Mrs. Lofton Palizan
Mrs. Verna Pierce
Mrs. Bewley Reed

Texas

- Mrs. W. E. Kirkpatrick
Mrs. F. H. Ferrell
Mrs. W. W. Williams
Mrs. J. C. Blankvist
Mrs. R. F. Hunt
Mrs. H. J. Mayton
Mrs. P. N. Hays
Mrs. J. M. Dawson
Mrs. N. A. Lee

Virginia

- Mrs. John S. Sowers
Mrs. O. J. Vezena
Mrs. H. E. Jackson
Mrs. M. L. Watkins
Mrs. J. D. Bassett, Sr.
Mrs. J. C. Fox
Mrs. E. J. Barker
Mrs. R. F. Marks
Mrs. Arthur Byrd
Mrs. H. A. May
Miss May Williams
Mrs. A. P. Gwathmey
Mrs. E. J. Trice
Mrs. W. T. Coleman
Mrs. J. A. Crews
Mrs. A. J. Hurt
Mrs. H. E. Graves
Mrs. L. A. Pittard
Mrs. E. A. Sneed
Mrs. J. R. Roller
Mrs. D. C. Smith
Mrs. Helen Collins
Mrs. C. R. Wood
Mrs. J. J. Booker
Mrs. Hunter M. Bradford
Mrs. Lewis Alper, Jr.
Mrs. W. Roy Carner
Mrs. E. S. Hurley
Mrs. J. R. Gambill
Mrs. Bantrice Hudson
Mrs. W. D. Long
Mrs. W. B. Carter

Pastor

- Rev. C. D. Creaman
Rev. R. G. Lee
Rev. Ira Cole
Rev. E. P. Baker
Rev. J. Carl McCoy
Rev. G. M. Savage
Rev. P. B. Kinsolving
Rev. O. D. Fleming
Rev. W. C. Creaman
Rev. Ray Dean
Rev. T. C. Meador
Rev. Gordon Greenwell
Rev. C. O. Simpson
Rev. M. J. White
Rev. C. P. Jones

- Rev. Vernon Shaw
Rev. T. C. Jester
Rev. J. E. Atkinson
Rev. Ray M. Dykes
Rev. H. M. Smith
Rev. J. J. Strickland
Rev. C. Roy Angell
Rev. J. M. Dawson
Rev. J. I. Gregory

- Rev. John S. Sowers
Rev. Ryland T. Dodge
Rev. R. D. White
Rev. S. C. Owen
Rev. W. J. Vestman
Rev. J. W. Reams
Rev. M. J. Hoover
Rev. F. B. Handley
Rev. J. Emerson Hicks
Rev. S. C. Hutton
Rev. R. S. Booker
Rev. J. E. Shockley
Rev. W. B. Denon
Rev. E. M. Richardson, Jr.
Rev. H. B. Hardaway
Rev. W. C. Shawen
Rev. R. A. Cadle
Rev. W. J. Crain
Rev. H. W. Connelly
Rev. Russell A. Asbury
Rev. A. D. Clark
Rev. R. T. Wright
Rev. J. S. Rushing
Rev. S. V. Craig
Rev. J. W. Cammack
Rev. J. E. Wrenn
Rev. W. Roy Carner
Rev. Charles Parker
Rev. B. F. Robinson
Rev. E. B. Jackson
Rev. R. G. Snowden
Rev. R. E. Alley
Rev. W. B. Carter

(Concluded on Page 14)

"OUTSTANDING" CHURCHES

List of S.B.C. Churches in Which During Calendar Year 1935 Every Resident Woman Member of Church Contributed to Missions (Cooperative Program Designated and Undesignated or Offerings of W.M.U.)

Names of presidents and pastors are for calendar year of 1935. The small figure preceding any name indicates the number of years the church has been "outstanding". A star (*) to right of any name shows that church also maintained last year an A-1 Full Graded W.M.U. See pages 5-9.)

STEWARDSHIP was decidedly advanced the past calendar year by the 233 S.B.C. churches in which every resident woman member of the church was constrained to contribute something to missions as promoted by the Cooperative Program and W.M.U. offerings. To the pastors and W.M.S. leaders of these churches hearty thanks and unlimited congratulations are extended. Thrice honored are 19 of these churches because it is the third year they have thus achieved. All the more distinguished are 28 of the churches, in the fact that they also maintained an A-1 Full Graded W.M.U. Highest rank belongs to three of these 28 churches because they have been "outstanding" for three consecutive years. Compare the records for the past two years—126 "outstanding" churches in 1934 with 233 in 1935. Why not quadruple in 1936?

Church	W.M.S. President	Pastor
Alabama		
2 Abbeville*	Mrs. W. C. Vickers	Rev. E. F. Johnson
1 Ackerville	Mrs. C. E. Powell	Rev. J. G. Dobbins
1 Adoniram	Mrs. J. F. Barnes	Rev. Fred F. Martin
1 Alexandria	Mrs. C. P. Wilkins	Rev. H. B. Woodward
1 Anniston, Lakeview	Mrs. Tom Houston	Rev. Carl F. Cornett
1 Ashville*	Mrs. Eugene Embury	
1 Autaugaville	Mrs. C. S. Farris	Rev. A. S. Bentley
1 Bethany	Mrs. J. B. Traylor	Rev. J. W. Dunnaway
1 Bethel	Mrs. J. A. Cates	Rev. W. E. Wimberly
1 Bethel	Mrs. Sam Kerr	Rev. S. A. Vaughn
1 Beulah	Mrs. J. H. Poole	Rev. E. B. Farrar
1 Birmingham, Acipco	Mrs. S. H. Hollingsworth	Rev. Perry Claxton
1 Birmingham, Lakewood	Mrs. E. Harry Sell	Rev. J. Fred Cole, Sr.
1 Birmingham, Ridgeway Ter.	Mrs. J. C. Freeman	Rev. W. R. Fossell
1 Birmingham, 85th Street	Mrs. Clifford Williams	Rev. W. L. Crumpler
1 Black Creek	Mrs. Mattie Faile	Rev. D. C. Mason
1 Camp Hill	Mrs. Ben House	Rev. L. M. Jones
1 Carlowville	Mrs. E. E. Yates	
2 Catherine	Mrs. J. W. Pharr	Rev. J. G. Dobbins
1 Citronelle	Mrs. Pearl Stewart	Rev. J. R. Bancroft
2 Cleveland	Mrs. John Richard	Rev. H. M. Layman
3 Coosada	Mrs. J. C. Gravely	Rev. R. H. Hudson
1 Cusseta	Mrs. O. D. Alsbrook	Rev. B. B. McGinty
1 Dadeville	Mrs. Kent Jones	Rev. L. M. Jones
1 Deatsville	Mrs. B. A. Lane	
1 Elrod*	Mrs. J. L. Booth	Rev. V. B. Tiggett
1 Farmville	Mrs. W. W. Bradley	Rev. B. B. McGinty
3 Fitzpatrick	Miss Lurline McLaurine	
1 Gurley	Mrs. Joe Bickley	Rev. J. O. Johnson
1 Haleburg	Mrs. O. T. Chambers	Rev. T. M. Mathews
1 Hanceville	Mrs. J. J. Dunlap	Rev. Frank T. Smith
1 Harpersville	Mrs. L. M. Wyatt	Rev. E. S. Pate
1 Hebron	Mrs. S. Pearson	Rev. J. R. Swedenburg
1 High Pine	Mrs. F. J. Phillips	Rev. E. E. Laney
1 Hopewell	Mrs. W. T. Pitts	Rev. W. F. Price
1 Hughes Memorial	Mrs. T. J. Halfacre	Rev. T. J. Halfacre
1 Jones	Mrs. J. F. Apperson	
1 Lafayette, Second	Mrs. Sarah Holderfield	Rev. E. E. Laney

Church

- 1 Maplesville
- 1 Meek
- 1 Mt. Andrew
- 1 Mt. Vernon
- 1 New Hope
- 1 New Providence
- 2 Pleasant Hill
- 2 Ramer
- 1 Red Bay
- 1 Robertsdale
- 1 Semmes
- 1 Shorterville
- 2 Sugsville
- 1 Telegraph Road
- 1 Thomaston
- 1 Three Notch
- 1 Tolbert*
- 1 Tuskegee*
- 1 Vernon
- 1 Winterboro
- 1 Wylam

W.M.S. President

- Mrs. W. E. Coburn
 Mrs. P. A. Cox
 Mrs. Floyd Miller
 Mrs. W. L. Lambert
 Mrs. H. Odum
 Mrs. W. W. Powe
 Mrs. G. F. Maxwell
 Mrs. C. M. Brooks
 Mrs. M. P. Tinsley
 Mrs. L. Bankster
 Mrs. D. O. Roberts
 Mrs. Tom Money
 Mrs. M. Yonge
 Mrs. C. A. Brunson
 Mrs. G. W. Buck
 Mrs. M. B. Johnston
 Mrs. Eric Nolen
 Mrs. C. W. Hare
 Mrs. W. B. Clearman
 Mrs. J. T. Roberson
 Mrs. Ray Bowman

Pastor

- Rev. A. S. Bentley
 Rev. E. G. Brown
 Rev. R. H. Schneider
 Rev. W. C. Strickland
 Rev. J. G. Dobbins
 Rev. E. B. Warren
 Rev. W. H. Cook
 Rev. J. W. Hughes
 Rev. H. V. Solley
 Rev. J. R. Bancroft
 Rev. J. B. Laseter
 Rev. R. L. Campbell
 Rev. C. A. Brunson
 Rev. D. W. Hodges
 Rev. W. P. Reeves
 Rev. W. C. Kirk
 Rev. J. B. Owens
 Rev. H. L. Tulley

Florida

1 Blountstown, First	Mrs. Walker Blair	Rev. Albert Lightfoot
1 Brooksville, First	Mrs. G. R. Creekmore	Rev. J. W. Senterfitt
1 Burton	Mrs. A. H. Townsend	Rev. A. H. Townsend
1 Chipley, First	Mrs. T. A. Dekle	Rev. W. A. Burns
1 Clay Sink (Pasco Assn.)	Mrs. Frank Farris	Rev. Frank Farris
1 Cross City, First	Mrs. W. K. Patrick	Rev. H. M. Wolfe
2 Daytona Beach, Calvary*	Mrs. R. J. Tatum	Rev. James M. Anderson
1 Delray, First	Mrs. L. E. Dutton	Rev. L. E. Dutton
1 Ft. Lauderdale, First	Mrs. S. H. Wimberly	Rev. Frank A. Keene
1 Jacksonville, Lowery Mem.	Mrs. H. C. Edwards	Rev. E. C. Saunders
1 Jacksonville, Oceanway	Mrs. H. M. Leichty	Rev. H. M. Leichty
1 Jacksonville, Riverside	Mrs. Roy N. Chelf	Rev. J. L. Rosser
2 Jacksonville, Woodlawn	Mrs. C. L. Eakin	Rev. B. F. Green
1 Lakeland, Southside	Mrs. D. U. McGinnis	Rev. James S. Day, Jr.
1 Leesburg, Main Street	Mrs. W. H. Mahony	Rev. C. C. Long
1 Live Oak, First	Mrs. Will Tedder	Rev. J. E. Evans
1 Longwood, First	Mrs. L. W. Enzinger	
1 Orlando, Miller Memorial	Mrs. Leroy Davis	Rev. P. R. Wimberly
1 Pinellas Park, First	Mrs. R. T. Livingston	Rev. J. P. Peden
1 Pine Grove	Mrs. Alma Arrington	Rev. John Dicks
1 Pleasant Hill (Pen. Bay Assn.)	Mrs. Una Braichet	Rev. C. M. Ager
2 Punta Gorda, First*	Mrs. F. T. Gardner	Rev. J. H. Suttley
1 St. Augustine, Calvary	Mrs. J. P. Davis	
1 Salem	Mrs. D. T. Mapp	Rev. E. S. Atkinson
1 Sarasota, First	Mrs. Howard Dial	Rev. Andrew Caraker
1 Sulphur Springs, Northside	Mrs. A. Sosa	Rev. S. Bates
1 Tallahassee, Immanuel	Mrs. W. Bryan Rawls	Rev. Waldo E. Wood
1 Tampa, Bayshore	Mrs. W. H. Wells	Rev. A. J. Moncrief
1 Wauchula, First	Mrs. G. S. Johnson	Rev. B. A. Roth
1 Wimauma, First	Mrs. J. M. Thorpe	Rev. J. F. Reeder
1 Winter Park, First	Mrs. I. E. Bible	Rev. S. P. Martin

Georgia

2 Acworth*	Mrs. Harry Riddle	Rev. J. C. Colburn
1 Alley*	Mrs. C. E. Bailey	Rev. R. L. Robinson
1 Ashburn		Rev. B. H. Duncan
1 Bowman*		Rev. A. W. Bussey
1 Brinson	Mrs. D. K. Talbert	Rev. W. T. Bodenhamer
1 Conyers	Mrs. Galley Summers	Rev. A. J. Burrell
2 Corinth	Mrs. J. S. Lancaster	Rev. D. C. Busell

Church

1. Damascus
2. Dewey Rose*
1. Gough
1. Hopeful
2. Lexington
2. Lindale*
1. Midway
1. Mt. Carmel
1. Naomi
1. Olive Branch
2. Peavine
2. Pigeon Grove
1. Rebecca
1. Salem
1. Stone Creek
1. Sunny Side
1. Sylvania*
1. Wades*
1. Woodbine

W.M.S. President

- Mrs. I. H. Sellers
Mrs. Zoras Seymour
Mrs. M. T. Banks
Mrs. C. E. Uary
Mrs. R. F. Brooks
Mrs. Charles Patterson
Mrs. C. C. Hadley
Mrs. J. W. Frost
Miss Jewell Roper
Mrs. P. F. Martin
Mrs. D. W. Ledford
Mrs. Julia Phillips
Mrs. W. E. Paulk
Mrs. W. M. Booth
Mrs. R. L. Kitchens
Mrs. Gus Gay
Mrs. E. K. Overstreet
Mrs. Kilpatrick Cross
Mrs. Rufus Wise

Illinois

1. Christopher, First*
1. East St. Louis, Fairmont
1. Grand Tower
1. Herrin, Second
1. Mt. Vernon, East Side
1. Mt. Vernon, Logan Street
2. Seven Mile
1. Steeleville

- Mrs. Albert C. Gibson
Mrs. F. L. Campbell
Mrs. Tessie Clemens
Mrs. Manley Eldredge
Mrs. Effie Myers
Mrs. Hattie Speise
Mrs. Nellie Buldman
Mrs. Agnes Brown

Kentucky

1. Clover Bottom
1. Dallasburg (Owen Assn.)
1. Glencoe
1. Lexington, Ashland Ave.
2. Louisville, Clifton
1. Louisville, Eastern Parkway
2. Louisville, Shawnee
1. Mt. Zion
1. Paint Lick (Ten Mile Assn.)

- Mrs. Curtis Martin
Mrs. Irene McNeal
Mrs. K. C. Dorman
Mrs. U. W. McClanahan
Mrs. Ella Wigginton
Mrs. Mary Cunditt
Mrs. E. L. Averitt
Mrs. Mabel Miller
Mrs. Earl Rider

Louisiana

1. DeQuincy, First
1. Ethel
1. Vinton

- Mrs. W. T. Kent
Mrs. J. A. McKay
Mrs. Paul Rogers

Mississippi

1. Ackerman
1. Drew
1. Glendale
3. Jackson, Parkway
1. Roxie
1. Tyertown

- Mrs. J. D. Weeks
Mrs. F. C. Barnes
Mrs. E. L. Callahan
Mrs. J. P. Harrington
Mrs. I. L. Davis
Mrs. M. E. Bullock

South Carolina

3. Connie Maxwell Orphanage
1. Doctor's Creek (Colleton Assn.)
1. Fountain Inn, First
1. Gray Court
1. Green Pond (Spartan Assn.)
1. Harmony (Laurens Assn.)
1. Hemphway
1. Holston Creek

- Miss Sophie Wells
Miss Lou Saunders
Mrs. F. G. Lavender
Mrs. Madge Gaines
Mrs. W. L. Hogg
Mrs. J. B. Cook
Mrs. J. B. Baker
Mrs. S. A. Hannon

Pastor

- Rev. S. S. Williams
Rev. A. W. Bunsay
Rev. W. H. Barfield
Rev. B. C. McWhorter
Rev. L. M. Lyda
Rev. J. H. Cowart
Rev. J. W. Parker
Rev. S. R. Tucker
Rev. Arthur Harrison
Rev. L. H. Sytar
Rev. R. W. Chaplin
Rev. J. W. Shelton
Rev. W. M. Colle
Rev. J. F. McCluney
Rev. G. A. Middlebrooks
Rev. L. P. Glass
Rev. W. J. Carwell
Rev. R. W. Waterman

- Rev. W. D. Berry
Rev. E. V. Lamb, Sr.
Rev. W. W. Hunsaker
Rev. Earl Finney
Rev. Bled Green
Rev. William Carlton
Rev. C. W. Ablett

- Rev. Curtis Martin
Rev. R. Paul Cuddill
Rev. W. F. Privett
Rev. Clarence Walker
Rev. E. C. Stevens
Rev. W. S. Rule
Rev. E. L. Averitt
Rev. W. F. Privett
Rev. Roy A. Johnson

- Rev. H. C. Price
Rev. P. D. Sullivan
Rev. Roy Archie Corley

- Rev. W. D. Wallace
Rev. J. H. Kyzar
Rev. R. C. Coulter
Rev. J. P. Harrington
Rev. W. W. Kyzar
Rev. W. R. Cooper

- Rev. A. T. Jamison
Rev. T. P. Christman
Rev. F. G. Lavender
Rev. A. B. Langston
Rev. C. L. Boyter
Rev. P. H. Hughes
Rev. J. B. Baker
Rev. D. D. McCraw

Church

1. Horeb (Santee Assn.)
1. Lake Swamp
1. Leesville
1. Mt. Carmel (Piedmont Assn.)
1. Mountville
1. "Plant"*
1. Pamlico
1. Pee Dee
1. Perry
1. Roper Mountain
1. Ruby
1. Sards*
1. Union
1. Waterloo (Laurens Assn.)

W.M.S. President

- Mrs. C. D. Cabbage
Mrs. Milton Anderson
Mrs. M. P. Trotter
Mrs. B. D. Latham
Mrs. L. R. Adams
Mrs. S. D. Tomlinson
Mrs. L. M. Coleman
Mrs. H. B. Jones
Mrs. E. G. Alldredge
Miss Daisy Clement
Mrs. W. K. Streeter
Mrs. N. B. Hicks
Mrs. L. J. Poston
Mrs. H. C. Fuller

Pastor

- Rev. P. E. Blackmon
Rev. Mark Osborn
Rev. F. H. Funderburk
Rev. S. W. Jolly
Rev. B. K. Truluck
Rev. W. E. Moring
Rev. M. O. Owens
Rev. H. C. Hester
Rev. Benjamin Sogee
Rev. J. B. Little
Rev. B. K. Truluck
Rev. W. E. Moring
Rev. J. H. Byrd

Tennessee

2. Dandridge
1. Henderson
1. Jackson, Pleasant Plains*
1. Jackson, Westover
2. Kingsport, Calvary
1. Memphis, Seventh Street
1. Morristown, First*
1. Orinda*
1. Red River

- Mrs. W. L. Newman
Mrs. J. W. Baird
Mrs. U. C. Allen
Mrs. C. M. Lowder
Mrs. J. L. Trent
Mrs. William Barker
Mrs. R. R. Andrews
Mrs. W. W. Gilbert
Mrs. Grant Winter

- Rev. J. R. Johnson
Rev. L. B. Matthews
Rev. J. L. McAlley
Rev. L. G. Frey
Rev. J. L. Trent
Rev. L. B. Cobb
Rev. O. D. Fleming
Rev. T. C. Mesador
Rev. W. E. Rodgers

Texas

1. Blum, First
1. Boerne, First
1. Caddo, First
1. Central
1. Ft. Worth, Sycamore Hgts.
1. Laird Hill
1. Los Fresnos, First
1. Prairie Lea, First
1. San Antonio, North Side
1. Unity

- Mrs. O. E. Clark
Mrs. E. Q. Tynes
Mrs. J. R. Coody
Mrs. C. O. Stewart
Mrs. T. E. McCraner
Mrs. Homer Lyon
Mrs. A. E. Oliver
Mrs. R. P. McMahon
Mrs. J. W. Britte
Mrs. J. A. Cooksey

- Rev. James Reid
Rev. F. W. Bartel
Rev. H. D. Martin
Rev. J. W. Franklin
Rev. Troupe Reid
Rev. Joe H. Miller

- Rev. J. C. Watkins
Rev. Tallie Williams
Rev. G. A. Garig

Virginia

1. Alexandria, Mt. Vernon
2. Altavista, First
2. Battery Park
1. Bethel
1. Bethel (Caroline)
2. Bethlehem
2. Bluefield, Memorial
1. Branchville
2. Brookneal*
2. Brington*
2. Burdette
3. Chester*
1. Coeburn*
1. Colosse
3. Dillwyn*
1. Ebenezer
1. Ebon
1. Fairview
1. Glen Memorial
2. Hilton
3. Liberty (E.C.)*
1. Mammoth
3. Millstone

- Mrs. H. L. Geer
Mrs. W. O. Smith
Mrs. O. W. Blomson
Miss Dorothy Hudson
Mrs. E. S. Coghill
Mrs. H. E. Griffin
Mrs. H. A. Willis
Mrs. N. G. Harrell
Miss May Williams
Mrs. A. P. Gwathmey
Mrs. J. T. Pond, Jr.
Mrs. A. J. Hurt
Mrs. J. B. Roller
Mrs. I. W. Coulbourn
Mrs. C. R. Wood
Miss Virginia C. Tunstall
Mrs. O. B. Vaughan
Mrs. George Freeman
Mrs. Judson Covington
Mrs. W. J. Turlington
Mrs. R. F. Becker
Mrs. I. R. Colbert
Mrs. L. H. Dawson

- Rev. Willard R. Pierce
Rev. E. G. McGehee
Rev. L. F. Paulette
Rev. R. H. Winfree
Rev. Amos Clary
Rev. J. S. Rushing
Rev. H. A. Willis
Rev. F. B. Handley
Rev. R. S. Booker
Rev. J. E. Shockley
Rev. J. T. Garland Moore
Rev. W. C. Shawen
Rev. Russell A. Ashbury
Rev. B. A. Riddle
Rev. J. S. Rushing
Rev. Raleigh Sherton
Rev. W. C. Shawen
Rev. Norman Luck
Rev. Cecil V. Cook
Rev. David F. White
Rev. C. M. Woodward
Rev. E. G. Stevens
Rev. G. C. Venable

Church

- 2 Mill Swamp
- 2 Moreland
- 2 Mt. Cove
- 3 Mt. View
- 3 Mountain Plain
- 1 Neriah
- 1 New Hope
- 1 Pamunkey
- 1 Popponone
- 1 Portsmouth, Park View*
- 1 Purcellville
- 1 Republican Grove
- 3 Ridgeway
- 1 Roanoke, Midland
- 1 Rock Hill
- 1 Ruckersville
- 1 Rustburg
- 1 Sandy Creek
- 3 Sharon
- 2 Slovak
- 3 Tsena Commocke
- 1 Vesuvius
- 1 Victoria*
- 3 Windsor
- 1 Wise, Main Street
- 3 Woodbridge
- 1 Zion Hill

W.M.S. President

- Mrs. W. Guy Betts
Mrs. T. E. Craig
Miss Texas Ponton
Miss Mary Pollard
Mrs. M. P. Mitchell
Mrs. R. A. Floyd
Mrs. R. A. Henderson
Mrs. A. J. Page
Mrs. Anna Marston
Mrs. F. T. Laughon
Mrs. L. E. Oley
Mrs. E. L. Dupuy, Jr.
Mrs. Leslie Turner
Mrs. G. C. Lynch
Mrs. J. M. Rose
Mrs. Anna Watson
Mrs. M. L. Merryman
Mrs. J. M. Habel
Mrs. H. C. Patteson
Mrs. John Mierka
Mrs. E. P. Bradby
Mrs. S. A. Patterson
Mrs. H. D. Lucy
Mrs. Fletcher Beal
Mrs. F. S. Givens
Mrs. Edna F. Armstrong
Mrs. E. Q. Austin

Pastor

- Rev. C. P. Cleveland
Rev. R. E. Dunkum
Rev. R. J. Mann
Rev. W. B. Denson
Rev. A. E. Estall
Rev. L. H. Suddith
Rev. H. R. Carlton
Rev. W. H. Baylor
Rev. H. B. Cole
Rev. Charles Parker
Rev. W. G. Hughes
Rev. G. C. Lynch
Rev. L. B. Boutchyard
Rev. W. T. Hall
Rev. R. P. Welch
Rev. J. M. Habel
Rev. J. E. Reeves
Rev. S. B. Kovacs
Rev. L. H. Suddith
Rev. E. M. Ramsey
Rev. S. G. Harwood
Rev. J. S. Cobb
Rev. Fred Harcum
Rev. Guy A. Foster
Rev. J. A. T. Martellar

A-1 CHURCHES (Concluded from Page 9)

Church

- 1 Liberty
- 1 Liberty (E.C.)*
- 6 London Bridge
- 5 Mariusville
- 1 Mt. Carmel
- 1 Mt. Lebanon
- 1 Mt. Vernon
- 1 Newport News, First
- 1 Newport News, Orcutt Ave.
- 1 Norfolk, Campestella Hgts.
- 2 Petworth
- 2 Pocahontas
- 4 Portsmouth, Fourth Street
- 2 Portsmouth, Park View*
- 1 Portsmouth, Port Norfolk
- 2 Potomac
- 2 Providence
- 1 Richmond, Calvary
- 1 Richmond, Grove Avenue
- 7 Roanoke, Melrose
- 1 Roanoke, Virginia Heights
- 4 Singer's Glen
- 1 Smithfield
- 7 Spring Hill
- 2 Stuart
- 1 Sycamore
- 5 Thorton
- 1 Trinity
- 3 Victoria*
- 1 Waynesboro
- 1 Wilcoice
- 3 Young's Chapel

W.M.S. President

- Mrs. J. W. Probst
Mrs. R. F. Becker
Mrs. Fred Shaffer
Mrs. J. R. Taylor
Mrs. Custis James
Mrs. C. B. Johnson
Mrs. John Perkins
Mrs. James H. Goodman
Mrs. J. W. Dickinson
Mrs. C. R. Lester
Mrs. R. P. Gray
Mrs. R. H. Bowden
Mrs. G. H. Payne
Mrs. F. T. Laughon
Mrs. W. T. Welton
Mrs. L. B. Mason
Mrs. G. A. Williams
Mrs. Alfred V. Henwood
Mrs. Enders Dickinson
Mrs. W. T. Wingfield
Mrs. T. D. Setton
Mrs. W. B. James
Mrs. W. H. Sykes
Mrs. A. N. Fray
Mrs. E. L. Clark
Mrs. I. Q. Wiggins
Mrs. R. E. McGhee
Mrs. Taylor Simms
Mrs. H. D. Lucy
Mrs. Edward Turner
Mrs. P. A. Dameron
Mrs. J. F. Fletcher

Pastor

- Rev. W. J. Crain
Rev. C. M. Woodward
Rev. Walter J. Meade
Rev. J. P. McCabe
Rev. J. Murray Taylor
Rev. C. C. Clements
Rev. W. D. Bremner
Rev. F. N. Putney
Rev. H. T. Stevens
Rev. J. S. Garrenton
Rev. M. L. Ragland
Rev. R. H. Bowden
Rev. G. H. Payne
Rev. W. H. Baylor
Rev. Weston Bruner
Rev. S. E. Brown
Rev. M. A. Ragland
Rev. J. P. Guley
Rev. C. Sylvester Green
Rev. George Dewey Stevens
Rev. J. E. Davis
Rev. W. R. James
Rev. L. F. Paulett
Rev. W. T. Hall
Rev. A. E. Estall
Rev. J. W. Davis
Rev. C. M. Robertson
Rev. S. L. Lacy, Jr.
Rev. S. G. Harwood
Rev. H. Lee Scott
Rev. H. D. Anderson
Rev. J. F. Fletcher



SHUCK CENTENNIAL



MACAO

(Article Sent to Business Women's Circles)

MACAO is like a mosaic crescent of magic color and Portuguese brilliancy blended with Chinese art, portrayed by an arched roof temple here and a padoga-like tea house yonder. The crystal bay flows in and out with the tide of the Chinese sea and reflects the gently rising hills and mountains that surround Macao on three sides. The oldest light house in all of Asia still keeps vigil on the rugged rock by the side of the bay that has recently been assigned to the China Clipper for landing.

Approaching this little Eurasian city we see the old facade and ruins of St. Paul's Church. From every vantage of the city the ruins of this church, bearing over her door "Mater Dei", may be seen to remind one that this "City Holy unto God" is thoroughly Catholic and is cluttered with Catholic churches in practically every block.

It was so when Henrietta Hall Shuck and her husband arrived a century ago. But because she came and sowed seed for the Christian breaking of the sinful shackles that bound the womanhood of the orient, today the Baptist women of Macao are doing a commendable work for the Kingdom. These faithful women lead two services weekly for the hundreds of prostitutes of this wicked Monte Carlo of the east; twice a week they present at the jail the Gospel message of love and pardon for sin; three nights a week they assist their pastor with the evangelistic service in the "Gospel Boat" that ministers to the multitudes of "boat people" of the Macao waters; almost daily smaller groups go out to the thirteen villages

near Macao and woo and win for Christ. There are now Christians in all of these villages. Because Tau Moon needed a Bible woman and because there were no funds for this additional work, the Macao W.M.S. sacrificially raised the \$175 (Mex.) needed for the annual salary of a Bible woman for this island home of the chiefest of the bandits and robbers of these waters. She will work among the wives and children of the robbers and bandits. Fer-vent in spirit, ever telling the Gospel in their own community, sponsoring a large and alert Sunbeam Band and helping with Leng To Girls' School, these Baptist women of Henrietta's first home-town in China are faithfully witnessing. One of their most zealous workers is the dear old lady, Mrs. Sun Yat Sen. With tears in her eyes she says: "Tell my sisters in Christ in America to pray for us here in Macao".

To leave off mentioning their brilliant, spiritually alert, consecrated and serious young pastor—Rev. Harold Chan—would be unpardonable. He is one of China's greatest Christians and pastors. Through his influence, the shops on the main street not far distant from the Todd Memorial Baptist Church are closed on Sunday. The keepers are Christians, won by Mr. Chan and nurtured in Christian growth by him and his W.M.S. Southern Baptists' one lone missionary couple, Rev. and Mrs. J. L. Galloway, are indeed grateful unto God for such a co-worker as Harold Chan and rejoice to win victories for Christ along with him and his congregation.—Miss Inabelle Coleman on Missionary Trip to Orient

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: "The Watchful Servants"—*Luke 12:42-48*

"THE slave who knows his master's wishes, but does not get ready or act upon them, will be severely punished. But one who does wrong without knowing them will be lightly punished. From any one, who has been given much, much will be required"—*Goodspeed's Translation, Luke 12:47, 48a*

"Blessed is That Servant"

1st Day—*Luke 12:32-40*
2nd Day—*Luke 12:41-48*
3rd Day—*Psa. 34:1-8*
4th Day—*Psa. 40:1-4*
5th Day—*Matt. 5:1-12*
6th Day—*Deut. 11:26, 27; 15:4, 5*
7th Day—*Rom. 12:1, 2*

"Until That Day"

15th Day—*Matt. 26:29*
16th Day—*Isa. 28:5, 16*
17th Day—*Isa. 85:1-8*
18th Day—*Isa. 60:1-3, 10-21*
19th Day—*Heb. 1:1-8*
20th Day—*Heb. 1:9-2:1*
21st Day—*Heb. 2:17-3:2*

"My Redeemer Liveth"

8th Day—*Job 19:25*
9th Day—*Matt. 16:27, 28; 23:39*
10th Day—*Matt. 24:42-44*
11th Day—*Acta 1:11*
12th Day—*1 Cor. 1:7; 4:5; 15:23*
13th Day—*Phil. 4:5*
14th Day—*1 Thess. 3:13; 5:2*

"Faithful unto Death"

22nd Day—*Rev. 2:10*
23rd Day—*Titus 1:9*
24th Day—*Heb. 10:23-29*
25th Day—*Heb. 12:1, 2*
26th Day—*Heb. 13:1-8*
27th Day—*Jas. 1:2-8, 12*
28th Day—*1 Pet. 1:1-12*
29th Day—*1 Pet. 1:13-25*
30th Day—*1 Pet. 2:1-10*

"Pray Ye"

Praising God for seen and unseen blessings
Thanking Him for Jesus Christ and for His abiding Comforter

Asking guidance in big and small tasks
Craving forgiveness for sins of head and heart and hand
Pledging more steadfast allegiance to His Kingdom near and far

Asking for hearts tender toward the poor, the aged, the unenlightened, the young

Interceding for lost sinners in the congregation, the community, the world

Praying for largest possible good to result from May meetings in St. Louis of Southern Baptist Convention and Woman's Missionary Union

Asking guidance for all worthwhile W.M.U. activities, such as: mission study classes, personal service, enlistment, stewardship of tithes and offerings, missionary education of young people

Interceding especially for summer camps and assemblies for Baptist adults and young people, praying particularly for Southwide Y.W.A. Camp at Ridgcrest, N. C., June 23-July 3 (Pages 1, 24)

Calendar of Prayer June, 1936

Prepared by Mrs. Maud E. McLure, Georgia

GOD, make me happy through this day,
And keep me sweet,
And help me be a friend of Thine
To all I meet

Keep me unstain'd in thought and deed;
Thy mind impart.
Just fill my life with what is best
From out Thine heart.

Topic: Signs of Kingdom Progress

1—MONDAY

Pray for Misses Mary D. Wilkerson and Cynthia Miller, missionaries emeritus from China.
My lovingkindness shall not depart from them.—*Isa. 54:10*

2—TUESDAY

For Rev. and Mrs. S. M. Sowell, educational work, Buenos Aires, Argentina
I, if I be lifted up, will draw all men unto myself.—*John 12:32*

3—WEDNESDAY

For Dr. Ethel Pierce, medical work, and Miss E. E. Teal, nurse, Yangchow, China
I will call upon Jehovah who is worthy to be praised.—*Psa. 145:3*

4—THURSDAY

For Rev. and Mrs. L. M. Bratcher, evangelistic work, Rio de Janeiro, Brazil, and Lewis M. Bratcher, Jr., Margaret Fund student
Thy faithfulness reacheth unto the skies.—*Psa. 36:5*

5—FRIDAY

For Rev. and Mrs. M. W. Rankin, educational and evangelistic work, Shichow, China
Be strengthened in the grace that is in Christ Jesus.—*11 Tim. 2:1*

6—SATURDAY

For Rev. and Mrs. C. A. Baker, evangelistic work, Bella Horizonte, Brazil, and Elsie Baker, Margaret Fund student
This is the victory that overcometh the world.—*1 John 5:4*

7—SUNDAY

For God's blessing on all state assemblies and camps in June
Love covereth all transgressions.—*Prov. 10:12*

8—MONDAY

Pray for Rev. and Mrs. H. H. McMillan, evangelistic work, Soochow, China, and Mary Fay and Archibald McMillan, Margaret Fund students
The upright shall behold His face.—*Psa. 11:7*

9—TUESDAY

For Rev. and Mrs. J. W. Newbrough, Baptist Rescue Mission, New Orleans, La.
His commandments are not grievous.—*1 John 5:3*

10—WEDNESDAY

For Rev. and Mrs. J. R. Saunders (on furlough), educational work, Shichow, China, and Mary Lucile Saunders, Margaret Fund student
He restoreth my soul.—*Psa. 137:3*

11—THURSDAY

For Rev. and Mrs. E. A. Nelson, evangelistic work, Manaus, Brazil, and for Evelyn Shepard, Margaret Fund student from Brazil
Seek ye Me and ye shall live.—*Amos 5:4*

12—FRIDAY

For Rev. and Mrs. T. F. McCrea, missionaries emeritus from China
God even our own God will bless us.—*Psa. 67:1*

13—SATURDAY

For Rev. and Mrs. C. F. Stapp, evangelistic work, Campina Grande, Brazil, and Wilford Lee Stapp, Margaret Fund student
Who shall separate us from the love of Christ?—*Rom. 8:35*

14—SUNDAY

Thank God for the missionary spirit which pervades our churches on foreign fields
Praise the Word for spoken in season and out of season.—*11 Tim. 4:2*

12th Annual W.M.U. Training School
14th Annual Southern Baptist Training School

Calendar of Prayer June, 1936

KEEP me aloof from needless care
This day, I pray,
And give me strength and grace to serve
In Thine own way:

So may Thy healing love through me
The answer be,
To some who pray for needed help.
Dear Lord, from Thee—Selected

Topic: Signs of Kingdom Progress

15—MONDAY

For Mrs. W. E. Saltee, educational work, Kaifeng, China
As the Father hath loved Me, I also have loved you.—John 15:9

16—TUESDAY

Pray for Rev. and Mrs. T. C. Britton and Dr. and Mrs. J. McF. Gaston, missionaries emeritus from China.

I have made the Lord Jehovah my refuge.
—Psa. 73:15

17—WEDNESDAY

For Miss Cecile Lancaster and Miss Helen Dozier, Girls' School, Kokura, Japan
If we endure we shall also reign with Him.—II Tim. 2:12

18—THURSDAY

For Mrs. L. W. Pearce, evangelistic work, Yangchow, China
Be ye merciful even as your Father is merciful.—Luke 6:36

19—FRIDAY

For Rev. and Mrs. W. Q. Maer, educational work, Temuco, Chile
I will deliver him and honor him.
—Psa. 91:15

20—SATURDAY

For Dr. Mary L. King, medical work, and Miss Harriet King, evangelistic work, Pochow, China
They shall not labor in vain.—Isa. 65:23

21—SUNDAY

For spiritual development of native leaders in our churches on foreign fields
Grow in the grace and knowledge of our Lord.—II Pet. 3:18

22—MONDAY

For Misses Grace Clifford, Nardin, Okla., and Mary Gladys Sharp, Route 2, Arkansas City, Kansas, workers among Indians
O taste and see that Jehovah is good.
—Psa. 34:8

23—TUESDAY

For the blessing of God's Spirit on all who gather at Southwide Y.W.A. Camp, Ridgecrest, N. C., June 23-July 3
Lift up your eyes and look on the fields.
—John 4:35

24—WEDNESDAY

For Rev. and Mrs. A. E. Hayes, evangelistic work, and Miss Mildred Cox, evangelistic and educational work, Pernambuco, Brazil
I am thy shield and thy exceeding great reward.—Gen. 15:1

25—THURSDAY

For Rev. and Mrs. A. C. Donath, evangelistic work, Shaki, Nigeria
Wait for Jehovah and keep His way.
—Psa. 37:34

26—FRIDAY

For Edwin and Thomas Spight, Margaret Fund students, whose father gave his life for work in Argentina
Be strong in the Lord.—Eph. 6:10

27—SATURDAY

For Rev. W. F. Hatchell, on border, superintending work in Mexico
He . . . is my Rock.—Psa. 41:2

28—SUNDAY

For vision and guidance in our W.M.U. work at home and abroad
With good courage we say, The Lord is my helper: I will not fear.—Heb. 13:6

29—MONDAY

For Rev. and Mrs. L. B. Olive, evangelistic work, Chinkiang, China
Put on the whole armor of God.
—Eph. 6:11

30—TUESDAY

For Rev. and Mrs. M. C. Brittain, evangelistic work, Soanchow, China
Jehovah fulfill all thy petitions.
—Psa. 10:5

†Attended W.M.U. Training School
†Attended Southwestern Training School
†Former Margaret Fund Student



BIBLE STUDY



Mrs. W. H. Gray, Alabama

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

TOPIC: "The Watchful Servants"—Luke 12:42-48

IN days of long ago a steward held
The place of high esteem in homes of rich.
A keeper of provisions, raiment too,
His duty was to care for as his own
Whatever to his master old belonged.
The owner then could come and go at will.
'Twas Eliezar who for Abraham
Performed this service. In King Herod's hand
A man named Chuza did the same
When Jesus taught by parables He said:
The Christian might be called a steward too,
For one specific task is left to him.

When Jesus gave the knowledge of God's love
He said, "My Father sent Me, I send you.
Keep ever at the task I have begun
And watch, for I'll be coming back one day.
Use well the talents left until I come.
My presence shall continue with you there".
The call to Christians, Go and work today,
Is sounding loud. Long years have passed since when
The Master lived 'mong men on earth. Oh do
Not turn your ear away too lightly now!
The servant who is faithful till He comes
Will truly be rewarded: so He said.

The one who carelessly forgets to serve
Must know that punishment waits his kind.
With faith in Him who left us work to do
There is no cause to shrink, to weary grow;
His word is, "Be ye faithful unto death
And I a crown of life will give to you".
Be watchful, O you servants while you wait;
The Lord will come to reckon with His own
Attend the task of teaching that He died
To save the sinner from the toll of sin
Proclaim the love of God to men till all
May hear and heed the message of His grace

Be neighborly to all who cross your path.
Forget not strangers for His sake to serve
With simple hospitality indeed.
The orphans' needs provide in Jesus' name.
Sick bodies heal. The leper cleanse through Christ
Bring comfort to the lonely and distressed.
The watchful Christian prays and gives his means
To carry on the ministry of love.
The tithe aside to pay the pastor's hire,
And missionaries yonder too, will bring
A joy unknown before. His stewardship
Means much to him. He waits his Lord's return.

In Matthew twenty-four, as well as Luke,
You read what Jesus said of stewards wise
Who, faithful till their Lord comes back, employ
Time, talents, all for furtherance of His cause.
Receive the blessing which He meant for you.
Be wise and faithful servants all the way.

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 "The Larger Stewardship"

by Chas. A. Cook, many helpful suggestions will be gained from the following explanatory notes by Mrs. John D. Freeman of Nashville, Tenn. She says:

Before attempting this book, it would be well for the teacher to enrich her own heart and life by a careful study of what the Bible has to say on the subject of stewardship. A splendid and rather comprehensive list of references is given at the first of the book; as many of these as possible should be memorized and made a part of the teacher's thinking on the subject. We suggest, also, as parallel reading: *Stewardship Vitalized* by Walt N. Johnson; *More Than Money* by John D. Freeman; and *Stewardship and Missions* by Chas. A. Cook, the author of *The Larger Stewardship*. These books will not only prepare the teacher for her task but will give a wealth of material for teaching Dr. Cook's book.

More than most books we have studied, this one requires a preparation of heart and should be taught only after one has reconsecrated herself and all that she is and has to the service of the Master.

A deeply devotional atmosphere in the class room will help one drive home the central truth of the book and should lead to the re-dedication of the class to more devoted service to the Master. Each class period should be opened with a short devotional, with Scripture reading and prayer, led by different ones in the group; the Scripture should bear upon the particular chapter under consideration. Selections may be made from the list of Bible references given at the beginning of the book. As many references as possible should be memorized by the class.

As key sentences of the different chapters we suggest:

Chapter I—"This larger stewardship has to do with what one is and does, more than with what one has, though it does not lose sight of the substance which comes into our hand".

Chapter II—"Every man will be held accountable for what he does with himself even more than for what he does with his money".

Chapter III—"Life's resources and powers, either great or small, many or few, inherent or acquired, are all to be placed on a stewardship basis".

Chapter IV—"There needs to be a spiritualizing of the purposes for which people live".

Chapter V—"The faithful stewardship of a pure Christian influence has a value beyond all computation in the service of Jesus Christ".

Chapter VI—"Life in all its redeemed powers and possibilities is a sacred opportunity for highest service".

Chapter VII—"Because our stewardship of time is limited at most to a few short years, it is necessary that we be diligent and faithful in the use of each day as it comes".

Chapter VIII—"Personality and possessions cannot be divorced. A man cannot be a true steward for God of the one and not of the other".

BUSINESS WOMEN'S CIRCLES

MONTH'S PROGRAM for BUSINESS WOMEN'S CIRCLES

* Prepared by Miss Pearle Bourne, Associate W.M.U. Young People's Secretary

To the Program Committee: If the time for presenting this program is very limited there are two portions that may be briefly given and yet lose none of the fine information of the program. "The Growth of Christian Ideals" may be presented in the form of a conference on—"Why the Influence of Christian Ideals"—with five young women giving in briefest form the reasons listed. Also "Encouraging Signs of Progress" can be presented briefly by picking out of this section the several examples of progressive work, writing these briefly on slips of paper to be given by several members of the circle, such as: "In China the women use their Lottie Moon Christmas Offering for the support of work in Jerusalem" etc.

TOPIC for MONTH: SIGNS of KINGDOM PROGRESS

P—Pray to be faithful. Be faithful to pray.

R—Retrospect: Introduction ("Watchman, What of the Night?" Page 23)

Hymn: "Will Jesus Find Us Watching?"

O—On the Watch: Devotional: *Luke 12:42-48* (Page 19)

G—Growth of Christian Ideals (Page 23) —Hymn: "The Kingdom Is Coming"

R—Reach of Native Christians (Page 26, 1st ¶, and Sister Sanda, Page 27)

E—Encouraging Signs of Progress (*Missions Beget Missions*, Page 28)

Hymn: "There's a Light upon the Mountain"

S—Standards of Christ Permeating World (*Brotherly Love Increases*, Page 30)

S—Surely the Morning Cometh (Page 30) —Hymn: "Hail to the Brightness"

For article by Miss Inabelle Coleman, see page 15.

SUMMER ASSEMBLIES

KENTUCKY

Kentucky Baptists are exceedingly fortunate in having such beautiful summer assembly grounds as Clear Creek Springs, near Pineville, Ky. Two C.C.C.

Camps have made good roads and beautified the landscape leading to numerous nearby beauty spots, including Laurel Cove where the famous Laurel Festival is held each year. It is only a short drive to Cumberland Falls, the beauty spot of the Cumberlands. Quite near, too, is the Pinnacle, one of the most beautiful national parks in the east, where three states converge and where a guide points out to the visitor five states and seven counties.

With majestic scenery, invigorating mountain air, sparkling mineral waters and happy fellowship, it is no wonder

that large crowds gather at Clear Creek Springs each year. The place is in constant use from early in May until the latter part of September.

This summer, the Baptist Boys' Camp will be held in June, the Mountain Preachers' School during the latter part of June and most of July, the Y. W. A. Camp the last week in July, the Summer Encampment for Kentucky Baptists the first two weeks in August. Most interesting programs, with excellent speakers, have been arranged for all of these groups. They include: Dr. John L. Hill, Miss Juliette Mather, Miss Rose Marlowe of China, Mr. Donato Ruiz of Texas, Mr. C. K. Djang of China, Mr. Sadamoto Kawano of Japan, also many others.

"I will look unto the hills, whence cometh my strength!"—*Mary Nelle Lyne, Ky. W.M.U. Corresponding Secretary* (See also page 33.)

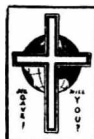


PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



"Watchman, what of the night?" This question brings to our minds pictures of old-time night watchmen with lantern and bell. Their duty was to ring the bell if danger threatened. In time of peace their cry was heard by wakeful listeners: "Three by the clock, and all is well!"

The Bible gives many references to watchmen. The thirty-third chapter of Ezekiel is given entirely to the responsibilities of watchmen. The quotation used in this program is found in Isaiah 21:11. Other references are Isa. 52:8; Jer. 6:17; 31:6; Ezek. 3:17; Hab. 2:1.

Let us think of this program as a report of the old-time watchmen. We may use items from the material as encouragements revealed by the lanterns of the watchmen. (See pages 23-31.)

Small lanterns may be cut from paper and items attached to them. These may be given out at the beginning of the meeting so the women may have time to read them over before being called on to read them aloud. As usual, the Program Committee will need to go over the material several times to select the items to be used.

First the leader must introduce the subject of "Watchmen", using the first paragraph: "Watchmen, What of the Night?" Then she may call on watchmen to tell what they have found to be some influences of Christian ideals. These findings should include: 1—Increase in number of Christians; 2—Growing influence of Christian ideals; 3—People of other religious faiths thinking of Christ and imitating Christian methods of work (*Gandhi's statement*). (See pages 23-26.)

The second group of watchmen may report the four things responsible for this attitude: 1st—The matchless character of Jesus; 2nd—Transformed lives of those who embrace Christianity; 3rd—The lives of self-sacrificing missionaries; 4th—The benevolent work done in the name of Christ. Another watchman may tell illustrations from India, Japan and South America. (See pages 25-27.)

The next group of watchmen may give reports on the "Development of Native Leadership": 1st—2000 of the 2728 churches on our foreign fields are self-supporting; 2nd—Baptist Conventions organized in Nigeria, Japan, Argentina, Brazil, Hungary, Italy. (See pages 26-27.)

The leader may then tell the story of "Sister Sanda". (See page 27.)

Other watchmen may then bring reports on "Missions Beget Missions". Show instances from China, Japan, Argentina, Brazil, Portugal, Rumania, both home and foreign work. (See pages 28-30.)

The leader may then outline in a few words the items under "Brotherly Love Increases": Peace Movements, Inter-Racial Movements and Philanthropic Movements. Close with "The Morn Cometh". (Pages 30-31)

June is the month of brides and the home coming of graduates from our colleges and of teachers who have been away from home. The society may wish to give some special recognition to these. They should be given invitations to the meeting and called for by friends. Tiny corsages of home-grown flowers may be presented to these honor guests. At the close of the meeting every one present should be given an opportunity to meet and greet them.



PROGRAM for JUNE



The list of reference material given at close of this program is the chief source used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in this listed material and in leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. C. D. Cressman, Tennessee

THEME for YEAR: "Thy Kingdom Come"

TOPIC for MONTH: Signs of Kingdom Progress

Hymn—Jesus Shall Reign

Bible Study—The Watchful Servants—Luke 12:42-48 (Page 19)

Prayer that we may all be watchful servants

Hymn—Will Jesus Find Us Watching?

—Watchman, What of the Night?

Solo—Watchman, Tell Us of the Night

The Influence of Christian Ideals

—Sister Sanda

The Development of Native Leadership

Prayer for the work of all native leaders on foreign fields

Missions Beget Missions

—Brotherly Love Increases

Hymn—The Kingdom Is Coming

The Morning Cometh

Hymn—The Morning Light Is Breaking

Prayer that we may hasten the coming of the morning by sending the light of the Gospel to all people

WATCHMAN, WHAT of the NIGHT?



"Watchman, what of the night?" Centuries ago this dramatic question was asked, expressing a nation's impatience over a night of captivity which seemed unending. The question asked was not "What

of the night?" whether it be fair or foul weather, but "How much of the night is passed?" People in great trouble were longing for the dawning of a morning of relief and, so, asked anxiously: "What of the night? Is it almost gone?"

It is night in the world today. The darkness of sin reigns in the hearts of most of earth's peoples. False religions, false philosophies, political strife, industrial unrest, social evils, lawlessness,

intemperance—sin in a million forms—produce a night of dense darkness. And often we who look for the morning—the coming of the Kingdom—find ourselves repeating this question of old: "Watchman, what of the night? How long will this darkness continue? Will the morning dawn soon? What are the signs of the coming of the day?"

Our program today on the topic, "Signs of Kingdom Progress", answers this question. As we study it we will see that even in the midst of earth's night there are bright gleams of light, promising the dawn of the day of righteousness. It will reveal to us hopeful conditions which we interpret as being signs of the progress of the Kingdom.

THE INFLUENCE OF CHRISTIAN IDEALS

NATURALLY, as we look for signs of Kingdom progress we think first of

the number of people who are Christians. We are gratified to remember that, while there were only half a million Christians at the end of the first century after Christ, in 1930 there were over six hundred million. Since 1810 the number of Christians has multiplied three times. There are almost as many people who call themselves Christians today as there were people in the world in 1810.

As encouraging as are these figures they do not begin to tell the story of the progress of the Kingdom. The growth of the Kingdom must be measured not so much by the number of its subjects as by the influence of its King. A greater sign of Kingdom progress than growth in numbers is found in the growing influence of Christian ideals. In every country the social, moral and political influence of Christianity is far superior to the relative number of Christians. Even pagan religions are being permeated by Christ's standards. Dr. W. O. Carver in "Missions and Modern Thought" says: "Christianity is today the ethical and religious standard for all the world. Those who seek to uphold the old faiths are making the effort to appropriate Christianity's doctrines and imitate its forms. By it they measure themselves and seek no higher praise than that this or that in their teaching and life is as good as what is found in Christianity".

People of other religious faiths are thinking about Christ, talking about Christ, studying His teachings and in many instances adopting His ideals for their lives, even while refusing to accept Him as a personal Savior. They are even imitating Christian methods of work, establishing Sunday schools, colleges, seminaries for the training of priests, orphans' homes and other eleemosynary institutions. Dr. Stephen J. Corey in "Missions Matching the Hour" tells of visiting the president of a great Hindu college, who is one of the most influential men in India. He says: "I have talked with many college presidents, but I do not remember having

conversed with any one who mentioned Jesus oftener or quoted more from the Sermon on the Mount. His reverence for and familiarity with the teachings of Christ were the benediction of our hour together". He tells of a society in India known as "Servants of India", composed of several hundred men—Hindus, Mohammedans, Jains and Christians—who have renounced all wealth, have left their homes and families and are giving themselves without income save their modest necessities for India's good, politically, educationally, socially, religiously. He spent an afternoon with a group of these men and says of that experience: "The conversation was largely of religion, and Jesus had a major place in the reverent atmosphere of our fellowship together".

Mahatma Gandhi is without doubt the world's greatest example of a man who lives the principles of Christian teaching and yet refuses to accept Christ as his Savior. Recently a Mohammedan speaker in the national congress of India—in opposing the leadership of Gandhi and his advocacy of non-violent, passive resistance—cried out: "Where did Mr. Gandhi get this doctrine? Not from the Hindu Shastras and not from the Koran. He got it from Jesus Christ". Gandhi, himself, speaking to 15,000 of his own countrymen said: "I owe, and India owes, more to One who never set His foot in it than to any one else: that is to Jesus Christ". A Moslem in India is quoted as saying, "I am frank to say that I believe it will be Christ who will finally unite our divided world".

There are at least four things which are responsible for this attitude of pagan religious leaders toward Christianity. First, and of course most important, is the matchless character of Jesus. If they study His life they cannot but see that He is the perfect man. Like Pilate, they can find no fault with Him. Dr. E. Stanley Jones, in "Christ at the Roundtable", tells of a conversation with a leading political figure in India. The missionary asked him what

objection he could find against Christ. He replied, "I can find a great deal of objection against western civilization". Dr. Jones answered, "So can I". The man continued, "I can find much that I must object to in the Christian church". Again Dr. Jones replied, "So can I". He went on, "I can find a great deal which I can object to in you". And Dr. Jones said, "So can I more than you can! But what objection do you find in Christ?" "Oh, I have none there", was his final and thoughtful answer. So it is with all the world. People find objections to Buddha and Mohammed and the Hindu saints, but no fault can be found with Jesus. And for that reason He has the attention of the world as never before.

Another reason for the power of Christianity among pagan people is found in the transformed lives of those who embrace Christianity. "Christianity finds more in man and proposes to make more out of him than any other religion". Pagan leaders, beholding the changed lives of those who have ceased to worship idols and have given themselves to Christ, must of necessity acknowledge the superiority of the standards of Christ. A Japanese Buddhist describes a Christian as follows: "The Christian, God Almighty's gentleman, he is a unique figure in this world, indescribably beautiful, noble and lovable".

Again the lives of self-sacrificing missionaries have great influence with pagan peoples. It is difficult indeed for the pagan mind, accustomed to think absolutely of itself and its own good, to understand why it is that missionaries can leave their homeland and all things dear to them for an absolutely unselfish purpose. A story is told of an attempt to move a woman medical missionary from a large Hindu area, administered by a Mohammedan magistrate. This official begged that the missionary be allowed to remain, saying: "You must not take this lady doctor away, for we cannot get along without her. She is not only our nec-

essary help in time of medical need, but she is the greatest moral force I have to aid me in controlling these people. Her example is my constant strength and justification. By day and by night she goes among these people, poor or rich, far into the country in the dead of night, in her old Ford car to help the sick and dying in the name of her Great Teacher, Jesus. I am a Mohammedan, and my religion does not teach such service to humanity. What can I do when she is gone and no longer influences my people with this wonderful unselfishness and I can no longer point to her example"? A Hindu once said to Dr. Corey: "It is the marvel of marvels that your highly educated, refined American women come to my country, leaving their homes and dear ones to tenderly serve our afflicted and sick and even our horrible lepers! Our religion does not teach us anything like that, but rather the opposite. But it is just as your Great Teacher, Jesus, did". These are just examples of what people of other religions think of the Christian missionaries.

This brings us to the fourth reason for the rapid progress of the Kingdom among heathen peoples, and that is the benevolent work done in the name of Christ. The fact that in a spirit of unselfishness the missionaries teach children, establish schools, orphanages and hospitals and even work among lepers has great influence among people whose religion has never taught them anything but to scorn the weak, to destroy the helpless and to think only of self and one's own well being. Already we have called attention to the fact that people of other religious beliefs are now following the Christian example of establishing benevolent institutions, but when they are honest they acknowledge that they received the impetus for such work from Christ. Dr. Jones tells of a mission in India doing a really noble work—Christian in its methods and yet not teaching Christianity. The story of its beginning is as follows: "As some of the followers of Rama Krishna Para-

mahansa and of Swami Vivekananda were seated about a fire the conversation turned toward Jesus of Nazareth, and gradually it centered about the cross and the self-sacrifice it showed. Every heart was stirred and the question arose, Why cannot we give ourselves in this way to India? Then and there was founded the monastic order which became the Rama Krishna Mission. The flame was kindled at the cross.

While most of these illustrations are from India this influence of Jesus outside the church is not confined to India but is widespread in the orient. The following is a part of an editorial appearing in a newspaper in Japan a few years ago: "The influence of Christian teaching cannot be measured, but no one can live in the country without being conscious of it. . . . It has put new life into the religious consciousness of the nation and has taught the Japanese the dignity of service for the weak. Innumerable Japanese who never embraced the Christian faith have absorbed its influence".

In South America, too, thinking people have despaired of existing Romanism in their countries and are forming groups to study the life and message of Christ. One of the great literary men of South America has recently written a book entitled "The Invisible Christ", which is said to be "a striking presentation of the influence of Jesus through the ages".

When we look at the number of Christians in spite of the great growth of the centuries there is much to discourage us, for there are still a billion lost people in the world. But when we study the influence of Christ's ideals and see how the miracles of His influence have penetrated far beyond the frontiers of the organized church and how His standards are being adopted by pagans, Mohammedans and Catholics, then we look up and take courage, for surely the world's redemption draweth nigh.

THE DEVELOPMENT OF NATIVE LEADERSHIP

ANOTHER sign of Kingdom progress is the development of native leadership. Is it not a significant fact that he who is acclaimed by many as the greatest living Christian is Kagawa, a product of the foreign mission enterprise? Read the report of our Foreign Mission Board and notice how many native leaders are mentioned—presidents of schools, pastors of churches, doctors and nurses in Baptist hospitals, teachers in kindergartens, high schools and colleges, Bible women etc. It seems that every missionary has some special native co-worker whose praises he loves to sing. The missionaries realize that they can never evangelize great heathen nations, but that the work must be done ultimately by the natives themselves. We have about twenty-five hundred regularly employed native workers on our foreign fields, to say nothing of thousands of others either paid by the natives themselves or giving voluntary service. As an evidence of the development of native leadership many of our foreign mission churches are becoming self-supporting. According to the 1934 statistics, 2000 of the 2728 churches on our foreign mission fields were self-supporting. Many enterprises—such as Dr. Lake's leper colony in China, leper work in Africa, many schools and so forth—are supported almost altogether by gifts from native people.

In most of our mission countries are Baptist conventions, organized and conducted much like our own conventions. The Nigerian Baptist Convention held its twenty-second session last year. The Convention in Japan has been organized for 18 years. The River Plate Convention of Argentina was organized in 1908, so in two more years it will celebrate its thirtieth anniversary. The National Brazilian Convention has been meeting since 1913. One writing of this convention says: "It knows no division, either geographical or racial. All Baptists meet together and deter-

mine the ongoing of the work for the year". The Hungarian Baptist Union is perhaps the oldest Baptist organization in Europe.

However, we are especially interested at this time in the newly organized convention in Italy. In 1934 the Italian Baptists came together in Rome to meet Dr. Maddry who was at that time visiting European mission fields. Dr. Whittinghill, writing of this meeting, says: "During four days in July our Baptist brotherhood met in an assembly in Rome for the first time in eight years. The delegates were composed mostly of pastors, though there were a number of laymen. Nearly every one of the fifty-five churches was represented. After the usual preliminary exercises, Dr. Maddry presented his program for the new organization in Italy. It was discussed in detail and finally adopted. Several points were hotly contested, but in the end all seemed to be willing to give the new organization a fair trial.

"The main purpose in reorganizing the work in Italy was to lay greater responsibility on the Italian brethren themselves in the administration of our work. The matter of self support was repeatedly emphasized, although this matter has been under serious consideration for the last twelve years. In fact, laudable progress has been made along this line. Seven of our best churches have pledged themselves to become entirely independent at the end of a four years' period. Notwithstanding the crisis, our brethren have promised to undertake this big task. For the last twelve years our churches have been making contributions towards their own support, including the pastor's salary. The church at Florence is almost independent now".

SISTER SANDA

FROM Mrs. Dan Hurley of Rumania comes the story of a hunchbacked woman who, in her humble way, was a great Christian leader and a great promoter of Kingdom progress. We tell the story in Mrs. Hurley's own words:

Last summer I was called to a certain community to work among the women for two weeks. It took me three days in a small boat on the Danube to reach the first village where I was to work. The trip had been a lonely one, but when I arrived on Sunday P. M. I soon forgot that I had ever been lonely. A little hunchbacked lady came forward and wanted to know if I were Sister Hurley. After assuring her that I was we settled ourselves in a wagon and set out for the church some five miles away. We had no more than started before we were well acquainted with each other, and I was being welcomed with a warmth which I had never felt before. Something moved us to look at each other at the same time. Her face was beaming as she remarked: "Sister, we have waited for you so long, and now that you have come I am ready to die". Who is this little pale faced lady, and why is her face so happy while her body is so deformed? The answer to his question gradually unfolded itself during the two weeks that I was with her.

Sister Sanda was what she was called by the women among whom she worked. For ten years she had been the leader of the W.M.S. of her own church and of churches in surrounding villages. At the first meeting which we attended together I learned that all the women had the utmost confidence in her and were ready to do anything she suggested.

For two weeks Sister Sanda traveled with me from village to village and from church to church, sometimes on foot and sometimes in a wagon. Once we traveled about fifteen miles in a wagon through the pouring rain, but I never heard one word of complaint from her. It was evident that every time we ran over a rock or a rough place in the road it caused her great pain in her back. She never thought of herself but was constantly asking if I were comfortable. Everywhere that we went she had only to say the word and all the women came together for

a meeting. She conducted the meetings with the same smile that I had seen the day I arrived.

When the two weeks were coming to a close she insisted that I go to her home village for one day to hold a meeting there and invited me to spend the night in her home. This I agreed to do. When I arrived I found her living in a little room about the size of a bathroom with an entrance hall hardly large enough to turn around in, but everything was as clean as could be. Something like forty women met with us that night and we stayed together until eleven o'clock. After that she tucked me safely in bed saying that she had a little work to do before she could go to bed. It puzzled me to know what kind of work she could be doing that late at night. I dropped off to sleep to be awakened between twelve and one o'clock by the sound of a soft tap tap of a hammer in the small entrance. This continued almost all night and was still to be heard at sunrise the next morning. I learned that Sister Sanda had been working on shoes nearly all night after doing mission work all day. In this way she had built her little house and had clothed herself. When I left to go back to another village she put aside all her work and walked over half way with me. When we parted there on the side of the country road she gave me a loving embrace, and a tear stood on her cheek. Her parting word was this: "If we never meet again on this earth, we will meet over yonder!"

I went on to another community to work for the remainder of the summer, but Sister Sanda's smile was ever with me. Just a short time after arriving home at Bucharest the news came to me that Sister Sanda had gone on to that place where there are no hunchbacks. She had been on the mission field and had taken pneumonia. She had told me that she was ready to die, and so she was. The tap tap of her hammer will be heard no more, but the memory of her smile still inspires those

who knew her. She rests from her labors and her works follow her.

MISSIONS BEGET MISSIONS

ANOTHER sign of the progress of the Kingdom is the missionary work done by our southern Baptist missions. There is something about the Gospel that demands that it be passed on. When Andrew finds Jesus he must tell Peter. When one group of people receive the Gospel they must pass it on to another group. Missions beget missions. That is God's plan for reaching all peoples with the blessed news of salvation.

We find that in every country the people to whom we have sent the Gospel are sending it on to others. In China the women use their Lottie Moon Christmas Offering for the support of the work in Jerusalem. It was a Lottie Moon Christmas Offering of Japanese women that led to the first self-supporting mission work done by Japanese Baptists. At the very first session of the Argentine Convention they voted to raise money for work in Chile. The Brazilian Baptists have a Home Mission Board and a Foreign Mission Board just as we do. According to the last report their Home Mission Board has fourteen missionaries under its direction and a dozen others doing voluntary work, distributing literature among immigrants and native Brazilians where no one has yet proclaimed the Gospel. A splendid home mission work is also being done among Brazilian Indians. The Brazilian Foreign Mission Board does work in Portugal. At the last report the mission in Portugal had twelve churches and, besides these, a church in a colony in south Africa with a total membership of 423 reporting 76 baptisms during the year. The accumulative power of this missionary enterprise reminds us of "The House That Jack Built". Southern Baptists send the Gospel to Brazil, Brazilian Baptists send it on to Portugal and Portuguese Baptists send it on to south Africa. Surely that is following

Christ's plan for the spread of His Kingdom.

A most interesting missionary work is carried on by Rumanian Baptists. The Bessarabian churches have led in the foreign mission work. Our missionary, Miss Earl Hester, tells us that this is remarkable because the churches are young and the people the most primitive and backward in all Rumania. And yet she says that they give to one missionary in Africa more than they keep for all of their workers for the 12,000 Baptists of Bessarabia. She adds: "This record would be remarkable under any circumstances, but last year and even now there is such a famine in Bessarabia that some are slowly starving. The children have been taken away from their homes and put in temporary hostels and schools. Our Baptists have suffered along with others, and those who had a bit more have shared with their brethren. And yet with all of this there has been no cut in their mission gifts". What a rebuke for us who have used hard times for an excuse to cut down our gifts to missions!

Not only Bessarabians but the Rumanians also have a foreign missionary. Miss Hester tells of this missionary as follows: "Brother Belgraden was for four years a pastor in Macedonia of Jugo-Slavia, paid by the southern Baptist Foreign Mission Board. He worked among the Rumanians there. He is a graduate of our seminary here in Bucharest. When his passport expired and he had difficulty in remaining there he came back here and raised money to send some one else. In one summer, by his fiery and loving appeals for the evangelization of fellow citizens across the border, he raised money for one and a half years' salary in advance. He also organized a Foreign Mission Society which is responsible for collecting the salary for the other years. It was found that he himself could return for another four years period, so he went, but this time supported by Rumanian Baptists".

The home mission work of Rumanian Baptists is among two groups of people—gypsies and lepers. The gypsy work really started as foreign mission work. Miss Hester tells the story as follows: "Before we ever started any gypsy work here in Rumania there was a gypsy church in Bulgaria. The pastor of this church speaks Russian, a kindred language. One fall he visited the Bessarabian meeting and talked of his work. Since that time there has been a prayer circle in Chisinau and gifts of money have been sent regularly to Bulgaria. When we began our activities among gypsies their interest shifted to our nearer-at-home work. Here in Bucharest the work among gypsies goes slowly, but there is a wider interest in gypsy work generally. At first people laughed when we mentioned preaching to gypsies, but now it has become a serious matter to them, worthy of their prayers and gifts. We have on our committee for gypsy work pastors from every part of Rumania, and we want this to grow into a home mission project which will seek to evangelize all neglected groups".

Of the leper work Miss Hester says: "We already have seventeen Baptist brethren among the lepers in the colony of Tichilest where there are 140 lepers altogether. A pastor, sometimes two—or one and an older woman—go to the colony as often as possible and hold services. This work began Christmas, 1934, when I went with a car load of gifts for the lepers. The traveling expenses of the pastors who do this work are paid by those interested in missions".

In speaking of plans for future missionary work Miss Hester says: "We hope in the next few months to begin work in the Bulgarian villages of Dobrudja. So far no work has been started among the Turks, but I often hear seminary students talk about beginning such a work. There is a growing sense of responsibility toward those of other languages in Rumania". This increased missionary interest is true of

all of our mission lands and surely can be interpreted as a sign of Kingdom progress.

BROTHERLY LOVE INCREASES

THROUGHOUT the whole world there is an increase of the spirit of brotherly love among the nations. Of course we are far from the ideal in this matter, but at least three evidences can be given to prove that the world is thinking about brotherly love.

Peace Movements—First, there are the many movements on behalf of peace. To be sure we are far from the goal of universal peace. There are wars and rumors of more wars. The whole world is armed to the teeth, and all disarmament conferences have failed of their ultimate aim. More money is being spent on preparation for war than ever before. It seems that a world conflict is likely to break out at any time. But on the other hand there is more talk of peace and more being done to produce it than ever before. Every newspaper tells of efforts on behalf of nations to keep out of war. Every news reporter over the radio tells of the peace efforts of the nations. The League of Nations is working constantly at the task of keeping the world at peace. Our preachers preach peace, our teachers teach peace, our editors write peace, and even the law makers seem to be doing their best to legislate peace. We are fast becoming peace conscious. Where it was once considered a lack of patriotism to be a pacifist, now it is considered almost a disgrace to be anything else, and he who brings war on a people is considered not a great hero but a selfish and cruel villain. Surely all this is an evidence of the spread of the teachings of the Prince of Peace.

Inter-Racial Movements—Another evidence of the development of the spirit of brotherly love is found in the many inter-racial movements of the world. Again we are far from Christ's ideals of the relationships of the different racial groups, but certainly more

than ever before is being said and done to obliterate class and color distinctions. White people are gradually learning that they are not so much superior to people of colored races as they have always thought. The radio, airplane etc. have brought the races in such close contact that none are able to deceive themselves by a superiority complex. More and more the white race is granting that those who have some color in their skins have also some very fine racial traits and should at least receive fair play in the game of life. The fact that nations of white people are defaming Mussolini for his attack on a black race shows that color distinctions are not as strong as they once were. At least we are learning that if there is any superiority of race it should be looked on as an obligation and a responsibility and should be used in loving service for less fortunate peoples rather than for self-aggrandizement. And this is an evidence that the world is gradually coming to the teachings of God who "is no respecter of persons but has made of one blood all the nations of the world".

Philanthropic Movements—Never before in the history of the world has so much been done for under privileged people as is being done now. We have seen that even heathen people are beginning to realize that they should take care of those less fortunate than themselves. The depression has done much to develop a spirit of sharing what we have with others. But all of this has come because Jesus' teaching of unselfish love and service is gradually permeating the hearts of people and is, therefore, a sign of the progress of the Kingdom. Again we say that we are far, far from the goal of a universal brotherhood of man, but at least we are progressing slowly but surely toward that idea.

THE MORNING COMETH

"WATCHMAN, what of the night?" was the question asked long ago, and the answer was: "The morning cometh". After seeing all the signs of

Kingdom progress we feel that the answer to this question for us today is, "The morning cometh". To be sure there may be many hours of night yet for this old sin-darkened world, but the morning is coming. Once Dr. Jones when talking to a group of Hindu students about the victory of light over darkness said: "I know when I talk this way about the coming victory I am like a night bird, singing in the night of the dawn when there is darkness all about me". Then one of the students said: "Yes, but aren't you singing of

the dawn because you have felt the dawn?" Dr. Jones, in telling this incident added: "He was right. We sing of this coming dawn because we have found Christ who brings the dawn. But He is more. He is the dawn. The future belongs to Him".

Yes, the future belongs to Him—and therefore the morning cometh. Ours is the blessed privilege of hastening the coming of the morning by sending out into the world's night gleams of light shining from the Son of righteousness.

QUESTIONS for REVIEW and DISCUSSION

1. Give some evidences that Christ's standards are permeating pagan religions.
2. Give some influences which have led people of other religions to accept Christ's standards.
3. Discuss the development of native leadership on foreign fields.
4. How many native workers are employed by our Foreign Mission Board?
5. How many of our southern Baptist churches in foreign lands are self-supporting?
6. Tell of the organization of the Italian Baptist Convention.
7. Tell of the home and foreign mission work of the National Brazilian Baptist Convention.
8. Tell of the work of Bessarabian Baptists in Africa.
9. Tell of the gypsy and leper work of Rumanian Baptists.
10. Discuss peace movements as a sign of Kingdom progress.
11. What evidence do we see of a growing cooperation between the white and colored races?
12. What signs of Kingdom progress can we see in our own community?

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Papers
Last Report of the Foreign Mission Board	
Missions and Modern Thought	Dr. W. O. Carver
Missions Matching the Hour	Stephen J. Corey
Christ at the Roundtable	E. Stanley Jones

"FORGET-ME-NOT" PROGRAM

The April issue of this magazine carried on pages 8-15 abundant material for this program. See also the "apology" on page 10 of the May issue. Every society is urged to observe this extra program.



PERSONAL SERVICE



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

NEGROES NEEDING HELP



We have talked often of the "Open Door" for the Negro women who live in cities and large communities where such a service is possible and workable. There is also the need in the Negro homes which are scattered around the countryside of our southland in rural sections and in small towns where there is no place for the "Open Door".

We could begin, it seems to me, by helping the Negro mother to take better care of her children. If a baby clinic is not possible, the homes could be visited and suggestions given about wholesome food and the value of cleanliness in a child's life.

The home itself could be a medium of approach. Nearly every little Negro cabin has a few flowers of some sort. Tell the woman, who lives there, how she can improve her surroundings. Offer perhaps some of your own bulbs or seeds. Stop long enough to talk to her about them and of Him who created the flowers and who gives to each of us, regardless of color or station, eternal life through faith in Jesus Christ.

What sort of Negro schools do you have in your community? An expression of interest by the white women in the section would doubtless better the conditions. In many sections the children are not able to buy pencils or tab-

lets; an arrangement might be made by you and your committee, through which they could be given free. A daily glass of milk for each child would be an invaluable service. Ask the Negro school teacher what her greatest need is; then see if you cannot help her to meet it. Cleaning up and equipping a playground might be a good start.

And last, but not least, have you visited their church? They need Bibles, song books perhaps and some of the literature you have used. Did you ever sit through one of the services in a Negro country church? Your presence will encourage them, and their prayers for you will give you a blessing different from any you have received. A dear old Negro preacher prayed for me once: "Lord, keep our sister's feet on the ground, and give her common sense like we all need". The Lord must have heard his prayer because, ever since then, I've tried hard to cultivate my common sense bump! In personal service I think, next to the spirit of love, common sense is the most essential attribute.

In giving of yourself to your Negro neighbors, do not feel that they are receiving the only benefit. They will warm your heart with their ready response to your help, and you will receive the blessing that comes when we know we have in His name done our best for our neighbor, because the Master meant it when He said: "In as much as ye have done it unto one of the least of these . . . ye have done it unto Me"—Mrs. P. B. Lowrance

ANNIE W. ARMSTRONG OFFERING for HOME MISSIONS

By April 24 the state W. M. U. corresponding secretaries reported receipts to the amount of \$109,795.71, of which \$97,842.99 is for causes included in the \$105,000 goal for the Annie W. Armstrong Offering of the 1936 March Week of Prayer for Home Missions. Immeasurably grateful, Woman's Missionary Union awaits fuller reports.



OUR YOUNG PEOPLE



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

SUMMER CAMP PLANS



Planning for summer days all wise parents make the most careful summer plans for the children of their home. The minds of many parents turn to camps for them. Much of the thought and investigation of possible places is naturally delegated to the mother. That mother is wisest who finds out about G.A. and R.A. Camps—directed by state, divisional (or district) or associational Woman's Missionary Union leaders—and sends the boy or girl there. Most any camp teaches boys and girls a certain independence, helps them to "share and share alike", learning the give and take of community experience. Most any camp directs boys or girls in care of their individual possessions, in neatly arranging their corner of tent or cabin, hanging up their own clothes, and so on. Most any camp provides handcraft and directed recreation. But why not select for your boy or girl of R.A. or G.A. age and membership an R.A. or G.A. Camp? It is the plan of Woman's Missionary Union to add, to the above customary values of summer camp life, that definite mission study which will expand horizons, that motivation of handcraft which will give it permanent value, that spiritual atmosphere which will stabilize questioning youth in the truth revealed in Christ Jesus. Woman's Missionary Union seeks to guard that hours of rest and sleep are adequate to keep the mind alert and the spirit ready for development. Woman's Missionary Union goes beyond the quiet period of meditation on beauties in nature, described by exquisite poetry, to the calm leadership to the correct answer to the question: "What will you do with Jesus?" The missionary in-

tent of the program of the camp under W.M.U. auspices can scarcely fail to send the young camper home without an echo ringing in his or her heart: "I must be about my Father's business".

The experiences of the Southwide Y.W.A. Camp at Ridgecrest, N. C., are perhaps the acme of such experiences, as the choicest of leaders, the finest of teachers, the best of potential friends gather from over the southland. If possible, arrange for your Y.W.A. daughter to attend Y.W.A. Camp at Ridgecrest. (See pages 1, 34.) If this cannot be, is there a State Y.W.A. Camp or one nearer home for her?

Associational and divisional young people's leaders should look to their state W.M.U. young people's leader for help in planning and in arranging personnel of missionary speakers for their camps. See to it that your camp lives up to the expectations outlined above, that the thousands of young people who will gather in Y.W.A., G.A. and R.A. Camps and Conclaves this summer may all be richly blessed and the Kingdom brought nearer by their augmented interest.

Miss Eva Berry, young people's secretary of Alabama W.M.U., writes: Camp Grandview, fourteen miles north of Montgomery, lends itself admirably to summer gatherings of young people. There the State Royal Ambassador Camp will be held June 22-26. It is impossible to estimate the value of these gatherings to the young people themselves and to the cause of missions. After an evening session at last summer's camp a young fellow was heard to tell his friend: "I'm done with smoking". After a conclave another said: "I have a deeper interest in the cause of missions and expect always to give to missions".



COLLEGE Y.W.A.



Miss Pearl Bourne, Associate Young People's Secretary

"TOMORROW HAS DAWNED . . . TODAY"



In your churches there are young women who for several years have dreamed that some day they would go to a delightful camp, away from the noise of the city's busy life where there might be found the soul's memorial calmness. They have dreamed of a vacation that would be different—a vacation of real values. Some have dreamed of a vacation that would refresh and recreate physically and spiritually. They have dreamed of the day when they could come to know world figures and missionary personalities and feel the pulse of a new world in the making. "Tomorrow has dawned . . . today" for the young women who are privileged to attend Y.W.A. Camp, June 23-July 3 at Ridgecrest, N. C.

Some of our favorite personalities of former years are to be with us. Then there are new friends to meet and know this year. There will be Mrs. F. Y. O. Ling, corresponding secretary of Soo-Seng-Sih W.M.U., a charming Chinese woman from Shanghai; Dr. Dana, professor in the Southwestern Baptist Theological Seminary, Ft. Worth, Texas; Miss Vena Aguillard, a young French woman who works with the French people of southern Louisiana; Miss Naomi Schell, Good Will Center worker of Tobata, Japan; Miss Rose Marlowe of the school for Cantonese-speaking people in Shanghai, China; Dr. Edwin McNeill Poteat Jr., pastor of Pullen Memorial Baptist Church of Raleigh, N. C.; and many others.

The days at camp are full days but most worthwhile ones as the daily schedule for the camp will show. The theme, taken from Henrietta Hall Shuck's letters, is:

"Breaking Down Barriers to the Gospel"

7:00—"Wake Up! Wake Up! The Day's Begun!"

7:30—First Call to Breakfast

8:00-8:15—"In the Morning I Will Look Up" (*Morning Worship*)

9:00-9:45—"Breaking Down Barriers" in Japan, in China, in the Homeland, in the World (*Class Discussions*)

9:55-10:15—The Way for the Day (*Announcements and Camp Songs*)

10:15-10:55—Overcoming Barriers to a Successful Y.W.A. (*Conferences*)

11:20-12:05—The Dynamic in Breaking Down Barriers (*Bible Hour*)

12:10 —Dinner Is Served

Afternoon — Recreation

As You Like It

6:00 —Walk Right in to Supper

6:45 —"Breaking Down Barriers" (*Vespers by the Lake*)

8:00-9:00—In Christ There Is No East, No West

10:30 —"Day Is Done"

Let counselors and Women's Missionary Societies help the happy day to dawn for some young women in your church. Nowhere is the cost for ten days so reasonable when one considers all that is to be derived from this Y.W.A. Camp. Two dollars a day covers board and room in the hotel. There are a few spaces at \$1.75 and \$1.50 a day.

Write your state W.M.U. young people's secretary for state plans. For other information about the camp, write to Miss Pearl Bourne, 1111 Comer Bldg., Birmingham, Ala.



BOOK REVIEWS



Miss Willie Jean Stewart, Tennessee

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.

Taking Christ Seriously: J. B. Lawrence, Executive Secretary-Treasurer of Home Mission Board, S.B.C.; Atlanta; 1935; 125 Pages; Price 35 cents



The book takes its title from the closing section of chapter I in which southern Baptists are urged to take seriously the missionary plans and purposes of Christ which have been set forth in very convincing fashion. This study of the Biblical background for missions is followed by a brief history of home missions in America; a survey of the various fields now occupied by the Home Mission Board and the types of work being done; a frank study of the peculiar need for Christ here in our country, today, growing out of the distressing conditions we face, and a strong plea for a well developed home base as a prerequisite to effective world-wide missions.

This outline, together with a large portion of the information given, will sound very familiar to most long-time students of missions. They will recognize, however, the necessity for bringing such information up to date from time to time and will find the book very useful for ready reference. The careful outlines of the chapters will serve as a sufficiently full index, and the headings of the paragraphs will make the desired information easy to find.

The book, then, should serve two classes of readers very effectively. Those who are not familiar with the compelling and romantic story of home missions will find it a source of remarkably complete background information, well adapted to individual or class study. Those who are already well informed along these lines will find it a handy reference book.

He Knoweth Not How: Park Harris Anderson; Broadman Press, Nashville, Tennessee; 1936; 173 Pages; Price 75 cents

THIS is a very delightful book. It holds the interest from start to finish, not through any trick of the writer's trade, but by the sheer drama of the facts it presents. It reads almost like a continuation of "The Acts of the Apostles", as it tells the story of how "God has moved upon individuals and groups of Chinese Baptists to initiate work of their own, independently of the financial support and directing force of the missionaries", during the hundred years of southern Baptist missions in south China, which centennial the volume commemorates.

"During the first fifty years of our missionary effort there", says the author, "the initiative and responsibility were both with the missionaries. Now, after another fifty years, both initiative and responsibility are almost entirely with Chinese Baptists".

One cannot escape the impression that perhaps Doctor Anderson has somewhat underestimated the influence of the missionaries in some cases, in his desire to present fully and fairly the development of the organizations and institutions which Chinese Christians have been led of God to establish for themselves in south China. Even so, it is an amazing and encouraging history, told with discrimination and restraint, in fine brotherly spirit. It should forever set at rest any doubt as to the adaptability of Christianity to the Chinese mind and to Chinese needs; as to the effectiveness of Baptist missions to them; and as to the readiness of Chinese Christians to support their own churches and carry forward the evangelization of their own country, as they are able.



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

Reports from the Baptist World Alliance at the close of 1935 show that the greatest advance in the world strength of Baptists was in the United States but the advance in other lands was most gratifying. Increases in membership in Asia were 19,000; in Africa 6,000; and in continental Europe 6,714.

Notwithstanding the deplorable conditions in Mexico there are, even so, signs of Kingdom progress in that country. A Baptist medical missionary writes: "One year ago I did not dare to talk of Christ or try to give a Christian message because it would bring enemies and thus eliminate my opportunity to win them later. I was compelled to concentrate on making friends and wait for God to open the door for more definite work for Him. I can now talk freely of the love of Christ to any who come to my office".

In an Aztec town in Mexico a missionary learning the Indian language suggested some reforms to the Indian village chief who was complaining of the awful vice and ignorance of his town, whereupon the chief exclaimed: "No, professor, those won't work! There's only one thing that will. It's the Bible and it must be in our own language".

The National Baptist Convention of Mexico supports ten colporter-evangelists, most of them in the states where the population is predominantly Indian.—*Watchman-Examiner*

Dr. Adolf Keller, secretary of the Central European Bureau of Inter-Church Aid, declares that scenes of the early Christian church are being repeated in Ukrainia where a revival was begun by returned prisoners after the World War and has been led almost altogether by laymen. Plans are under way for translating both Old and New Testaments into Ukranian, and other help is being rendered by a European committee constituted for that purpose.

Under the auspices of the National Christian Council of China fifteen Christian literature agencies working there held a conference in November of 1935 for the purpose of seeking to improve Christian literature and to find a basis on which all might cooperate and each society share according to its particular need.

Shanghai University (*Baptist*) will soon celebrate its thirtieth anniversary. It was the first institution of higher learning in China to open its doors to women students. That was in 1920 when four girls were admitted. We are told 47 per cent of the highest honors of the university go to girls while they constitute only 30 per cent of the student body.

More than once we have called attention to the use Chinese Christians are making of the radio for the promotion of Christianity. In North America there are fourteen national broadcasts under protestant auspices every week which do not include scores of broadcasts made periodically by single groups, such as local church organizations and individual ministers. For the first time in the evangelical history of Peru the radio has begun to be used in preaching the Gospel.

Roger W. Babson, statistician, maintains that the United States has never worked clear of unemployment cycles until there had been a great wave of religious revival; and that it is not likely that the present unemployment problem will be solved without a national spiritual awakening. Of the six movements in employment in three hundred years there was the movement away from unemployment in 1680 which was accompanied by a wave of revivals. The others were in 1730, 1800 and 1810, in 1850 and in 1898, all accompanied by the preaching of evangelists of national reputation.—*Watchman-Examiner*