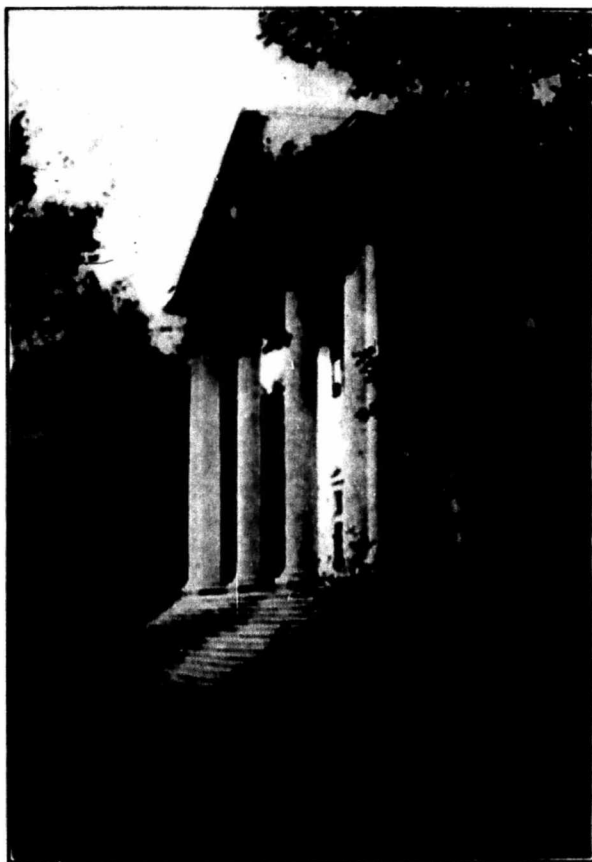


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AUGUST, 1936

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Royal Service



To RIDGECREST in AUGUST

(See pages 5-10.)

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Royal Service

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MONTHLY MISSIONARY TOPIC: A SUMMER CRUISE through HOME MISSION FIELDS

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program AUGUST—A Summer Cruise through Home Mission Fields

From Mother's Club to W.M.S.	3c
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EDITORIAL

A FORETASTE of JUBILEE

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



if Henrietta Hall Shuck had not come with the life abundant that is hers today in Christ Jesus.

The influence on mind and heart of these moving anniversaries was evident in many ways, among them the unanimity and purposefulness with which a recommendation of the Golden Jubilee Committee was adopted. We were given an engaging glimpse into the plans for the immediate future when our Union will be celebrating the fiftieth anniversary of its beginning. A Golden Jubilee commands special recognition. Its very sound has a heart lifting note of joy, a compelling challenge to worthy deeds. It seems to imply a casting off of shackles that would impede progress, a joyous entering upon new ventures of faith. Recognizing these implications the committee was led to recommend, as preparation for a truly joyous celebration, the enlistment of twenty-five thousand debt-paying memberships in the calendar year of 1936 and an additional twenty-five thousand such memberships in the calendar year of 1937. It is proposed to include all recognized general (southwide and state) debt-paying efforts that have as their basis a minimum payment of \$1 per month. The Baptist Hundred Thousand Club—chief of such recognized plans for rapidly reducing denominational debts—has, we are assured, sixty per cent of its members among women. We will continue to enlist women and young people to accept individual memberships. Furthermore we shall encourage group and organization memberships, placing much emphasis upon *paid up*, since this is the only assured way to decrease debt. Some states have approved debt-paying programs in which state W.M.U.'s are participating. These efforts will be recognized and their memberships will be counted in the total objective.

Jubilee is possible only when victory is attained. In the long history of the years of W.M.U. life many victories achieved assure a real jubilee. But having set this further objective as to the debt-paying memberships, genuine effort will be necessary to assure a triumphant celebration. We must begin now to check up on memberships, to enlist others, to encourage group and organizational planning for making and paying pledges. Keeping before us the ultimate objective of pro-

(Concluded on Page 34)

LUTHER RICE CENTENNIAL

LUTHER RICE, PIONEER in MISSIONS and EDUCATION

By Rufus Washington Weaver

The centennial of the death of Luther Rice will be celebrated at the Pine Pleasant Baptist Church, near Saluda, S. C., on the 25th day of September. Everyone interested in missions, Christian education and the strengthening of the Baptist cause in America should also be interested in this coming event. Those who have studied the life of this man are in hearty agreement with the late President Whitsett when he said: "The coming of Luther Rice was the most important event in Baptist history in the nineteenth century. He was the magician of American Baptist life".



Returning from India in 1813, where he had been converted to Baptist doctrines, principles and practices, Luther Rice travelled from Maine to Georgia, arousing among Baptists great enthusiasm for the foreign mission enterprise. He challenged American Baptists to "expect great things from God and to attempt great things for God".

If George Washington is called the father of his country because of the part he played in unifying the American colonies into the republic of the United States, Luther Rice may be called the father of the Baptist denomination in America because of the part he played in the promotion of all its organized activities. The first use of the phrase "The Baptist Denomination in the United States" that I am able to find in the literature of American history is in the constitution of the General Convention, organized under the inspiration of Luther Rice, April 18, 1814. There were twelve lines of activity in which Luther Rice was unquestionably the leader, each of which, as we look backward, we now recognize to have been an essential factor in the building of the Baptist denomination in the United States:

1. The raising of funds for the Judsons
2. The organizing of all forward-looking Baptists in support of the foreign mission enterprise
3. The finding of promising young men, desiring to enter the ministry, and the procuring of the money necessary to their support while they were engaged in ministerial studies
4. The unifying of divergent interests, so that the missionary program in its entirety, at home and abroad, should be completely integrated
5. The mobilizing of the Baptist young manhood in the proclamation of the Gospel along the westward-moving frontier
6. The creating of friendly contacts, through visitation and personal correspondence, with the Baptist leaders in all parts of the country, for the purpose of securing their active cooperation
7. The winning of the favor of the federal government, so that no hindrance should be placed in the way of missions among the American Indians
8. The founding of agencies—such as a missionary magazine, a denominational paper and a tract society to awaken interest—to disseminate information and to evoke sacrificial giving to all denominational enterprises
9. The promotion of schools, colleges and theological seminaries, with Columbian College, located in the District of Columbia, as the center of the whole educational system
10. The inspiring of educated young men to dedicate their lives to pioneering for Christ in new and untrodden fields of service
11. The unifying of the national Baptist life, by concentrating all governing and promotional agencies in the nation's capital
12. Creating within the Baptists of America a denominational consciousness, which should express itself in a national organization, dedicated to the promotion of every agency that would strengthen the Baptist interpretation of the Christian faith.

(Concluded on Page 10)



RIDGECREST MISSIONS WEEKS



STATE and HOME MISSIONS WEEK

RIDGECREST, NORTH CAROLINA

August 2-7

Theme: **THY KINGDOM COME**—Matt. 24:14; 6:10

Exemptions—The cost of the meeting has been kept to the lowest possible figure. The rate at Fritchelle Hall, without bath, will be \$2 per day including meals—six days in a thoroughly modern hotel at a mountain resort for \$12. Rooms with bath will be \$2.50 per day per person including meals. Rooms in cabins at Harmony Hall are \$1.60 per day per person including meals.

Reservations should be made in advance. Rooms will be at a premium. Write Mr. Perry Morgan, Manager, Fritchelle Hall, Ridgecrest, N. C.

Recreation—The afternoon until 4:30 of each day, except Sunday, will be given to recreation. It is the purpose of the promoters of this week to combine a vacation with mission inspiration. A recreational program will be provided and announced from day to day.

What to Bring—Bring your Bible and note-book. Bring also your hiking clothes. Bring your best disposition and a mind to learn, together with your prayers and submission of will to the leadership of the Holy Spirit.

Special attention will be given to the exhibit. If you have posters or publicity display material on state or home missions, bring them.

Sunday, August 2

(Presiding, Dr. M. A. Hoggins, N. C.)

- 9:45 Sunday School
- 10:40 Missionary Message—Dr. Ellis A. Fuller
- 11:15 Missionary Sermon
- 7:00 Vespers
- 8:10 Missionary Message—Theme: "Thy Kingdom Come"—Dr. Ellis A. Fuller

Monday, August 3

(Presiding, Dr. J. B. Lawrence)

- 8:30- 9:00 Worship—Subject: "Thy Kingdom Come"—Dr. Ellis A. Fuller
- 9:15-10:00 Conference, Leader, Dr. B. L. Bridges, Secretary, Arkansas
Subject: "The Scope of State Missions"
1. Pioneering; 2. Enlistment; 3. Teaching and Training; 4. Evangelism; 5. Coordinating and Directing
- 10:00-10:45 Conference, Leader, Rev. L. W. Martin, Missionary in the Mountains in Kentucky
Subject: "The Need for Christ in the Mountains"
1. Types of mountain people; 2. Types of churches; 3. The preachers and their equipment; 4. The influence of outside forces; 5. The social and moral conditions; 6. What can we do about it?
- 11:00-11:45 Missionary Address—Dr. John D. Freeman, Corresponding Secretary, Tennessee
Subject: "The Call of the Mountains"
- 11:45-12:30 Missionary Address—Rev. Lucian Smith, Missionary to French Louisiana
Subject: "The Land of Evangeline"
- 4:00- 5:30 Missionary Conference, Leader, Mrs. Una Roberts Lawrence

- 7:00 Vespers—Subject: "Thy Kingdom Come"—Dr. Ellis A. Fuller
- 8:30- 8:45 Missionary Address—Dr. Rufus W. Weaver, D.C.
Subject: "Pioneers in Missions at Home"
- 8:45- 9:30 Missionary Address—Rev. Jacob Gartenhaus, Missionary to the Jews
Subject: "My People and Christ"

Tuesday, August 4

(Presiding, Dr. C. M. Brittain, Fla.)

- 8:30- 9:00 Worship—Subject: "Fellowship Enterprises"—Dr. R. B. Gunter, Secretary, Mississippi
- 9:15-10:00 Conference, Leader, Dr. J. W. Beagle, Assisted by Missionaries
Subject: "Crossing Barriers to Neglected Peoples"
1. The need of the country districts; 2. The industrial centers; 3. The forgotten man; 4. The underprivileged; 5. What can we do about it?
- 10:00-10:45 Conference, Leader, Dr. Chas. A. Jones, Secretary, South Carolina
Subject: "Part Time Churches and Their Problems"
1. The house; 2. The absentee pastor; 3. Consolidation or Grouping; 4. An adequate financial program; 5. Growing rural pastorates
- 11:00-11:45 Missionary Message—Dr. J. W. Newbrough, Missionary in New Orleans
Subject: "Rescuing Men and Women in the City"
- 11:45-12:30 Missionary Message—Dr. J. T. Watts, Secretary, Maryland
Subject: "The Metropolitan Masses"
- 4:00- 5:30 Missionary Conference, Leader, Mrs. Una Roberts Lawrence
- 7:00 Vespers—Dr. C. M. Brittain, Secretary, Florida
- 8:00- 8:45 Missionary Message—Dr. F. M. Barnes, Secretary, Alabama
Subject: "The Divine Dynamic"
- 8:45- 9:30 Missionary Address—Rev. Paul Bell
Subject: "Thy Kingdom Come among the Mexicans"

Wednesday, August 5

(Presiding, Dr. J. B. Lawrence)

- 8:30- 9:00 Worship—Subject: "Thy Kingdom Come"—Dr. Ellis A. Fuller
- 9:15-10:00 Conference, Leader, Rev. Noble Beall
Subject: "Facing the Color Line in Missions in the Homeland"
- 10:00-10:45 Conference, Leader, Dr. C. M. Thompson, Secretary, Kentucky
Subject: "State Missions through Departmental Work"
1. Evangelism and Enlistment; 2. Sunday School; 3. Training Union; 4. W. M. U.; 5. Mission Pastors
- 11:00-11:45 Missionary Address—Rev. A. W. Hancock, Missionary to the Indians, Oklahoma
Subject: "Evangelizing the Indians"
- 11:45-12:30 Missionary Address—Dr. C. M. Brittain, Secretary, Florida
Subject: "Modern Religious Cults and Their Antidote"
- 4:00- 5:30 Conference on Evangelism, Leader, Dr. J. B. Lawrence
- 7:00- 7:45 Vespers—Dr. Ellis A. Fuller—Subject: "Thy Kingdom Come"
- 8:00- 8:45 Missionary Address—F. J. Katz, Secretary, Louisiana
Subject: "Where the Home Board Must Help"

8:45-9:30 Missionary Address—Dr. Roland Q. Leavell, Georgia
Subject: "The New Approach to Evangelism"

Thursday, August 6

(Presiding, Dr. Chas. A. Jones, S. C.)

8:50-9:00 Worship—Subject: "My Friends Indeed"—Dr. E. W. Reeder, Secretary, Illinois
9:15-10:00 Conference, Leader, Dr. Andrew Potter, Secretary, Oklahoma
Subject: "State Boards and the Denomination"
1. General Clearing House; 2. Best Enlistment Agency; 3. The Successful Promotional Agency; 4. The Indispensable Link
10:00-10:45 Conference, Leader, Rev. Herbert Caudill, Missionary in Cuba
Subject: "The Progress of the Kingdom in Cuba"
1. Cuba now and thirty years ago; 2. The revolution and its meaning; 3. The Spiritual Revival and the spread of the Gospel; 4. The impulse received from the Bottoms Trust Fund; 5. Program for the future
11:00-11:45 Missionary Address—Dr. E. Godbold, Secretary, Missouri
Subject: "The Neglected Church"
11:45-12:30 Missionary Address—Dr. M. N. McCall, Superintendent, Mission Work in Cuba
Subject: "The Coming of the Kingdom in Cuba"
4:00-5:30 Missionary Conference, Leader, Mrs. Una Roberts Lawrence
7:00 Vespers—Dr. H. C. Reavis, Secretary, New Mexico
8:00-8:45 Missionary Address—Dr. J. F. Plainfield
Subject: "The Foreigner in the Homeland"
8:45-9:30 Missionary Address—Dr. M. A. Huggins, Secretary, North Carolina
Subject: "United We Stand"

Friday, August 7

(Presiding, Dr. J. B. Lawrence)

8:30-9:00 Worship—Subject: "Thy Kingdom Come"—Dr. Ellis A. Fuller
9:15-10:00 Conference, Leader, Dr. E. Godbold, Secretary, Missouri
Subject: "The Underprivileged Preacher"
1. His needs; 2. His handicaps; 3. His limited opportunities; 4. Expanding his horizon
10:00-10:45 Conference, Leader, Rev. C. W. Stumph, Assisted by Missionaries
Subject: "The New Frontiers in the West"
1. The problem of race; 2. Changing conditions; 3. The Spanish speaking American; 4. The original American; 5. What we are doing
11:00-11:45 Missionary Address—Rev. W. M. Wood, Kentucky
Subject: "Shall We Have a New Awakening?"
11:45-12:30 Missionary Address—Dr. J. W. Beagle, Field Secretary, Home Board
Subject: "Phil. 4:19"
4:00-5:30 Missionary Conference, Leader, Mrs. Una Roberts Lawrence
7:00-7:45 Vespers—Dr. Ellis A. Fuller—Subject: "Thy Kingdom Come"
8:00-8:45 Missionary Address—Dr. Jas. W. Merritt, Secretary, Georgia
8:45-9:30 Missionary Address—Dr. J. B. Lawrence, Executive Secretary, Home Mission Board

FOREIGN MISSIONS WEEK

EDGECREST, NORTH CAROLINA, August 8-14

THEME: "Come, behold the works of the Lord!"—Psalm 46:8

Sunday, August 9th

9:45	Sunday School	
11:00	Morning Worship	Dr. J. Clyde Turner
6:45	Sunset Service	Dr. W. O. Carver
8:00	Missionary Message	W. B. Glass, China

Monday, August 10th

Topic: Behold, What God Hath Wrought in Africa

7:20	Morning Watch	Dr. J. Clyde Turner
9:00-9:45	Missionary Address	Miss Elma Elam, Africa
9:45-10:15	Young People's Hour	Dr. W. O. Carver
10:15-11:15	Round Table	Mrs. George Green, Africa
11:30-12:45	Missionary Message	Dr. T. L. Holcomb
6:45	Sunset Service	Dr. W. O. Carver
8:00	Missionary Message	J. C. Powell, Africa
	African Pictures	

Tuesday, August 11th

Topic: The Mighty Works of the Lord in Latin America

7:20	Morning Watch	Dr. J. Clyde Turner
9:00-9:45	Missionary Address	George A. Bowdler, Argentina
9:45-10:15	Young People's Hour	Dr. W. O. Carver
10:15-11:15	Round Table	T. B. Stover, Brazil
11:30-12:45	Missionary Message	R. F. Elder, Argentina
6:45	Sunset Service	Dr. W. O. Carver
8:00	Missionary Message	Paul C. Porter, Brazil

Wednesday, August 12th

Topic: His Work through the Ministry of Women

7:20	Morning Watch	Dr. J. Clyde Turner
9:00-9:45	Missionary Address	Miss Rose Marlowe, China
9:45-10:15	Young People's Hour	Dr. W. O. Carver
10:15-11:15	Round Table	Miss Essie Fuller, Brazil
11:30-12:45	Address	Miss Kathleen Mallory
6:45	Sunset Service	Dr. W. O. Carver
8:00	Missionary Message	Miss Blanche Simpson, Brazil
	Presentation of Margaret Fund	Mrs. Frank Burney

Thursday, August 13th

Topic: The Power of the Lord in Europe and Palestine

7:20	Morning Watch	Dr. J. Clyde Turner
9:00-9:45	Missionary Address	Roswell E. Owens, Palestine
9:45-10:15	Young People's Hour	Dr. W. O. Carver
10:15-11:15	Round Table	D. G. Whittinghill, Italy
11:30-12:45	Address	Claud B. Bowen
	Address	R. S. Jones

6:45
8:00

Sunset Service
Missionary Address

Dr. W. O. Carver
Dr. George W. Truett

Friday, August 14th

Topic: The Glory of God in the Way of the East

7:20 Morning Watch
9:00-9:45 Missionary Address
9:45-10:15 Young People's Hour
10:15-11:15 Round Table

11:30-12:45 Address
6:45 Sunset Service
7:45 Pageant: "A Life That Lives"
Address

Dr. J. Clyde Turner
Frank Connely, China
Dr. W. O. Carver
W. H. Clarke, Japan
R. A. Jacob, China
Miss Inabelle G. Coleman
Dr. W. O. Carver
Mrs. C. D. Cressman
Dr. George W. Truett

NOTES

Mr. and Mrs. J. Frank Cheek of Chattanooga, Tennessee, will have charge of the music.

Moving pictures of foreign mission work on mission fields will be shown each day between 4 and 5 P. M.

The Book Shop is on the first floor in the hotel lobby. Be sure to pay them a visit.

Do not fail to see the Foreign Mission Exhibit in the lobby of the dining room. Recreation will be in charge of Rev. Claud B. Bowen, educational secretary, from 2 P. M. to 5 P. M. daily, except Sunday.

Rachel Leonard will be in charge of the playground from 9 A. M. to 1 P. M. daily. Foreign Missions Week is made possible by the financial assistance of the Sunday School Board, for whose generosity we are most grateful.

Be sure to write promptly for your reservation to Mr. Perry Morgan, Pritchett Hall, Ridgecrest, N. C.

LUTHER RICE (Concluded from Page 3)

Beyond question the Woman's Missionary Union of the Southern Baptist Convention had its historic genesis in the mission societies that were formed one hundred and twenty years ago under the inspiration of Luther Rice. His reports are filled with references to "Female Mite Societies", "Youth's Mite Societies" and "Juvenile Female Cent Societies". Referring to one of these societies, formed at Richmond, Va., in 1818, he says—(and this must be interesting to Sunbeams today)—"The fact, too, that little girls from six to seven, to twelve or fourteen years old had formed a society to save from the purchase of little delicacies their mites, to assist the glorious object of giving the knowledge of the Gospel to all the world and that their lovely example was producing something similar among the little boys could not fail to awaken emotions peculiarly delightful, anticipations the most lively and interesting".

The Sunbeams, the Royal Ambassadors, as well as the other grades of Woman's Missionary Union, are the living fulfillment of the anticipations of this Christian seer, Luther Rice. Therefore all who have any connection with the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, should participate in this celebration.

The Luther Rice Memorial Day—Sunday, September 27, 1936, which is the centennial of his funeral—will be observed. It is hoped, in all of our southern Baptist churches, Sunday schools, B.Y.P.U.'s, and certainly by the W.M.U. organizations. Suitable programs are being prepared. Also at Ridgecrest in August the Luther Rice Centennial will be most attractively featured.

Calendar of Prayer August, 1936

Prepared by Mrs. Maud E. McClure, Georgia

MAKE my heart so still, so still
When I am deep in prayer
That I may hear the white mists rise,
Losing themselves in air.
—By a Japanese Laper

A Summer Cruise through Home Mission Fields

1—SATURDAY

Pray for Dr. and Mrs. Shelby W. Vance (Frances Elizabeth Sanders), medical work, and Miss Sallie Jones, nurse, Yangchow, China. Beloved, see ye the children of God.—1 John 5:1

2—SUNDAY

For Home and State Mission Work at Ridgecrest, N. C., Aug. 1-4. Go work today in the vineyard.—Matt. 13:23

3—MONDAY

For Rev. and Mrs. G. Lee Phelps (Sally J. Brown), workers among Indians, Wampanoag, Ohio. They that trust in Jehovah are as Mount Zion.—Ps. 125:1

4—TUESDAY

For Rev. and Mrs. Wilton Fielder (Maud Albritton)—an evangelistic work, Changchow, China; Wilton Fielder Jr. and Richard Bryan and Golda Jean Fielder, Margaret Fund students. He that loveth Him and keepeth His commandments is acceptable to Him.—Acts 10:35

5—WEDNESDAY

For Rev. and Mrs. S. L. Watson (Annie Miller), educational work, Rio de Janeiro, Brazil; Stephen Lawrence Watson and Benjamin Miller Watson, Margaret Fund students. For Jehovah taketh pleasure in His people.—Ps. 148:4

6—THURSDAY

For Dr. James H. Hall, medical work, and Miss Alma Grayson, nurse, Laichow, Pa., China. He will cover thee with His plumes.—Ps. 91:4

7—FRIDAY

For Rev. and Mrs. Jas. W. McGavock (Catherine Elizabeth Johnson), evangelistic work, Santiago, Chile. In all thy ways acknowledge Him.—Ps. 103:1

8—SATURDAY

For Rev. and Mrs. J. A. Herring (Nan Stephens Trammell), evangelistic work, and Miss Ruth Ford, nurse, Kwei Lin, China. My heart shall not fear.—Ps. 127:3

9—SUNDAY

For Foreign Missions Week at Ridgecrest, N. C., Aug. 9-13. Pray ye therefore the Lord of the harvest.—Matt. 9:37

10—MONDAY

For Rev. and Mrs. Daniel Delgado (Jovita Hernandez); Rev. and Mrs. Paul Sabatman; Rev. and Mrs. I. E. Gonzalez (Gregorio Garcia); Rev. and Mrs. Victor Gonzalez; Rev. and Mrs. C. H. Rice (Amalia Vance)—missionaries to Mexico in Texas. Jehovah will give that which is good.—Ps. 85:12

11—TUESDAY

For Rev. and Mrs. Paul Freeman (Clara Hagler), evangelistic work, Cordoba, Argentina. In the fear of Jehovah is strong confidence.—Prov. 14:26

12—WEDNESDAY

For Rev. and Mrs. Chas. L. Cuipopper (Ola Lane), evangelistic work, Hwang-Hwa, China. I am Jehovah thy God, who teacheth thee to profit.—Isa. 48:17

13—THURSDAY

For Mrs. J. H. Rowe (Corrie Childs), emigrant missionary from Japan. In Him ye are made full.—Col. 2:10

14—FRIDAY

For Rev. and Mrs. M. G. White (Eula Cox), evangelistic work, Bahia, Brazil; Maud G. White Jr., Margaret Fund student. I, Myself, will be the Shepherd of My sheep.—Ezek. 34:11

15—SATURDAY

For Dr. and Mrs. R. T. Bryan (Mauda Selles), educational and evangelistic work, Shanghai, China. The path of the upright is made a highway.—Prov. 1:15

Calendar of Prayer August, 1936

"To walk with God
No breath is lost!
Talk on!

"To walk with God
No strength is lost!
Walk on!

"To walk on God
No time is lost!
Wait on!"—Selected

A Summer Center through Four Mission Fields

16—SUNDAY

For all departments of home mission work
I am debtor.—Rom. 1:14

17—MONDAY

Pray for Rev. and Mrs. G. O. Fosken,
workers among French, Greenville, 18.
God, Himself, shall be with thee.
—Eph. 3:12

18—TUESDAY

For Rev. and Mrs. R. L. Ransom (Rosa
Majors), boys' work, Keweenaw, China.
He that hath the Son hath life.
—1 John 5:12

19—WEDNESDAY

For Rev. and Mrs. A. R. Crabtree (Mable
Henderson), educational work, Rio de
Jansen, Brazil; Mary Margaret Crabtree,
Margaret Fund student.
They that wait for Me shall not be put
to shame.—Isa. 40:31

20—THURSDAY

For officers of Royal Service
I will give them counsel.—Ez. 18:10

21—FRIDAY

For Rev. and Mrs. W. B. Johnson (Kate
Corpus), evangelistic work, Kumban, China.
Jehovah is thy helper.—Psa. 121:5

22—SATURDAY

For Rev. and Mrs. F. A. E. Morgan
(Gertrude Wainwright), and "Miss Raula
Walker" — on furlough — educational and
evangelistic work, Sao Paulo, Brazil.
But Thou, O Jehovah, art a shield about
me.—Psa. 3:3

23—SUNDAY

For all God's servants who have lost their
right.
A broken reed will He not break.
—Isa. 42:3

24—MONDAY

For Rev. and "Mrs. Herbert Condit" (Mar-
jorie Jacob), evangelistic and educational
work, Havana, Cuba.
Be ye also patient; establish your hearts.
—Jas. 5:8

25—TUESDAY

For Miss Elma Elton — on furlough — and
"Miss Lucile Hanger, educational work,
Lagan, Nigeria.
Jehovah will keep thy feet from being
taken.—Prov. 10:1

26—WEDNESDAY

For Miss Clifford Bennett and Miss An-
nie Smith, evangelistic work, Puchow,
China; Rev. Wade Smith, mission stu-
dent from China.
Mercy and truth shall be to them that
desire good.—Prov. 14:21

27—THURSDAY

For Rev. and Miss A. B. Ottow (Mable
Elizabeth Dater), evangelistic work, Car-
tyha, Brazil.
I came that they may have life.
—John 10:10

28—FRIDAY

For Rev. and Miss F. T. Woodward
(Mable Elma Williams), evangelistic
work; Dr. Wm. L. Williams, medical work,
Wachow, China.
Counsel thy way unto Jehovah.
—Psa. 119:1

29—SATURDAY

For Rev. G. H. Lucy, mission missionary
from Mexico; James Lucy, Margaret Fund
student.
Be not overcome with evil but overcome
evil with good.—Rom. 12:21

30—SUNDAY

For the spirit of evangelism in all our
churches.
Go out in the highways and hedges and
constrain them to come in.—Luke 14:23

31—MONDAY

For Rev. and Miss L. R. Blackman
(Gladys Fates), evangelistic and educa-
tional work, Shanghai, China.
He covereth him all the day long.
—Deut. 31:11

Attended W.M.U. Training School
Attended Southern Training School
Attended Southern Bible Institute
(Former Margaret Fund Student)

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: A Divided Kingdom—Luke 11:17-20

"Joined in one body may we be;
One inward life partake;
One be our heart; one Heavenly hope
In every bosom wake.

"In prayer, in effort, tears and toils,
One wisdom be our guide;
Taught by one Spirit from above,
In Thine may we abide".

One in Faith

1st Day—1 John 5:4, 5
2nd Day—Eph. 3:12; 4:12
3rd Day—Phil. 3:9
4th Day—1 Tim. 1:12; 2:1; 3:15
5th Day—Heb. 4:16; 10:22; 12:2
6th Day—1 Pet. 2:6, 7
7th Day—Rom. 8:22-27

One in Love

16th Day—Deut. 11:1; 30:9
16th Day—1 John 4:12, 16-21
17th Day—1 John 5:1-9
18th Day—1 John 6
19th Day—Eph. 3:17-19
20th Day—1 Pet. 1:8, 22; 4:8
21st Day—Jude 21

One in Christ

22nd Day—1 John 3:23
23rd Day—1 Cor. 1:10
24th Day—1 Cor. 12:12, 13; 13:11
25th Day—Phil. 1:27; 2:2
26th Day—Psa. 55:14; 119:48
27th Day—Amos 3:3
28th Day—1 Cor. 6:14-16
29th Day—John 14:20-23
30th Day—John 15:1-8
31st Day—John 17:20-23

One in Hope

8th Day—Psa. 10:9; 31:24; 36:15
9th Day—Psa. 30:7; 43:5; 71:5
10th Day—Jer. 17:7
11th Day—Rom. 5:3-5; 8:24, 25
12th Day—Rom. 12:12; 15:4
13th Day—1 Cor. 13:13; 15:19
14th Day—1 Pet. 1:3, 13, 21

"Pray Ye"

For thankful hearts in praise for spiritual and mate-
rial blessings

For Christians on vacation—for their safety and for
their Christian witness

For missionaries on furlough—for adequate rest and
for time to study

For "vacations" at Ridgecrest, N. C.

For associational meetings—for churches thus seldom
reached otherwise

For assemblies and camps for W.M.U. young people—
for emphasis on missions and soul winning

For Dr. and Mrs. Maddy and Dr. and Mrs. Scarborough on their missionary journey
to South America

For observance of Luther Rice Centennial

For political parties, that they may proceed on the principle that "righteousness
enricheth a nation but (that) else is a reproach to any people"

For a growing conviction in support of total abstinence in homes and communities

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: A Divided Kingdom—Luke 11:17-20

Praise, my soul, the King of Heaven;
To His feet thy tribute bring
Ransomed, healed, restored, forgiven,
Evermore His praises sing.

Praise Him for His grace and favor
To our fathers in distress;
Praise him still the same as ever,
Slow to chide and swift to bless.

—Lyte

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity. "Be of the same mind one toward another." "Let us therefore follow after the things which make for peace and the things wherewith one may edify another." "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth." "Seek ye first the Kingdom of God and His righteousness." "The Kingdom of Heaven is within you." "For the Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost."

"Behold a King shall reign in righteousness." "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: He shall reign over the house of Jacob forever and of His Kingdom there shall be no end."

"Let every creature rise and bring Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud amen."

"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle!"

"My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered: Thou sayest that I am a King. To this end was I born."

"God hath exalted Him and given him a name, that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father." "And there were great voices in Heaven, saying: The kingdoms of this world are become the Kingdom of our Lord and of His Christ; and He shall reign forever and ever."

"Let every hundred, every tribe
On this terrestrial ball,
To Him all majesty ascribe
And crown Him Lord of all."

"O, that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song
And crown Him Lord of all."

MINUTES for FILE

A T ST. LOUIS in May a gift of two annual W. M. U. meeting minutes was made to the files which the Birmingham office is seeking to compile for an officer who does not live in Birmingham. Perhaps in your attic or closet you have some minutes of the annual meetings of Woman's Missionary Union of S. B. C., and if you do not need them, you may be willing to contribute them to the desired file. The only copies now needed for the file are for the following years: 1888, 1889, 1890, 1891, 1896, 1897, 1898, 1899, 1900, 1901 and 1914 of the southern W. M. U. minutes. Send them to 1111 Comer Bldg., Birmingham, Ala., please.

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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 "Intercessory Prayer"

by James O. K. McClure, it will be definitely helped by the following carefully grouped suggestions of Mrs. Hans Buch of Houston, Texas.

Preparation:

Read and re-read book carefully for inspiration and to fix truths in mind. Find Scripture references on intercessory prayers. Make outline for each number of class, leaving space between topics for class members to add notes thereby fixing truths in their minds.

Introduction:

Who is author? What is the purpose of this book? Why study?
"Lord, Teach Us to Pray for Others"

I—Ministry of Intercession or

The Power of Prayer

1. Prayer for others
2. Powerful ministry
3. Prayer of intercession for all men

Meditation:

Do I believe in the mighty ministry of intercession?

II—Talent of Intercession or

The Practice of Prayer

1. Prayer a talent
2. Powerful through learning to pray

Meditation:

Do I believe that the ability to use all agencies of life is a talent?

III—For Whom Christ Asks Intercession or The Province of Prayer

1. Pray for what thou choosest
2. Positive command to pray
3. Pray for laborers.

Meditation:

Am I fully converted to the failure of my home and church if they fail in their mission to raise up laborers?

IV—The Comforter Sought for Service or The Prayer for the Parachute

1. Prayer of Holy Spirit as Comforter and Spirit of Truth
2. Power or mission of the Comforter

Meditation:

Do I believe prayer for the Holy Spirit as the Comforter means service for Christ in saving men?

V—Special Petitions for Our Beloved or The Prayers for the Philippian

1. Prayer that has four great petitions:
 - (1) Abound in love
 - (2) Discernment of things excellent
 - (3) Be without offense
 - (4) Filled with fruits of righteousness

Meditation:

Do I love well enough to pray for my beloved?

VI—The Christian Worker's Intercession or The Prayer for Purity

1. Prayer for protection and blessing of God
2. Prayer for purifying power

Meditation:

Do I faithfully commend the faithful ones to God and His Word?

VII—Best Requests for Best People or The Prayer for the Pious

1. Pray that God would count you worthy.
2. Prayer that God fill pleasure and work of faith with power
3. Prayer that Christ's name may be glorified in you
4. Prayer according to the grace of our God and the Lord Jesus Christ

Meditation:

Does my intercession for the very best people seek to help them answer to their high privileges and glorious responsibilities?

VIII—Intercession for the Unsaved or The Prayer for the Prodigal

1. Prayer to save men from unbelief
2. Prayer to make men think
3. Prayer to save from all error
4. Prayer to save from sin's power
5. Prayer to save from sin's shame

Meditation:

Do I pray for the unsaved as though I believed them precious in God's sight?

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BUSINESS WOMEN'S CIRCLES

MONTH'S PROGRAM for BUSINESS WOMEN'S CIRCLES

Prepared by Miss Pearl Borne, Associate W.M.U. Young People's Secretary

To the Program Committee: Have the programs made like road map folders with "Inviting Home Mission Trails" written on the outside. On the inside have a map of the country shown with a red line marking the route to be traveled and starting the stopping places. Where individual programs are not practical, borrow from your W.M.U. the map which it was given in March from the Home Mission Board. If it does not have such a map, borrow from a school or library.

THEME: Inviting Home Mission Trails

Song—He Leadeth Me
The Better Way—Bible Study: Luke 11:17-20 (Page 14)
Talking to the Guide—Prayer
Vacation Roads—Introduction (Page 18)
Following Indian Trails (Page 18)
Take the Road to the West—With the Mexicans in Bastrop (Page 21. Omit 2nd, 3rd and 6th paragraphs if program time is limited.)
Song—God Save America
Traveling the Highways and Byways among the French (Page 23)
Signposts along the Way for the Italians (Page 20, Omitting Final Paragraph on Italian Work)
Song—My Country Is the World
Where Cross the Crowded Ways (Page 25, "Among Many Nationalities")
Is This the King's Highway? (Page 26, "Facing Facts")
Hymn—Lead On, Oh King Eternal

W.M.U. Opens Chengchow Baptist Hospital—The Chengchow Baptist Hospital has been closed since the revolution and evacuation of 1927. But today (May 5) with prayers of praise and dedication, its doors were again formally opened. This victory was possible only because of the gifts of the W.M.U. through the 1934 Lottie Moon Christmas Offering (\$1000) and this past year (\$4000), combined with \$500 from the North Carolina W.M.U. and the White Cross boxes from the Mississippi W.M.U.

Through economy and ingenuity Dr. S. E. Ayers, the new superintendent, and his efficient staff have restored and equipped the hospital during the past nine months since Dr. Ayers came to take over the looted remains of the former buildings. The interior of these buildings was almost wrecked and ruined by the soldiers during the siege of 1927. Since the receipt of the gift of \$4000 about two weeks ago, the hospital has increased its beds from 16 to 50, bought an X-Ray machine, an operating table, dentist equipment and supplied other urgent necessities.

Dr. Ayers came to Chengchow last September 1st, opened a clinic September 10th, received the first in-patient two weeks later and has averaged 40 patients per day for treatments. Two hundred forty-nine in-patients have been served and 3975 clinical cases taken care of in Chengchow and Kaifeng since last September 10th. Serving with Dr. Ayers are Dr. T. L. Yu and Dr. M. K. Wen, four trained (Chinese) nurses, an evangelist, a Bible woman and a corps of 30 other members of the staff as assistants, student-nurses and servants.

Once a week Dr. Ayers and other members of his staff go to Kaifeng, which is two hours distance from Chengchow by train. There they hold a clinic and

(Concluded on Page 27)

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



Summer trips! Some of them have already been taken; some lie ahead in anticipation; others must ever remain in wish-land. However these personal trips turn out, the summer trip of our society may be taken through the pages of *Royal Service* (pages 18-27).

The Program Committee may think of itself as Tourist Agents, those wise people who know all schedules of boats, trains and buses, who handle hotel reservations and smooth out difficulties in any itinerary. The committee may plan for the society to take the trip on the afternoon of the meeting. Or certain women may tell of trips they have made to the five selected home mission fields.

In case the whole society takes the trip five women should be chosen to act as guides. These should study their fields until they can tell of them as if they were really pointing out the places they describe. Small road maps may be drawn on bright colored paper and given to the members of the society. By changing the order given in the program material, the following trip may be drawn. In the lower right hand corner make a dot and write (1) Tampa (Florida). Now curve the line up a little and out to the left. Make a dot and mark it (2) New Orleans (Louisiana). Extend the line to the left as far as from Tampa to New Orleans. Stop here and write (3) Bastrop (Texas). Next draw the line straight up and half the length as between the last two points. This dot is (4) Oklahoma—a very small point for a very large territory! Now make a dot straight above New Orleans and a longer distance than between Tampa and New Orleans. This final dot is (5) St. Louis (Missouri)

and should be connected with a line to Oklahoma. These little road maps would make pretty souvenirs if they were enclosed in attractive covers marked, Personally Conducted Tour, August ..., '36, W.M.S. Special. When the Program Committee spends time and work on these features, the society will realize the effort and appreciate it. (Any small map of the United States will show how the little "road map" should be drawn. Bastrop, Texas, is just east of Austin in case a small map does not show it.)

In conducting the meeting, the leader may explain that the society is taking a summer trip, that the start is from Tampa and all can locate their position on the map. Next call on Miss Fannie Taylor to conduct the society through the Home Mission Board work in Tampa. After her talk which must be brief, the leader will have the society arrive at New Orleans. Mrs. M. L. Jenkins meets them here and directs the tour through the French country. (Pages 18; 20-21; 23-24)

Next Mrs. Paul Bell explains the work in Bastrop, Texas, and is followed by Mrs. G. Lee Phelps who leads the society along the Indian trails of Oklahoma. (Pages 21-23; 18-20)

Miss Mildred Bollinger meets the tourists at St. Louis and shows the work among many nationalities. (Page 25)

If it does not seem best to use the first plan suggested, the following may be used. Have five women tell of their summer trips to the five home mission fields described in the program material. Two women may be seated facing the society and talk informally, telling each other of their trips to Tampa and New Orleans. Next a third may join them and tell of the work of

(Concluded on Page 27)

PROGRAM for AUGUST

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

Prepared by Mrs. C. D. Crossman, Tennessee

THEME for YEAR: "Thy Kingdom Come"

TOPIC for MONTH: A SUMMER CRUISE through HOME MISSION FIELDS

Hymn—Loyalty to Christ

Bible Study—A Divided Kingdom—Luke 11:17-20 (See page 14.)

Prayer that we may be united in our Kingdom work

Hymn—Lead On, O King Eternal

A Summer Trip—Introductory Talk by Leader

Following Indian Trails

With the Mexicans in Bastrop

With Friends of the French

Prayer for all our home mission workers

Facing Facts

Prayer that southern Baptists may meet their wonderful home mission opportunity

A SUMMER TRIP



Have you had your summer trip yet? If not it is high time you were taking it, for this is August, and vacation days will soon be gone. Oh, you can't afford to take a trip this year? Then you will be interested in a trip we are suggesting this afternoon. This trip will take you for many thousands of miles, to visit many interesting places, to meet many fascinating people of many nationalities. You will peep into Indian wigwams, you will slip into boat houses anchored in the estuaries of the Gulf of Mexico, you will walk through the halls of unique schools, you will play with foreign children on city streets, you will have as your guides some of the most interesting and heroic characters in all the world. And yet this trip will take but one hour of your time and won't cost you a cent—though it may

make you want to give many cents to a great cause. We are calling this trip a cruise, and yet we are to visit some places which are not on the water, but that will make no difference, for we are going to travel on the ship of our imaginations which can "cruise" over land or sea or through the air, going as fast or as slow as we desire to go.

Do you want to take this trip? All right! Get your imagination in good order. Be sure that your engine is oiled with love, put in plenty of the fuel of interest and enthusiasm, set the sails of desire in the right direction, and away we go on "A Summer Cruise through Home Mission Fields".

FOLLOWING INDIAN TRAILS

WHEN we think of home missions we think first of Indians, those first Americans to whom southern Baptists sent their first home missionaries. As we start our home mission trip let's fly first to Oklahoma and then take some Indian trails which will lead us to various places where our Home Board is

doing work among the red men. Of course we need a guide, for by ourselves we wouldn't know how to find the little Indian missions, and these stern-faced red men and women might not understand our intrusion if there were no mutual friend to introduce us. What better guide could we have in the Indian land than that veteran missionary, Rev. G. Lee Phelps, who for thirty-four years has trod Indian trails to carry the story of Jesus to Indian hearts?

We are much interested in this missionary, small of stature but big in spirit; strong and active after his many arduous years living and working with the red people. "How did you happen to be a missionary to the Indians?" we ask. His blue eyes flash, and his face is suffused with smiles as he answers: "That is a long story". He seems a little reluctant to talk about himself, but by much questioning we get a part, at least, of his life story. We find that he was born in a log cabin in the foothills of the Missouri Ozarks, the ninth in a family of fifteen children. While still a boy he went to Indian Territory as a driver of a wagon train of pioneers. There he became a cowboy and for fourteen years lived the rough life of that pioneer country. His home was in the Cherokee Nation, so he had ample opportunity to get acquainted with Indian life. When twenty-six years of age he read a book of sermons by Sam Jones which led him to serious thought about his soul. A little later in a revival, held near his home, he was converted. He came in contact with the Baptists and was baptized into the membership of the College Hill Church, where he was ordained a few months later. In 1893 he returned to his old home in Missouri and for seven years was a general missionary in Dixon Baptist Association.

"How did you happen to become a missionary to the Indians?" we ask again. Then he tells how one day when the "Home and Foreign Mission Secretary of Missions" was visiting in his association he said to him: "If I were not such a coward I would go as

a missionary to the Indians of Indian Territory". When the secretary returned to his office he found there a request for an Indian missionary. He evidently didn't think Mr. Phelps too big a coward for the task, and two weeks later Mr. Phelps found out that he really was a missionary to the Indians.

The years have proved that Mr. Phelps is anything but a coward. He has lived with the Indians, suffering every imaginable hardship. He knows Indian life perhaps as intimately as any living person. He is an adopted member of the Creek Nation and speaks their language. "He has preached to all the thirty-seven Indian tribes of the state of Oklahoma. He has helped in the erection of sixty-five new houses of worship and witnessed the conversion and baptism of more than three thousand Indians under his personal ministry". With him through all of these years has been his faithful and devoted wife, also a native of Missouri. "With him she has pioneered on the frontier and in the midst of Indian life, enduring hardships without complaint or regard for her own comfort or welfare". With these two experienced missionaries to guide us we start to visit our Indian stations.

First, they take us to visit the five civilized tribes, among whom much of their work has been done and is still being done. With great joy Mr. Phelps points out the hundred and ninety-six churches and mission stations among these tribes and tells us that last year they had 472 additions—196 by baptism and 276 by restoration. We are glad to meet the new missionaries—Rev. and Mrs. John Fletcher—and are told that there are two other new missionaries to the Cherokees in North Carolina—Rev. and Mrs. William H. Fitzgerald. We are glad also to see Rev. and Mrs. Hancock at work among the Choctaws. Mr. Hancock is a Choctaw and so knows the language and ways of the people.

Leaving the civilized tribes we go to visit the work among the blanket tribes.

These have twenty-one churches and missions with a membership of 1708. Their work is well organized with Sunday schools, Training Unions, W.M.U.'s and Brotherhoods. They come together to make what is known as the Oklahoma Indian Baptist Association. Rapidly we go from one of these Indian churches to another. We visit the Osage Church at Pawhuska which gave to the Indian work last year \$2,246. We go to the little chapel among the Poncas where a group of loyal Baptists are carrying on the Lord's work. We learn that Rev. Thomas Wamego, who works among the Poncas and Kaws, had 71 baptisms last year. We stop to see the splendid work of Rev. and Mrs. Roe Beard among the Pawnees: we are delighted with the attractive appearance of this mission property. We visit the Kickapoos, one of the poorest and most backward of all the tribes, and rejoice over the splendid work that Bro. and Mrs. Cooper are doing there. We visit the Only Way Church of the Sac and Fox Tribe. We go to Chillico, where Miss Gladys Sharp works among the hundreds of students in the government school there. We are delighted with everything we see. We find these Indian Baptists a most loyal and consecrated people. They love the Jesus Book and are trying to walk straight in the Jesus Way. There is not one cent of debt on any of their little church buildings.

As an illustration of the growth of the Indian work Mr. Phelps tells that in 1912 there was only one Christian in the Sac and Fox Tribe—an old woman. When he went there to hold a revival they would not let him pitch his tent on their allotment, so he was compelled to place his tent on the highway, outside of the reservation. As a result of that meeting a little church was started with five Indian members, three of them children. In eighteen months there were forty-five members and they had built a church house, and today it is one of the strongest of the Indian churches.

We would like to go on to other southern Baptist Indian fields in New

Mexico, Arizona, North Carolina and Florida. But Mr. and Mrs. Phelps are our guides, they work only in Oklahoma so we will stop where they stop—at their home in Wetumka. We say goodbye with a feeling of reverence in our hearts, realizing that we have been in company of great missionaries doing a great work among a great race of people.

TO THE ITALIANS in TAMPA
IT IS a long way from Oklahoma to Florida and from Indians to Italians, but what difference does that make when our ship is the imagination which can cruise from Wetumka to Tampa in an instant of time? So, here we are among the Italians of West Tampa. Who is this coming to meet us with such a pleasant smile of welcome on her face? It is Miss Fannie Taylor who is to be our guide through the Italian Mission. She is tall and slender and so youthful in appearance that we can hardly believe that she has been in this work for twenty-three years. And yet it is true that "Taylor" and "Tampa" and "Italians" have become almost synonymous words in our southern Baptist vocabulary.

The same state which gave Mr. Phelps to the Indians gave Fannie Taylor to the Italians, for she was born in Miami, Missouri. She grew up in a home of deep religious devotion and was converted at the age of twelve. She graduated in music from Missouri Valley College, and while engaged in teaching music she heard Dr. John Lowe of China speak and was led to consecrate her life to the missionary cause. She spent one year in the W.M.U. Training School and one year as a missionary in her home church at Kansas City. About that time the Home Board needed, for the work in Tampa, one who was a musician and who could speak Italian. Miss Taylor had the needed qualifications, so to her they called and she responded and became our missionary in West Tampa. And there for almost a quarter of a century she has given herself to the Italian work. And now she is ready to show us the work.

First, she leads us to a two story building which is the center of much of the mission activity. The second floor furnishes living quarters for Miss Taylor and our two other missionaries—Rev. and Mrs. Plainfield. On the first floor are rooms used for a Good Will Center and a Sunday school. One of these is a large and well equipped kindergarten room. If we are there just at the right time, we will see a group of darling Italian children under the supervision of Miss Bertha Abbot. So competent does she seem in her work that we feel sure that she draws a good salary, until Miss Taylor whispers in our ears that her only compensation is twenty-five cents a week for each child, with a nominal addition at the end of the month from the W.M.U. of Tampa and interested friends of Miss Taylor's. How lovely the children are! How alert in all their activities! We watch them as they go out to eat lunch under a spreading tree on the playground, presenting the picture of a beautiful flower garden. So precious and attractive are they that we find it hard to tear ourselves away from their circle. But Miss Taylor reminds us that there is much more to be seen, so we leave the tiny tots and drive with her to the North Boulevard Baptist Church about a mile away.

We find an attractive, airy stucco house of worship with a framed Sunday school plant in the rear. This building is buzzing with the usual activity of Baptist church life. There is a departmental Sunday school, three B.Y.P.U.'s, a Sunbeam Band, G.A.'s. and R.A.'s. The fourteen teachers in the Primary and Beginners' Departments of the Sunday school all hold teacher training awards. Miss Taylor tells of special programs of recent date, a home mission playlet and pageant in March, presented by Sunbeams and Junior G.A.'s., and a beautiful Easter pageant presented by the young people in general. Truly it is a live wide awake church, doing the Lord's work in an enthusiastic and attractive way. We are glad to meet the pastor, Dr. Plainfield, and his

charming wife. Dr. Plainfield holds two preaching services each Sunday, preaching in the morning in English and in the evening in Italian. Miss Taylor calls our attention to some interesting family groups in the church. There is a very attractive trio of Conte girls, one of them a teacher in the Sunday school. Their brother, Joe, has been for two years in Furman University. There is Mrs. Isabel Napoli, teacher of a women's class; her son, Nick, a teacher of little boys; and another son, Chris, secretary of the Sunday school. Miss Taylor says: "The hope of any mission work being in their young people, we are justly proud of the development and service of our young Italians."

Remembering that Miss Taylor was educated as a musician we ask, "Do you find your music helpful?" she answers: "Oh yes! I am using my music all the time and it has been a great help in my work with the music loving Italian people". Truly she has made the melody of God's love to ring in their hearts, she has brought the harmony of His peace to their souls and she has set their lives beating to the rhythm of His service.

With the MEXICANS in BASTROP
TO THE west we go again, and this time we find ourselves in a most unique community. Here is a school, a church, a seminary, an orphanage and a farm all combined. Here comes our guide, who will tell us about this most interesting missionary work. But before he begins we want to know something about him. "Paul Bell" is what he is called by all who know him, and the very mention of his name makes us think of Mexicans and missions and the Mexican Baptist Institute at Bastrop, Texas. And yet Paul Bell is not a Mexican. But surely he is a man whom God prepared in a special way for the very work he is doing. First, God sent him into the world at Rio Frio, Texas, where live many Mexicans. Then he planned that Paul Bell's father should be a teacher of Mexican children, so the boy had constant contact with the

Mexican people and learned to speak Spanish in his childhood. Then, surely God planned that he should take an engineering course at Baylor University and led Dr. Truett to speak the words that convinced the young student that he ought to give his life to missionary service. And surely God led him to Bastrop to do the work he is doing today. And here he is, and here we are, ready to visit this interesting mission station.

But, before we start we ask our guide to tell us how he happened to start the Mexican Baptist Institute, and we hear the story of what Mrs. Lawrence calls "Paul Bell's Dream". Over twenty years ago he and Mrs. Bell came to Bastrop and began their missionary work among the Mexicans. As Paul studied the Mexican situation he realized that the Home Mission Board could never employ enough missionaries to reach all of them—that they must be evangelized by preachers from among their own people. Moreover, he saw that they needed not only to be evangelized but to be taught how better to support themselves and to adjust themselves to living conditions north of the Rio Grande. So he began to dream his dream of a school for Mexican preachers which should not only give theological training but also training in agriculture and industry.

Paul Bell dreamed for some time before anything happened. Then he was given three acres of land joining the missionary property and on this, with Mexican Baptist labor gladly donated, he began to erect a building. How fortunate it was then that he had taken the engineering course at Baylor, for he was able to direct this work without the help of architect or contractor! The building was started nearly fourteen years ago, but it was only recently finished. We like its outside appearance, for it is built of brick and concrete, and is both substantial and attractive.

On entering we see that the building is equipped with electricity, bathrooms and every modern convenience. It

houses a church, furnishes rooms for the administration of the school, class rooms, a dining room and kitchen and dormitory rooms for young women. As Mr. Bell leads us from room to room pointing out the conveniences and efficiency of the building, we detect a look of mingled pride and tenderness on his face, and we whisper to each other: "How he loves it!" Of course he loves it, for it is a dream come true. We remember that some of his own blood is mingled with the mortar in its walls. And we remember that through a long hot summer Mrs. Bell drove the truck that hauled the sand used in its construction. We feel that we are in a sacred place, and we rejoice because we—the W.M.U.—gave the last \$1,060 which made possible the completion of this dream building.

Mr. Bell shows us the rest of the school plant—the large cottage where he and Mrs. Bell and their seven children live, four small cottages where married preachers live, a small one-room cottage where the single preachers sleep, the two barns, the fifty-seven acre farm, the cows, mules, chickens, the farm implements etc. He points to a plot of ground just in front of the main building which has been recently bought and where Negro shacks are being removed to make place for two homes for teachers. This adds greatly to the beauty of the campus. Paul Bell has not ceased to dream, for he is now planning an orphanage building. Yes, this is not only a school and seminary but also an orphanage for Mexican children. Up until now the orphanage has been connected with the school, but the plan is to make it a separate institution to be known as the Bell-Beagle Orphanage, named for Mrs. Bell and Mrs. Beagle, the wife of our Home Board field secretary.

Mr. Bell tells us that we are beholding the center of a work that is reaching Mexican people in a radius of one hundred and fifty miles. Among the property of the school we notice a bus, a truck, a tent and other camping equipment. Mr. Bell tells us that these

are used for evangelistic tours. The whole seminary—faculty, students and all—goes to some center, pitches tents and spends a week or two in a revival. In the morning the students have their classes, in the afternoon they visit the people and at night they hold services. In this way they reach many Mexicans with the Gospel and sometimes permanent work is established with one of the students as pastor of the new church.

Not long ago Mr. Bell went with one of the student preachers to an appointment and while there was asked to go and preach where a man had died. It was an impressive scene. The deceased lay in his coffin in the house, while in the yard the missionary swung his gasoline lanterns to the trees and the crowd of from three to four hundred mourners listened while he preached a Gospel sermon. So impressed were they that they invited him to preach again next day at the burial service. So as a part of the funeral, amid the crosses of the Catholic cemetery, the Baptist preacher told the true story of the cross to over five hundred people.

As we leave Mexican Baptist Institute and Paul Bell, rejoicing over the work done there, we realize that this is just one center of southern Baptist work among Mexicans and other Spanish-speaking people. At El Paso is another school—the Anglo Mexican Institute—and scattered over Texas and in New Mexico, Tampa and East St. Louis are missionaries just as consecrated as Paul Bell, working to win Spanish-speaking people to Christ. These baptized last year 476 and reported 543 other conversions.

With FRIENDS of the FRENCH

NOW we are ready to visit the French country. We will start at New Orleans, partly because it is a good place to start seeing things in Louisiana, and partly because we find there our guide, Mrs. M. L. Jenkins. Mrs. Jenkins is not a missionary. She is dean of women at Baptist Bible Institute and was recently elected president of the Louis-

iana W.M.U. She says that this is the first time she has ever had a title, but those who know her think of her as the "Friend of the French". She calls herself the "Show Man" of the French country, and surely she is that, because for many years she has carried many groups of southern Baptists to visit French mission fields. She makes a good "show man" all right, for she has visited practically every French and Italian mission station in Louisiana and knows the French country as does no one else among us. She says: "I have gone in high speed launches, skiffs, all types of cars and even in a wagon, and I have seen the work I tell about. I know the people. They love me, trust me and open their hearts to me".

Mrs. Jenkins not only knows the French work, but she and her husband have been its most loyal friends and supporters. For fifteen years they supported a worker under the American Sunday School Union of Philadelphia. For three years they kept a French student in college. Since Mr. Jenkins' death Mrs. Jenkins has continued in her generous support of this work. But perhaps her greatest contribution has been as "Show Man" for thereby she has publicized the work and has helped others to realize the great need of the French field. She sees some special need, gets it on her heart, tells others about it, takes them to see it and doesn't stop until somebody is doing something about it. She is truly the "Friend of the French".

So with Mrs. Jenkins to guide us we start out, hardly knowing what direction to go, for in every direction there is great need. In what is known as the Great French Triangle—with Alexandria at the apex and New Orleans and Galveston marking the farthest corners—live over five hundred thousand French-speaking people. They are nominal Catholics, but many of them have never heard of the Bible and know nothing of saving faith in Jesus Christ. It is a Catholic field as needy as any in Europe or in South America. In company with Mrs. Jenkins we journey over this

field, seeing the people—lovely in person, but oh so destitute of religious opportunities! We stop at Basile to visit other friends of the French—Rev. and Mrs. Aguilard—our new missionaries appointed last year.

On we go to Acadia Academy, the "Lighthouse of the French Country". Here we find another unique and interesting school community. Here is a seventy-one acre farm. Here are simple but commodious school buildings. Here are industries and activities that sustain the community. Here is a student body of about 150, preparing for missionary work among the French. These carry on extensive mission work, touching 36 centers in a radius of 35 miles of the academy each week.

We would like to linger longer in this interesting French school, but Mrs. Jenkins woos us away with the enticing suggestion of a new mission field to show us. A new mission field in the southland? Can it be possible! Mrs. Jenkins assures us that there is one and that she discovered it about a year ago. "Where is it?" we ask. And she tells us that it is a part of that strange country south and west of New Orleans where trappers and fisher folk live mostly in houseboats along the bayous and estuaries of the Gulf of Mexico. When Mrs. Jenkins first visited this field she says that she drove her car for two days up one bayou and down another on shell roads to where there were no roads at all, then rode on a motor boat—on and on, seeing hundreds of people who had never heard of Christ. "Are they French people?" we ask. And she answers: "No. Not exactly. They are usually spoken of as Indians, but in fact they are a mixture of Indian, French, Spanish, Italian, Portuguese and Negro blood, a very small per cent Negro, however. But practically all of them speak French. But come", she says, "and see for yourselves".

So in imagination we, too, travel through this strange and fascinating land which is mostly water. We too travel up and down the seven bayous just south of the little town of Houma.

We see the little land available for houses, covered with small huts. In front of the houses is the shell road and then the bayou. In each settlement we ask how many people are there, and we get the answer: "Two hundred and fifty", "Three hundred" and sometimes "Five hundred". Mrs. Jenkins estimates the total number to be at least five thousand. "Where do they go to school?" we ask and are told that there is no school for them. The white people will not have them in their schools, they refuse to go to the Negro schools and the government does not recognize them as Indians, so provides no school for them. There they are—one hundred per cent illiterate and with no school! "And do they have no religious opportunities?" we ask. "Very little", answers Mrs. Jenkins. "The Methodists have stations at two points and, since I have been talking so much, the Catholics of New Orleans have built a houseboat chapel and on March 18th dedicated it and started it out to minister to the people". Then Mrs. Jenkins tells us that a friend of hers has offered to southern Baptists the use of her houseboat for ten months during the year for similar work. If only the Home Board had the money to support the work, we could have this boat carrying the Gospel to these lost people.

There is in Houma an interesting Baptist family, Martins by name, who were once Methodist missionaries. Mrs. Jenkins has employed Mr. Martins to give three days a week to French mission work. She has approached the Home Board with a plan for ministering to the neglected people south of Houma. She is asking for \$50 a month to be used to send Miss Alice Martins to this field. Her plan is that this girl shall go to a community, teach the adults to read enough to read the Bible, then go on to another community doing the same thing.

As we leave Mrs. Jenkins we remember that southern Baptists have two other missionaries to the French—Rev. and Mrs. G. O. Foulon—located in southern Illinois. Since we are going

to St. Louis we will stop by and visit these other friends of the French. We find them working through seven missions among the French and those of other nationalities in the mining camps of that district. In spite of much opposition and sometimes even serious persecution they are winning many to Christ. As we see the splendid work done by our French missionaries and the great need of this field we long that all southern Baptists shall prove themselves friends of the French by loyal support of this work.

Among MANY NATIONALITIES

UP the Mississippi valley we go till, in the topmost northern tip of our (central) southern Baptist territory we come to a most interesting and most needy mission field. This is the great tri-city area of East St. Louis, Granite City and Madison—all in Illinois, just across the river from St. Louis, Missouri, and really a part of greater St. Louis. We could never find our way alone through the labyrinth of railroad yards, factories and foundries etc. which make up this industrial center of the middle west, so we asked our missionary—Miss Mildred Bollinger—to take us around. No danger of getting lost with her for our guide, for she has been in East St. Louis since her high school days and has, for fourteen years, been doing missionary work all through this area under the Home Mission Board. It is interesting to know that Miss Bollinger became a Baptist through helping in a mission of the Landdowne Baptist Church in East St. Louis. Her interest in the work of this church led her to go to Baptist Bible Institute. While there she helped Miss Rachael Cate Sims establish Clay Square Mission and was in charge of its boys' work. On her return to St. Louis she took charge of Fairmont Missions of Landdowne Church. In 1924 this became a home mission project and Miss Bollinger one of our home missionaries.

Since Miss Bollinger's work began at Fairmont we will start there on our tour. We find this mission housed in a sub-

stantial and comfortable basement room, waiting for the rest of the church building to be added on top. In this building Miss Bollinger is carrying on a well organized work, reaching people of eighteen different nationalities. She has an R.A. which she calls "The League of Nations". In it are seventeen boys from sixteen nations. She is rejoicing now over the coming of a new missionary to help with the work at Fairmont, Rev. Frank Ramires. He was converted in Cuba, attended B. B. I. and so is eminently fitted to minister to this mission which is to a large per cent Spanish.

Besides Fairmont Miss Bollinger helps with the work of ten other missions. We go with her to visit Friendship House, a mission established in 1934 in a well located five-room flat. We go with her to an Armenian mission, established last year. We go to a little Hungarian Church built in 1915. We meet Rev. Michael Fabian—an Hungarian and founder of the Hungarian work. For some time he has not been on our list of home missionaries, but we are glad to say that he has been employed again to work among his own people in East St. Louis. Many of the Hungarians have moved away from this little church which was built for them, so Mr. Fabian's work is mostly in another quarter, while this building is used for a mixed foreign mission. It is somewhat dilapidated and in need of a coat of paint, but within it has a cozy, worshipful appearance. On the walls are two mottoes in the Hungarian tongue which Mr. Fabian translates to mean: "We preach Jesus Christ crucified" and "The Lord protect your outgoing and your incoming". As we leave the chapel we find a throng of little children about the building—dark children, fair children, those with straight hair, those with curly hair, with different racial traits expressed in their faces, denoting the many nationalities to which they belong. Mr. Fabian says that sometimes the children of this community are seen wearing the red communist suits.

As we go on with Miss Bollinger to visit the other missions whose work she directs, we wonder how one woman can do so much. We try to get her to tell us about herself, but she is too modest to do so. However, somebody who knows whispers in our ear that she is one of the most self-sacrificing as well as one of the most capable of all our home missionaries. She ministers altogether to people of twenty-eight language groups. She herself has the gift of tongues—speaking Slavish, Spanish and Armenian besides her native English. "Oh" she exclaims, "I can't really speak all those languages". But, certainly we know that she speaks the languages of the hearts of those people. Last summer she held six Daily Vacation Bible Schools, each of two weeks duration and reaching a total of four hundred and fifty children. She has attended communistic meetings and has had in her classes leaders of criminal gangs.

Some time ago a small boy of one of the missions hadn't attended Sunday school for several Sundays. When asked the cause of his absence he answered: "Papa won't let me come. He says God is dead". How glad we are that we have Miss Mildred Bollinger and her missionary helpers to tell these people that God is not dead but that He is alive and ready to save them through His son who was once dead but who now lives forevermore.

FACING FACTS

HOME again, with our summer trip over! Hasn't it been wonderful?

QUESTIONS for REVIEW and DISCUSSION

1. Mention some of the departments of our home mission work.
2. Tell something of the life of Mr. Phelps.
3. How many churches do we have among the civilized Indian tribes?
4. Tell of our work among the blanket tribes.
5. Tell something of the work of Miss Fannie Taylor in Tampa.
6. Tell the story of the building of Mexican Baptist Institute.
7. How did God prepare Paul Bell for this work?
8. Tell something of Mrs. Jenkins as a friend of the French people.
9. Tell of the new mission field which she has discovered.

We are not tired but rather exhilarated and inspired by the remarkable things we have seen. Suppose we let our imaginations rest a bit while we face some plain facts. Surely we realize that we have had a glimpse of one of the greatest mission fields in the world. Where could we find more appealing groups, more consecrated missionaries, more far reaching mission stations than those we have seen? And yet we need to realize that we are not beginning to meet our home mission opportunities. In our home mission fields, including Cuba and Panama, are twenty-six million unchurched people. From our Home Mission Board come the following startling statistics:

"We have 1 missionary to 500,000 Jews; 11 missionaries to 650,000 French-speaking Americans; 7 missionaries to 300,000 Spanish-speaking Americans; 8 missionaries to 600,000 Italians; 2 missionaries to 7,000 Chinese; 6 missionaries to 2,800,000 Europeans; 44 missionaries to 800,000 Mexicans; 1 missionary to 2,500,000 Cubans; 18 missionaries to 10,000,000 Negroes. Taking in the entire unchurched group in home mission fields, we have 1 missionary for 175,000 people".

While we are rejoicing over the wonderful home mission work which we have seen let us not forget the challenging responsibilities and opportunities which these figures reveal. Let us pledge ourselves to a more loyal support of the home mission cause that our land may be won to Christ.

10. Where do Rev. and Mrs. Foulon work?
11. Tell of Miss Bollinger's work in East St. Louis.
12. Discuss the southland as a mission field.

REFERENCE MATERIAL

The Window of Y.W.A. —World Comrades
Home and Foreign Fields —State Denominational Papers
Last Report of the Home Mission Board (*Found in 1936 Minutes of S.B.C.*)
Keys of the Kingdom.....Una Roberts Lawrence
The Missionaries of the Home Mission Board.....Una Roberts Lawrence

BUSINESS WOMEN'S CIRCLES (*Concluded from Page 16*)

teach classes in hygiene to the students of Shih Yu Bible Institute and the Homan-Anhui Baptist Bible School.

The program for the formal opening today included messages by officials of the province (*state*) and city as well as from prominent citizens, ministers and missionaries. Dr. Ayers gave a brief history of the hospital since its initial opening in 1910 by Dr. A. D. Louthan. Representing the Foreign Mission Board and the W.M.U., I brought greetings from America, recalled the story of the opening of southern Baptists' first foreign hospital 33 years ago by Dr. Ayers' father—Dr. T. W. Ayers at Hwanghsien—and set forth the two-fold ministry of mission hospitals. Gratitude and appreciation to southern Baptists and especially to the W.M.U. were expressed by all of the Chinese speakers and, during "the opened-house" that followed the program, the multitude of guests repeated over and over their sincere thanks and praises for such manifestations of unselfishness and love.

The activities were staged under an improvised "pung" and out-of-door auditorium set up on the adjoining vacant lot which is waiting for the new hospital building that is desperately needed at this time. At the present rate of exchange \$25,000 (*gold*) will build and equip an \$85,000 hospital plant on this site that has already been designated for this project.—Miss Inabelle Coleman, *While on Missionary Trip to Orient*

PROGRAM PLANS (*Concluded from Page 17*)

Mr. and Mrs. Paul Bell at Bastrop. one show where she went.

Two others may come in together and tell of their experiences in visiting the Indian Missions and the mission work near St. Louis. Make this type of meeting seem as much as possible like neighbors dropping in at a home for the exchange of summer experiences. A large road map may be used and each Women who are deeply interested in missions will listen to facts and figures no matter how presented. But women who need to have their interest aroused and deepened need helps to reach this interest and hold it. The Program Committee should keep them in mind in making plans for the meeting.

Wise Solomon said (*Prov. 20:1*):

"Wine is a mocker, strong drink a brawler;
And whosoever reeloth thereby is not wise."

OUR YOUNG PEOPLE

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

G. A. FOCUS WEEK



Isn't it gratifying to realize that there are 7,417 G.A.'s according to 1935 reports with 89,319 members? Does your W.M.S. know what your Girls' Auxiliary is achieving? This Focus Week, August 9-15, will be a blessing to you as well as an encouragement to the Girls' Auxiliary if you will follow some of the suggestions for its observance, as outlined fully in August *World Comrades*. Read the article by a young counselor in Missouri to stir your own interest in girls if it is lagging. The young people's director will want to plan with the G.A. counselor and the G.A.'s themselves for the best manner of giving due and helpful publicity to G.A. activities. Bringing information before the W.M.S. in monthly programs and in circle meetings will quicken mothers, whose daughters have not entered into G.A., to help in enlisting them. "I didn't know" is a shield behind which no mother should be hiding after G.A. Focus Week. Let them all know.

G.A.'s. can come and present the pantomime of their G.A. hymn. (Order from W.M.U. Literature Department, price 10 cents.) They can quote their G.A. Aim, Allegiance and Star Ideals. They can tell about their magazine, *World Comrades*, and their joy in having personal subscriptions. They can tell about the Forward Steps and show the projects they have worked out and recite the facts and Scripture verses learned. By demonstrating in this way that G.A. offers opportunity to develop any girl's talents, strengthen her character and widen her missionary horizons, mothers will understand what G.A. is and does. The importance of a girl's reading cannot be over-emphasized. W.M.U. must not feel that her magazines, *World Comrades* and *The Window of Y.W.A.*, are merely for organization program use. A girl's reading habits are early formed and the temptation to be satisfied with the froth as well as seditious magazines flooding our news stands can be offset by the true stories published in *World Comrades*. Do not fail in this vital point during G.A. Focus Week or any other of the fifty-two weeks in the year. Bring a mother to subscribe for her G.A. daughter and you put new missionary fervor into that home as *World Comrades* is read from month to month.

A girl's library should contain such books as *Ann of Ave*, *Pioneering for Jesus*, *Basil Lee Lockett* and many other biographies of men and women who have been useful to the Lord. It should have current mission books like *Christ in the Silver Lands*, *Southern Baptists at Work in Nigeria*, *At the Gate of Asia*. When study courses are offered this week or any week buy the books and keep them, they are of permanent value, marking Kingdom progress. A copy of the new Bible study book by Mrs. Aulick, *God's World Plan*, should be in the hands of every intermediate G.A. (Write to your state Baptist Book Store for prices of books.)

Girls like to belong to something progressive, big. In G.A. Focus Week they should have adequate newspaper publicity, and the church and community should rejoice with them in their forward moving denominational organization with so large an enrollment in our southland and increasing numbers of Girls' Auxiliary organizations in China, Cuba, Japan, South America, Europe and Africa.

Remember to observe G. A. Focus Week, August 9-15.

COLLEGE Y. W. A.

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

MEETING the CHALLENGE



Some may think that, in the heat of August's "dog days", missionary education activities must inevitably "go to the dogs", but there are so many ways of going forward, not "doggedly" but in sprightly good cheer with new zeal. There is still time to use your Ann Hasseltine Y.W.A.'s. and the young women who went to Y.W.A. Camp and are, therefore, full of enthusiasm which should not be dissipated. Their own lives will be enriched by rendering service to the home church W.M.U. organizations as they prove themselves blessings in leading to unusual summer development. The message from a Missouri G.A. counselor as given in *World Comrades* will illustrate this point.

Many members of Ann Hasseltine Y.W.A.'s. signed "My Promise to Share" cards, pledging to organize, to lead or to assist in leading a W.M.U. missionary education organization or promising to teach a mission study course. These promises can scarcely be honorably fulfilled without the aid of the W.M.U. young people's director in joint planning. What has your society done to use this ready energy?

Linking it up with G.A. Focus Week, the College Y.W.A. member could teach a mission study class. If your G.A. has in some way missed out on observing the Shuck Centennial, be left out no longer. Study "Pioneering for Jesus". (Order from your state Baptist Book Store, price 50c.) It will be truly pathetic for any Baptist girl not to know well before 1936 closes Henrietta Hall Shuck and her work.

The new books on Africa are ready. The new book by Mrs. A. L. Aulick, "God's World Plan", (price 30c) is also waiting for every G.A. at her state Baptist Book Store. A Y.W.A. member will profit by studying any of these in preparation for teaching, and the G.A.'s. will delight in her new approach to mission study.

Or this Focus Week is the time for your W.M.U. young people's director to get a G.A. started. The home-from-College Y.W.A. enthusiast can help here greatly. G.A.'s. like to feel "collegiate" and will rally quickly to the college "Miss" when she starts the G.A. organization. The G.A. Manual, W.M.U. Year Book, the book—"Telling You How"—should be provided for her to study before she organizes the girls in order that they may begin with real G.A. aims and purposes at heart. A counselor must be ready to carry on the work when "Miss Ann Hasseltine Y.W.A." returns to her campus.

She can help not only in G.A. Perhaps she is especially training for elementary grade teaching or for kindergarten work: do let her help in the Sunbeam Band then. Or perhaps she has a special ability in leading boys: don't let her miss her chance with the R.A.'s. then.

You may counter: "She doesn't volunteer for any service". Maybe not. Did you ever go away and then return to find your accustomed niche filled up, work going along, people suspicious lest you put on airs as a result of having been away? A moment's understanding thought will show you that hesitancy results from embarrassment, a feeling that one is unnecessary, timidity rather than unwillingness to serve. The alert W.M.U. young people's director presents a worthy place of service in a deliberate conversation, considering difficulties and values of investing one's energy here or there; the Ann Hasseltine Y.W.A. member will meet the challenge: try it and see!

TRAINING SCHOOL

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

AN OPEN LETTER

Dear Friend of Young Women:

I know you share with me a deep interest in the young women of our denomination—to be sure, all young women—but particularly those of our own denominational family. Here responsibility is added to interest.

Just about the time you read this letter some young woman in your church will be wondering about the future. Perhaps, at some summer camp or assembly, or it may be last year in college, she was impressed to dedicate her life to Christian service. She knows that she needs special training before she enters upon this lifework.

If it is foreign missionary work that beckons her, she probably has heard of the W.M.U. Training School where so many of our women missionaries have been trained. If she knows about it, she may be trying to make plans to enter when she has completed her college work. And by the way, impress upon her the necessity of completing her college work. She ought to know that the Foreign Mission Board, except in rare cases, does not appoint missionaries now who do not have bachelor's degrees and, in addition, some special training in nursing, education or a school of religion such as ours.

If it is home missionary service, W.M.U. work, field work for Sunday school or B.T.U., or service in the local church, it is equally as important that she get all the preliminary training that is possible before coming here. In recent years the majority of pastors and executives writing me about workers indicate that they want a college trained young woman.

Of course, a college course in itself does not educate. A deficiency here may be atoned for by thorough study through other channels, such as courses in English, business courses, trained nursing etc.

You may need to explain to this young woman who doesn't plan to be a foreign missionary that she can get the training she needs in this school. I find that even many of our pastors fail to realize how broad is our training. It might be revealing to them to know that within the last two years we have had our graduates enter at least nine different fields of service: student, church, Good Will Center, orphanage, Sunday school, (state) W.M.U. and state, home and foreign missions. Aside from these distinctly religious fields, several have gone into social work or returned to their original vocation of teaching.

In addition to these young women who have definitely committed themselves to Christian service, you may have in your church one who has proved her worth as a volunteer. She may lack the necessary preliminary education or the desire to enter the field of Christian service as a vocation. But such a person could profit greatly by one year or even a part of a year of special study here. After such an experience she should return to her church and association ready to give larger service in a more efficient manner. Why not make it possible for such a young woman to study here for a limited time? Churches and associations have done this and reaped rich rewards in so doing. The rates are unusually reasonable.

In choosing such a prospective student, consider her fitness in the light of the following questions: Has she already proved her ability as a leader in your

(Concluded on Page 33)

W.M.U. MONTHLY PROGRAM TOPICS for 1937

The Bible topics for W.M.U. use in 1937 will be based on a study of the Holy Spirit in missions.

The theme for the 1937 W.M.U. program topics will be:

"In His Name among all nations, beginning at Jerusalem"—*Luke 24:47b.*

January: The ANGLO-SAXON

Our heathen ancestry. How the Gospel came to northern Europe—What the Gospel has done for us—("What hast thou that thou didst not receive?") "We are debtors": to all peoples, to the unevangelized Anglo-Saxon of this land and to all unevangelized peoples of the world.

February: The JEW

His glorious history. His world contributions. His tragic decision. Persecutions. Barriers between the Jew and Christianity. Our missionary to the one-half million Jews in the south. Every neighbor a friend of Israel. The return to Palestine. Southern Baptists in Palestine

March: The SPANISH and PORTUGUESE

Racial characteristics. Achievements as explorers and colonizers. How they differ. Who are they? Where are they? Their spiritual needs. Southern Baptists at work with them in the United States, Cuba, Mexico, Brazil, the River Plate Republics, Portugal, Spain

April: The FRENCH

Gospel beginnings among the Franks. The French as a people. National characteristics. The French in America. The persistence of French life. Our neglect of them. Beginnings of southern Baptist work (a woman's vision). Progress and prospects

May: The SLAV

Many nations—one people. Their instinct for religion. Gospel beginnings among the Bulgars. Their response to an evangelical Christianity. The Slav in America. Southern Baptists among the Slavic peoples of Europe. Awaiting the day of the Lord in Russia

June: The ITALIAN

The glory of ancient Rome. Her contributions to Christianity. The self-termed "Holy Roman Church"—(1) Her evangelistic efforts; (2) Her pollution of the pure stream of Christianity. Present day Italians. Italian-Americans. Our home mission task. Southern Baptists in Italy

July: The NEGRO

His continent. His culture. His sorrows. His characteristics of patience and forgiveness. His triumphant faith. His contributions to the south. He needs us and we need him. Our task as neighbors. Our home missionaries to the Negro. Our Nigerian mission

August: The INDIAN

Our hosts. Treaties made and broken. Individual Christians who felt the responsibility. Our denominational conscience awakened. Results. Present day problems which hinder the progress of the Gospel. Our Indian Baptists

September: The JAPANESE

Racial distinction between Japanese and Chinese. From eastern traditions to western civilization. Japanese in the south. Eighty-three years of Christian missions

(Concluded on Page 32)



FROM OUR MISSIONARIES



WHAT DO YOU DO WITH YOUR DENOMINATIONAL PAPERS?

AFTER you have read it, what do you do with your denominational paper? Down here in Brazil it is put to many uses besides the original one of being read by the members of the Baptist churches. In one church in Rio, where practically all the membership reads the *Jornal Baptista*, the paper serves many times as an evangelistic agency afterward.

D. Izabel, mother of six, after the family has finished reading it, puts the copies carefully away to be used as wrapping paper. She sews for Catholic neighbors who have refused over and over the tracts which she has offered them. As she reads the paper each week, she takes mental note of anything that would be especially good for this neighbor, or that, and later when she sends back the sewing she has done for them, she uses a page of the *Jornal Baptista* as an inside wrapper. No one knows it is there until the bundle is unwrapped and examined. Sometimes curiosity prompts a reading of the forbidden literature and, as reading matter is scarce in Brazil, many read it to while away an idle moment. A half dozen eggs sent as a present to a sick woman will hardly be returned, even if wrapped in a hated "protestant" paper!

D. Idalina discovered that the post-

man was reading her paper on his way to her house: so, when most of the members clubbed together to get reduced rates on their subscriptions by having the paper sent to the church address, she continued to receive it at her house. Her copies are saved and given to a groceryman in the community who wraps small purchases in them. (Paper sacks are little used here in Brazil as yet, almost everything being wrapped in a piece of newspaper or its equivalent.) How many prayers are tied up in those packages of denominational papers! She knows their value, for she once made a purchase receiving her parcel of groceries wrapped in a page of the *Jornal Baptista*. When she arrived home and unwrapped her groceries, headlines of an article caught her eye and, before she prepared the meal, she sat down and read every word on the two pages and wished for more. That accidental(?) reading prepared the way, in part, for her acceptance of the Gospel later on.

Many a W.M.S. and Sunbeam Band send the paper to the different jails and prisons. Many of the inmates have been converted through reading its evangelistic messages while serving out a prison sentence.—*Mrs. W. E. Allen, Rio, Brazil*

TOPICS for 1937 (Concluded from Page 31)

October: The CHINESE

The open door that Christians failed to enter. Penalty of a lost opportunity. The people of a great ancient civilization. The Gospel enters China. Our obligation to the Chinese at our door. Chinese Baptist leadership in China

November: The SYRIANS and ARMENIANS

Their background. Christianity came through Antioch to the world. "Faithful unto death". Homeless for Christ's sake. Their greatest need. Their distribution in America. Our missionary efforts for them abroad

December: GOOD TIDINGS . . . to ALL PEOPLE (Luke 2:10)

The "Tidings" in trust (*1 Thess. 2:4*). The Widening Commission—"Mary Master. "Go tell My brethren". "Go home and tell thy friends" "Go into all the world . . . Preach". "How shall they preach, except they be sent?" Going or sending—which? There is no third choice. Christmas—John 3:16. "The love of Christ constraineth us". "Christmas for Christ"—32-



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"Let Thy work appear unto Thy servants and Thy glory upon their children"—*Psalms 90:16*



No phase of W.M.U. activities is dearer and closer to the hearts of the women who make up this organization than that which we call our Margaret Fund work. Its purpose and plan have continued to challenge the constituency since its beginning. Not only is this call and challenge to the mother who knows the joy of parenthood but also to each and every woman who is not so fortunate.

We are told that the "mothering instinct" is born within us and we are not regretful that such is the case. Our hearts are ever grateful that in the life of our beloved Union we find such rich opportunities to express this desire to mother, in the sons and daughters of our missionaries, those who represent our Lord and us on the fields far away. From the ranks of these fine young men and young women, we find a large number returning as missionaries themselves.

We hear much these days about investments. The business world uses this word with much care and concern, ever seeking safe and promising investments. What better investment can be made than that in a life? Giving this life the equipment that will enable that one to serve in a large sphere: when they serve, those who have made possible their preparation continue to serve through them.

Our Margaret Fund gives this opportunity to its promoters. When we share in this lovely plan we provide scholarships for the sons and daughters of the messengers of the Cross, we pray for them definitely by way of the Calendar of Prayer and we are privileged to share our love in mothering them in ways too numerous to mention.

When we make this investment we are sure of dividends: in the glow within the heart because of something worthwhile accomplished and in making a real contribution to the furtherance of our Lord's great missionary program. It brings a thrill to our hearts that many of these fine Margaret Fund students have been appointed recently to definite missionary service. 'Tis ever satisfying to the Christian mother heart to see her children take their places in promoting Kingdom interests and we note with sincerest thanksgiving their accomplishments. We are encouraged to remember that the Margaret Fund has supplied scholarships for 295 of these sons and daughters, besides the innumerable little extras that love led those interested to do.

We thank Him whose work it is for the purpose, for the plan, for the precious privileges, for the participants, for the power of the Margaret Fund and we pray for its continued success.—*Mrs. Ned Rice, President of Mississippi W.M.U.*

TRAINING SCHOOL (Concluded from Page 30)

church? Has she demonstrated in her willing service a genuine interest in church work? Has she a personality that attracts people? Is she tactful in dealing with co-workers? Are her personal and social standards above reproach? Is she a well person physically?

If you have such a young woman in your church, suggest that she write us for a catalog. The address is 334 East Broadway, Louisville, Ky.

Yours in Kingdom service

CARRIE U. LITTLEJOHN



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 Bookstores. The price of each is quoted with its review.

Christ in the Great Forest: Felix Faure, Translated from the French by Ray Temple House, Friendship Press; New York; 1936; Pages 181; Price \$1



The usual adjectives do not apply to this book at all. One cannot say that it is delightful. It is too full of the sorrow and suffering of ignorance and superstition and fear, for that. One cannot say that its stories are simple for, although they are simple in form and written without the slightest striving for effect, they deal with the verities of life, and those verities are never simple in their working out in experience. Nor can one say that they are inspiring. They are too intimate for that, they become too much a part of one—and only far-off things, things apart, are inspiring.

What can one say, then? Only this: here are fifteen moving stories of the slow but sure progress of the "Good News" and the "New Tribe" among the more backward races in the heart of equatorial Africa. They are stories of heathen lives transformed by the saving power of "Yeshu", by the love of a Father God. More than that, they show these transformed lives moving out among their own peoples to show them the way of life at any sacrifice—even unto death. They are humbling stories for soft Christians here at home, unmoved to any sacrifice for a Gospel so familiar as to be only slightly valued. They picture a way of life in which many, here, have not yet learned to walk. It is hard to believe that any Christian young person or adult could read them without being deeply challenged by them.

EDITORIAL (Concluded from Page 4)

motion of missions, we shall constantly emphasize that debt-payment releases interest charges from agency budgets thus making possible enlargement of missionary programs.

"Laborers together with God", we can make this significant and far-reaching piece of work a real spiritual service. It may be made a means of uniting us even more closely in bonds of love and fellowship. Conscientiously and faithfully performing that which we have promised in enlisting this large number of *paid-up* memberships, we shall undoubtedly come to a surer realization that we are fellow-workers with God. It is a challenging, a compelling task, worthy of our united and devoted effort. It is a fitting preparation for a real jubilee—the Golden Jubilee of Woman's Missionary Union!



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

The centennial of the founding of the Whitman-Spalding Mission in Oregon is being celebrated this year in various parts of the United States. Far from home with means of transportation most difficult, in a strange environment, among a primitive people speaking a strange language the little group of missionaries, comprising the mission, wrote a thrilling chapter in the Christian occupation of the northwestern part of our country.

It will be remembered that the Whitman-Spalding Mission was the result of a visit of four Nez Perce Indians to St. Louis (1811) in their famous quest for "The White Man's Book".

In their endeavor to give the Gospel to the Indians the Whitmans and Spaldings had a real missionary program we are told, which not only included the evangelization of the Indians for Christ but the creation of Christian homes—fundamental in any Christian society—the ministry of preventive and curative medicine, the project of agricultural missions, the establishment of schools and the organization of Christian churches.

Geographically speaking there are no longer any frontiers in this land of ours but all around and about us there are frontiers, old and new—frontiers of spiritual need. From the *Presbyterian Banner* we gather the following startling facts which should cause us serious thought: Between twenty-seven and thirty-six million young people under the age of twenty-one are without any religious instruction in the United States; there are thirteen million boys and girls under twelve years of age without religious instruction of any kind in the United States.

Bishop Mouzon of the Methodist Episcopal Church South is deeply concerned over the lack of knowledge of the Bible. He says that answers to a ques-

tionnaire by 18,434 high school students in one of the oldest of our southern states showed that sixteen thousand could not name three prophets of the Old Testament; twelve thousand could not name the four Gospels; ten thousand could not name three of Christ's disciples.—*Watchman-Examiner*

The June number of the *Missionary Review of the World* is an "American Negro Number". For those who are interested in work among the Negroes, particularly in cooperation with them in interracial work, it would be invaluable both for information and inspiration. There are eleven leading articles and other helpful material. The price for the copy is 25c. The address is Third and Reilly Streets, Harrisburg, Pennsylvania.

Encouraged by increased contributions our Home Mission Board appointed in the spring three new missionaries and assumed the full salary of two others. These five are each at work in a different field: one among the French, another among the Mexicans, a third among the Italians, one among the Indians and the fifth among the Negroes.

With the help of Baptist churches in Florida a new house of worship has recently been built by the Seminole Indians. This house was dedicated early in June, at which time the small number of Christian Seminoles organized the first Seminole Indian Baptist church in history. *Religious Herald*

The United Stewardship Council, in its report of gifts for religious purposes of twenty-five denominations in the United States, shows that southern Baptists stand at the bottom with a per capita gift of \$5.76. Southern Methodists stand next above with a per capita gift of \$9.36. The frontiers of spiritual need and Christian stewardship are yet to be conquered by the Christian forces of our fair land!

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