

# Royal Service

萬軍のエホバの給ふ是は  
 權勢に由ず能力に由ず  
 我靈に由なり。  
 ゼカリヤ四章六節。

## JAPANESE for 1937 WATCHWORD:

Not by might nor by power but by My Spirit, saith the  
 Lord of hosts.—Zech. 4:6

PUBLISHED MONTHLY by WOMAN'S MISSIONARY UNION  
 AUXILIARY to SOUTHERN BAPTIST CONVENTION  
 1111 COMER BLDG., BIRMINGHAM, ALA.

Entered at the post office at Birmingham as second class mail matter. Acceptance for mailing is at  
 special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized June 24, 1912.

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## Royal Service

ROYAL SERVICE, successor to Our Mission Fields, is the official organ of Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Published Monthly—No Club Rates

SUBSCRIPTION RATES: 50 CENTS PER YEAR, SINGLE COPY 5 CENTS  
 Please remit by money order, draft or registered mail.  
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### MONTHLY MISSIONARY TOPIC: The FRENCH

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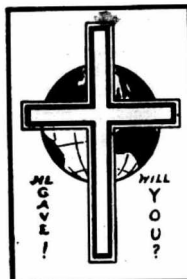


## EDITORIAL



### GATHER UP the FRAGMENTS

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



As these lines are penned the worst physical calamity that has ever come to the southland is still taking its toll of life and property. The resources of the nation are taxed to meet the physical needs of countless thousands. Many of our Baptist people are suffering loss of loved ones and will lack the means for daily sustenance. New problems of meeting spiritual needs will arise. Every source of spiritual ministry will be taxed to meet the dire needs of men bereft of all worldly possessions by the devastating flood.

As these lines fall under your eyes, dear readers of *Royal Service*, you will doubtless have finished your observance of the Week of Prayer for Home Missions. You will be engaged in gleaning the offering destined to meet the current needs of home mission causes. News about the flood and conditions at our W.M.U. Training School were awaited with deep concern by all of us. Miss Littlejohn in her bulletin with its vivid descriptions used this significant sentence, "We had come by experience to a very real sense of God's presence and power in the hearts and lives of a people united in suffering and service". We have spoken often, perhaps too glibly, of being united in service but can it be that there is no genuine unity except that which comes in suffering and service? If so, we have surely come to this 1937 Season of Prayer with a unity more nearly perfect than any we have ever known.

Now, "that nothing be lost" let us "gather up the fragments". Our concord of prayer, our suffering and service have fused our hearts. Things, mere things, have assumed their rightful relation to the abiding values of life. If we of W.M.U. had not already learned, through the glorious experience of giving to the Lottie Moon Christmas Offering and Annie W. Armstrong Offering, the real worth of *gathering fragments*, we would now have observed through the response of Red Cross appeals that fragments—sufficiently many small pieces—do fill many baskets. Because of the sadly depleted resources of many generous contributors in the states more affected, the obligation is upon the rest of us to enlist increased gifts and more givers in every section. We can help to do this through carrying supplemental programs and appeals to many churches where there are no missionary societies and thus gather fragments "that nothing be lost" in the real purpose to meet current needs of home missions. The very life of these causes depends upon this offering of ours.

Four years ago the bank moratorium came in the midst of our Season of Prayer and had a dire effect on the Annie W. Armstrong Offering. A calamity of a different sort is upon us now. It can become a source of real blessing if, in and through it, we can come to realize that we are in a very real sense our brother's keepers if we prove ourselves truly united in suffering and service. We trust that every member will do her utmost in sacrificial giving that this great offering may not fail of its goal. Let every one of us, in every way we can devise, *gather up the fragments* for the Annie W. Armstrong Offering *that nothing be lost*.

### BURDEN SHARERS



To the Galatian Christians Paul wrote: "Bear ye one another's burdens and so fulfill the law of Christ. . . . Every man shall bear his own burden". Experiences in home life, in friendship and in church affiliation prove that these seemingly contradictory statements are complements of each other, that strength for the bearing of one's own burden is enhanced in the contemplation of the sorrows and problems of other people to whom one instinctively desires to extend a

helping hand. A very practical and yet a deeply spiritual application of this twofold principle and privilege is in the forefront of W.M.U. thought in connection with the Annie W. Armstrong Offering for Home Missions.

The goal set for the offering is \$107,000 which seemed quite reasonable in the light of gifts during previous observances of the March Week of Prayer for Home Missions. But in the first month of this calendar year there came down the valley of the Ohio and the Mississippi the most disastrous flood in the history of our country. Among the eleven states vitally affected by the floods are seven that are a part of the Southern Baptist Convention and thus of Woman's Missionary Union. It would require far more space than an entire issue of this magazine to express even partially the ever-widening sympathy which one instinctively feels toward all who have thus suffered and who must for an indefinite length of time bear the burden of rebuilding their homes, business, schools and churches. The nation-wide inflow into the Red Cross is a beautiful proof that other people and communities, though carrying their own heavy responsibilities, gladly responded to the appeal to "share" another's burdens. Verily it was like a rainbow arching the overwhelming flood!

Heartening also is the fact that the vast majority of the cities and smaller communities of practically all of the flooded states were not swept by the torrents. In sympathy inherent toward fellow-citizens and also in gratitude because their own homes and other interests were spared, the Baptists of all such places will undoubtedly rally in substantial helpfulness to rehabilitate the Baptist churches and kindred interests in the stricken sections of their state. Similarly it is believed that W.M.U. organizations in these unflooded communities will feel an added responsibility in case some of the organizations in the stricken section of their state may not be able to give as much as usual for the Annie W. Armstrong Offering for Home Missions. Would it not be a beautiful thing if each organization in the non-flooded part of a state would forthwith decide to increase its offering—thus bearing its own and also "sharing" another's burden?

Not yet are the 1936 records available but those for 1935 showed that the seven states mentioned above had 11,778 W.M.U. organizations or more than one-third of the southwide total. It is also most gratefully remembered that the organizations in these seven states gave \$40,453 to the 1936 Annie W. Armstrong Offering, which was more than one-third of its total of \$113,518. From a human viewpoint it does not seem possible for these seven states to bear such a large part of the immediate 1937 offering even though the organizations in their uninjured sections give far more than their wonted share.

Therefore, the appeal is southwide to each W.M.U. woman or younger member that to the extent of their ability—"yea and beyond their power"—they give to the Annie W. Armstrong Offering that its full goal of \$107,000 may be promptly provided. The February issue of this magazine carried the long list of missionaries and causes that depend, wholly in the vast majority of cases, upon this offering for the maintenance of their work: to provide less for them would be an overwhelm-

(Concluded on Page 8)



#### NEW ORLEANS MUNICIPAL AUDITORIUM

This auditorium is centrally located, occupying an entire city block. There are about 11,000 seats in the auditorium. The stage is not in the center of the seating circle: 6000 persons can view one side of it and 4000 or 5000 the other. Thus the auditorium can be used as a single unit or in dual capacity. Entrance to the auditorium is possible on three streets, the main approach to the interior being on Rampart Street. (See also pages 7, 36.)

#### W.M.U. WATCHWORD in MANY TONGUES

ON the front cover page of January *Royal Service* was given the Chinese writing for the 1937 watchword found in Zechariah 4:6, while on page 36 of the February issue appeared the Chinese for the Union's permanent watchword taken from I Corinthians 3:9. Both of these Chinese inscriptions were the gift of Pastor Ching of Shanghai. Similarly this issue (pages 1 and 3) carries the Japanese of these two widely used watchwords as inscribed by Miss Murata of Kokura.

Following are the same verses as furnished by Dr. M. N. McCall of Cuba, Mrs. W. E. Allen of Brazil, Miss Ruth Walden of Nigeria and Mrs. D. G. Whittinghill of Italy. Certain other missionaries have been asked to furnish the translations from their fields: the magazine will feature them similarly, when received. Deeply inspiring is it to realize that these Scripture verses are being repeatedly used by W.M.U. members in all S.B.C. mission lands even as here.

**W.M.U. WATCHWORD**—Laborers Together with God—I Cor. 3:9

**Spanish**—(Used in Cuba and in Other S.B.C. Fields As Mexico, Chile, Argentina, Uruguay and Spain)—

Coadjutores de Dios

**Portuguese** (Used in Brazil)—

Cooperadores de Deus

**Yoruba** (Used in Nigeria, Africa)—

Alagbese pelu Olorun li awa.

**Italian**—

Noi siamo collaboratori di Dio.

**1937 WATCHWORD**—Not by might nor by power but by My Spirit, saith the Lord of hosts.—Zech. 4:6

**Italian**—Non per esercito, ne per forza; ma per il Mio Spirito, ha detto il Signore degli eserciti.

**Yoruba**—Ki iwe nipa ipa, ki iwe nipa agbara, hikose nipa Emi mi, ni Oluwa awon omo-ogun wi.

**Portuguese**—Nao por forza nem por poder, mas por Meu Espirito, diz Jehovah dos exercitos.

**Spanish**—No con ejercito, ni con fuerza, sino con Mi Espiritu, ha dicho Jehova de los ejercitos.

#### ANNUAL MEETING

#### The I'S in INVITATION

IN extending an invitation to attend the W.M.U. annual meeting in New Orleans in the week of May 10 we emphasize three urgent reasons for accepting. They are interest, instruction and inspiration in reverse order of importance.

New Orleans' claim to being "America's Most Interesting City" has never been refuted and visitors who come for the first time will be fascinated by its glamorous past and aggressive present. Two-hundred year old buildings of great historical importance still stand within a few blocks of the new and more than adequate auditorium (see page 6). A Vieux Carre of foreign atmosphere and the newer, park-like residential sections call the sightseer in opposite directions. A wide and curving lake-shore drive to the airport and the tremendous Mississippi River bridge offer drives to the motorist and entice one to the piney woods of the Evangeline country. Excellent hotels and world famous restaurants make living—just plain eating and sleeping—fun.

The educational facilities of New Orleans are not all embodied in the universities—Tulane and Loyola, Newcomb College—or in art galleries, Baptist Bible Institute or the public schools built with the bequest of a rejected lover. Miles of docks, sugar refineries, celotex plants, banana shipments arriving to the hustle-bustle of stevedores in one shed and coffee being stacked rather primitively in another, are only a few of the factors that make New Orleans economically vital to the rest of the world. To reach the city from almost any direction the visitor must pass by swamps where the Louisiana muskrat provides eight million pelts a year for your Hudson seal coat.

But more important than these is the inspiration to be found in New Orleans. From early in the autumn there was a convention in session every week of the past winter, and it is fitting that the last one should be the Southern Baptist Convention and the annual meeting of Woman's Missionary Union. Bankers, bottlers, educators and lawyers have come here to plan their work and gain that inspiration that comes only from large groups of mutually minded people. How much more do we, whose work is everlasting, need that inspiration! Thousands worshipping together, studying together, praising together, not only set in vibration a wave of spiritual revival that is felt by the world, but they readjust themselves personally. One cannot stay forever on a mountain, but one can climb back up as often as one likes. Descent is so much easier than ascent that we must make a definite effort to climb. So annually we meet together; this May, in New Orleans, geographically speaking the lowest spot in the southern Baptist territory, we will raise mountains to God and climb them together.—Mrs. T. T. Moore, New Orleans W.M.U. Publicity Chairman

Each state is entitled to forty-five delegates, including W.M.U. vice president from the state. Put forth renewed efforts to have a full delegation and a large number of visitors from your state present at the Union's 49th annual meeting. (See also pages 6, 32, 36.)



## PERSONAL SERVICE



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

### "PAUL'S PERSONAL SERVICE PROGRAM"

Mrs. W. T. Turner, Personal Service Chairman for Texas



In his letter to the Galatians, Paul outlined a program for personal service work. This program is pointed, simple, practical, all inclusive and is adaptable to all people of all times. We of today will do well to study it and to make it our own. Paul's program is set forth in the following words: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith".—Gal. 6:10

#### "Let Us Do Good"

This means each of us. Each individual child of God, regardless of age, ability, education or financial condition is to do good.

To do good means not to do evil. To do good means to do all kinds of good. It means to serve, minister, distribute, teach, persuade, restore, comfort, cheer, encourage and to win to Christ.

#### "Unto All Men"

This is all inclusive. We are to do good to all who need our services in any capacity. We are to do good to the aged, the shut-ins, the sick, the sorrowing, the strangers, the wayward, the sinning. We are to do good to the gentile, the Jew, the Negro, the foreigner, the prisoner, the alien, the outcast. We are to do good to the blind, the deaf, the crippled, the needy, the helpless and to those shut up in institutions. Our personal service program calls for each

individual to do good to all other individuals who stand in need of service, "especially unto them who are of the household of faith". We are to do good to all, but those with whom we have covenant relations in church membership have a special claim upon us.

#### "As We Have Opportunity"

This means that we are to do good to all men now. Not wait until tomorrow, for tomorrow may never come. We must serve now lest we lose our ability to serve. "Talents unused become talents unusable". Browning said: "He, who will not when he can, cannot when he will". We must serve now, lest those who need serving pass forever beyond our ability to serve them. Flowers for the dead tomorrow cannot atone for lack of ministering to the sick today.

Let us adopt Paul's personal service program. Let us organize our forces for the doing of the work. Let us survey our fields of service lest the needs be overlooked. Let us assign the work to be done, lest some of the workers be left out. Let us report the work that has been done, that we may know that the needs have been met.

Let us take for our slogan Paul's personal service program, namely: "AS WE HAVE OPPORTUNITY, LET US DO GOOD TO ALL MEN, ESPECIALLY UNTO THEM WHO ARE OF THE HOUSEHOLD OF FAITH".

#### BURDEN SHARERS (Concluded from Page 5)

ing calamity, especially as the Home Mission Board is operating with a minimum force of missionaries and as the appropriation for each cause is quite small in the face of expanding opportunities. Unreservedly do we believe that the entire \$107,000 is essential to the coming year's work of the Home Mission Board. Will you, your circle, your organization be a real burden sharer in this emergency?—Kathleen Mallory

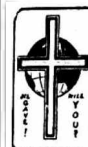


## STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

### JUBILEE YEAR PREPARATION



When this copy of *Royal Service* reaches you, we will be making plans to go to New Orleans to attend the 49th annual meeting of Woman's Missionary Union. As we plan to go

we are reminded that next year the annual meeting is to be held in Richmond, Virginia, and that at that time the Union will observe its fiftieth birthday.

What a wonderful opportunity this will be to renew the history of our splendid organization, to measure the growth and follow the missionary achievements and developments of the Union from its beginning to its present large and successful activities. In studying the lives of the pioneer women in W.M.U. work we will deepen a desire to emulate their gentleness, wisdom, perseverance and self-sacrifice. This will be a great challenge to us who are carrying on today.

But in the midst of our plans for a jubilee year program that will quicken interest and zeal for the work of Christ's Kingdom throughout the Southern Baptist Convention, a heavy cloud hangs over us—southwide and state—our debts! Thus we realize it will not be possible for us to have a joyful jubilee celebration with these enormous debts.

We thank God that southern Baptists have a plan for wiping out our debts—the Hundred Thousand Club plan. It is a plan in which every southern Baptist may have a part.

It matters not who made the debts. We are no longer interested in a discussion of this phase of the subject, but it is our glorious privilege to pay these debts to the glory of God and the well being of our denomination. We can further justify the aims of W.M.U. and

serve the denomination in this most needy situation.

What report are we going to carry to New Orleans concerning the debt-paying campaign launched at the 1936 May meeting to secure 25,000 paid-up debt-paying memberships in 1936 and an equal number in this present calendar year? Did you have a part in this glorious work in 1936? Did you take out one or more memberships? Did your society, association and state meet its quota of memberships for 1936? The 1936 books are closed and several months of 1937 have passed but we have many months in which we can reach our goal of 25,000 paid-up memberships for this year.

It means sacrificial giving but it also means the blessed satisfaction of doing God's will. Giving is not just a part from one's Christian life, it is one of the ways the Christian may reveal his kinship with Christ and express his appreciation of Christ's love.

There are two channels in the life of a Christian. One conducts into his heart the blessings which Christ and Christian fellowship bring. The other is the outflowing channel through which the good of his life flows to others. If the inflow channel is closed life withers. If the outflow channel is closed life stagnates. Christ cannot bless the heart that shuts His blessing within. Neither can one be a blessing who does not keep his heart open to be blessed. The one who does not give will close to receive. The love of Christ calls out the best in those who love Him.

Let us not give grudgingly but to the limit of our ability and we will go to Richmond with our full goal reached as to 50,000 paid-up debt-paying memberships, ready to go forward with new zeal for the Master's work.—Mrs. T. W. McKee, Mo.

# BIBLE STUDY

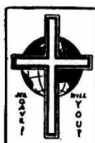
Ella Broadus Robertson, Kentucky

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

**THEME for YEAR: The Holy Spirit in Missions**

**TOPIC for MONTH: The DISCIPLINE of the SPIRIT—Acts 4:32-5:11**

**References for Study—Acts 8:9-13, 18-24; 13:6-12**



The fellowship in the early church was something remarkable, for it met satisfactorily a remarkable situation. Jerusalem, the center of the world for devout Jews, had more than its share of poor. Many would come to the great feasts and be simply unable to get back. It was customary for Jews dispersed through the Roman Empire to send money for the needy ones in Jerusalem (*as to this day Jews take care of their own*). Those who became Christians were deprived of such help. The Christian brotherhood rose to the emergency, for love to Christ made a wonderful new bond. They were not communist but, as people in a besieged city or a flood area might share with each other, they lovingly made sacrifices as need arose and one or another could find means to help. Barnabas, ever generous-hearted, was doubtless much praised when he sold a piece of land and gave the price for such use.

"Hypocrisy is the tribute which vice pays to virtue". Another man with his wife sold something, perhaps a house, and coveted a like admiration. "Was it not your own? Was not the money in your own hands?" demanded Peter. He could not have said this if there had been a community rule to turn over all property to the organization. But the Holy Spirit would brook no deceit from Ananias or Sapphira. They agreed to pretend that they were giving all the sale-price; and the lie brought death like a thunderbolt. A wholesome fear made sincerity the rule of conduct for the rest.

Nor could the Holy Spirit be imparted for money. In Samaria a famous magician, one Simon, had joined the Christian movement. He saw Philip work miracles. He saw Peter and John lay their hands on the converts and pray the Holy Spirit to come upon them and He did come. The ruling passion was strong in Simon. This was better than his old box of tricks. He saw money in it and offered money for it. "Thy money perish with thee!" exclaimed Peter. "The gift of God is not for sale. Repent and pray forgiveness for so wicked a thought". The terrified man implored Peter to pray for him.

Early in Paul's missionary work a similar man, a sorcerer, set himself to resist the Holy Spirit. He had much influence with the governor of the Island of Cyprus, indeed had ascendancy over a mind better than his own, as sometimes happens with a scheming man. He saw in a flash that, if Sergius Paulus took up with this new religion which went to the heart of things, his job was gone. So he argued against the missionaries, twisting their words to confuse the governor's mind. And Paul, filled with the Holy Spirit, struck him blind with a word. One hopes that his days of darkness brought light to his soul, as in Paul's own case.

Verily the love of money is a root of many evils!

## Calendar of Prayer

April, 1937

Prepared by Mrs. Maud R. McClure, Georgia

"GOD speaks from out the lily,  
He blossoms in the rose,  
He shows His grace and beauty  
In every wind that blows".

Topic: The French

### 1—THURSDAY

Pray for annual sessions of Illinois, Pinckneyville, April 1-2.  
They shall not labor in vain.—Isa. 65:23

### 2—FRIDAY

For Miss Rose Marlowe and Miss Lorene Tilford, educational work, Shuanghai, China. Be their Shepherd also and bear them up.—Psa. 28:9

### 3—SATURDAY

For Dr. T. L. Holcomb, executive secretary of Sunday School Board, Nashville, Tennessee.  
Unto Thee, O my strength, will I sing praises.—Psa. 59:17

### 4—SUNDAY

Pray for the May meetings in New Orleans, La., in week beginning May 10.  
None of us liveth unto himself.—Rom. 14:7

### 5—MONDAY

For Rev. and Mrs. L. Raymon Brothers (Leola Smith), evangelistic work, and Miss Frances Jones, medical work, Oghomoso, Nigeria.  
I, if I be lifted up . . . will draw all men unto Myself.—John 12:32

### 6—TUESDAY

For annual sessions of W.M.U. of Arkansas, El Dorado; for W.M.U. of Mississippi, Hattiesburg; and for W.M.U. of Virginia, Bluefield, West Va., April 6-8.  
Send forth thy sickle and reap.—Rev. 14:15

### 7—WEDNESDAY

For annual sessions of Kentucky, Bowling Green, and W.M.U. of Missouri, Sedalia, April 7-9. Also for Rev. and Mrs. J. C. Quarles (Helen Taylor), literary and evangelistic work, Godoy Cruz, Argentina.  
Let your light shine.—Matt. 5:16

### 8—THURSDAY

For Misses Pearl Caldwell and Bonnie Jean Ray, evangelistic work, Pingtu, China. Redeeming the time because the days are evil.—Eph. 5:16

### 9—FRIDAY

For Rev. and Mrs. R. A. Pryor (Clara S. Glenn), workers among Navajo Indians, Farmington, New Mexico.  
There is no want to them that fear Him.—Psa. 34:9

### 10—SATURDAY

For Rev. and Mrs. J. Hundley Wiley (Elizabeth Ellyson), University of Shanghai, China.  
The knowledge of the Holy One is understanding.—Prov. 9:10

### 11—SUNDAY

For W.M.U. of Cuba and Argentina-Uruguay. Also for May meetings in New Orleans, La., in week beginning May 10.  
Then opened He their mind that they might understand.—Luke 24:45

### 12—MONDAY

For Rev. and Mrs. G. O. Foulon (Bertha M.), missionaries among the French, Greenville, Illinois.  
Strengthen ye the weak hands.—Isa. 35:3

### 13—TUESDAY

For annual sessions of South Carolina, Orangeburg, April 13-15.  
Ask of Me and I will give thee the nations for thine inheritance.—Psa. 2:8

### 14—WEDNESDAY

For Rev. and Mrs. J. H. Benson, work among Mexicans, San Antonio, Texas.  
Trust in Jehovah with all thy heart.—Prov. 3:5

### 15—THURSDAY

For Miss Ruth Stewart, evangelistic work, Harbin, Manchuria, China.  
Holding forth the Word of Life.—Phil. 2:16

## Calendar of Prayer

April, 1937

"He dwells within the sunset,  
He whispers on the sea,  
He smiles in sunny clear-shining  
He's very dear to me."

### Topic: The French

#### 16—FRIDAY

Pray for Rev. and Mrs. John Mein (Eliza Sera Feltenfeld), educational work, Macao, Brazil, and David and William Carey Mein, Margaret Fund students.  
Thy testimonies have I taken as a heritage forever.—Psa. 119:111

#### 17—SATURDAY

For Misses Lora Clement and—on furlough—Leonora Scarlett, evangelistic work, Kong Moon, China.  
He that loveth Me shall be loved of My Father.—John 14:21

#### 18—SUNDAY

For faithful work by southern Baptists among the French in our country. Also for May meetings in New Orleans, Louisiana, in week beginning May 10.  
He giveth strength and power unto His people.—Psa. 68:35

#### 19—MONDAY

For Miss Cornelia Brower—on furlough—Colegio Bautista, Temuco, Chile.  
If we walk in the light . . . we have fellowship one with another.—1 John 1:7

#### 20—TUESDAY

For Misses Minnie Landrum—on furlough—and "Blanche Simpson, W.M.U. workers, Rio de Janeiro, Brazil.  
Be strong and let your heart take courage.—Psa. 31:24

#### 21—WEDNESDAY

For Misses Margie Shumate and xxAucis Pender, evangelistic work, Shin Hing, China.  
In Thy light shall we see light.—Psa. 36:9

#### 22—THURSDAY

For Rev. and Mrs. J. W. Lowe (Margaret Savage) and Rev. Wade D. Bostick, missionaries emeritus from China.  
Jehovah is thy keeper.—Psa. 121:5

#### 23—FRIDAY

Pray for Rev. and Mrs. J. R. Allen (Margie Hammond), evangelistic work, Bello Horizonte, Brazil.  
Thou art My servant, I have chosen thee.—Isa. 41:9

#### 24—SATURDAY

For Rev. E. O. Mills, evangelistic work, Nagasaki, Japan.  
He that loveth his life for My sake shall find it.—Matt. 10:39

#### 25—SUNDAY

For annual sessions of S.B.C. and W.M.U. Auxiliary to S.B.C., New Orleans, Louisiana, in week beginning May 10.  
Look on the fields.—John 4:35

#### 26—MONDAY

For guidance of all connected with W.M.U. Training School, Louisville, Kentucky.  
I thank my God on every remembrance of you.—Phil. 1:3

#### 27—TUESDAY

For Rev. and Mrs. J. A. Tumblin (Francis Davis), evangelistic work, Natal, Brazil.  
Praise ye Jehovah, for Jehovah is good.—Psa. 135:3

#### 28—WEDNESDAY

For Dr. and Mrs. J. Christopher Pool (Alice Elizabeth Routh), Baptist Seminary, Abokuta, Nigeria. Also for Nigerian W.M.U.  
The Lord is faithful who shall establish you.—11 Thess. 3:3

#### 29—THURSDAY

For Rev. and Mrs. A. B. Deter (May Scrymgeour), evangelistic work, Curitiba, Brazil and Virginia Ray Deter, Margaret Fund student.  
Ye shall be My witnesses.—Acts 1:8

#### 30—FRIDAY

For Misses Nellie Lee Putney and "Floy Hawkins, evangelistic work, Waichow, China.  
To the man that pleaseth Him, God giveth wisdom.—Eccl. 1:26

†Attended W.M.U. Training School  
\*Attended Southwestern Training School  
xxAttended Baptist Bible Institute

## FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: The FRENCH—Prov. 13:34

MY great Protector and my Lord,  
Thy constant aid impart;  
O let Thy kind, Thy gracious Word  
Sustain my trembling heart.

NEVER let my soul remove  
From this divine retreat;  
Still let me trust Thy power and love  
And dwell beneath Thy feet.  
—Anne Steele

### "Thou Shalt Work"

1st Day—Ex. 20:9; 23:12; 34:21  
2nd Day—Gen. 2:19  
3rd Day—Eph. 4:28  
4th Day—Eccl. 5:12  
5th Day—Jer. 22:13  
6th Day—I Thess. 4:11,12  
7th Day—11 Thess. 3:7-12

### "Thou Shalt Rest"

8th Day—Ex. 20:1-11 (Especially Verse 8)  
9th Day—Psa. 1:1,2; 17:15; 25:12  
10th Day—Mark 6:31,32  
11th Day—Prov. 3:17,24; 14:14  
12th Day—Isa. 26:3,12; 28:12  
13th Day—John 14:27; 16:33  
14th Day—Rom. 5:1; 8:6; 14:17

### "Thou Shalt Love"

15th Day—Deut. 6:4-9 (Memory)  
16th Day—Psa. 18:1-6; 122:6  
17th Day—Prov. 8:17  
18th Day—Matt. 6:44-48  
19th Day—John 13:34,35; 15:12  
20th Day—Rom. 8:36; 13:9,10  
21st Day—Eph. 3:14-21; 6:24

### "Thou Shalt Give"

22nd Day—Acts 20:35  
23rd Day—Luke 6:38  
24th Day—John 4:7,14  
25th Day—Acts 8:6; 9:4  
26th Day—11 Cor. 9:7; 8:5  
27th Day—I Tim. 4:18  
28th Day—Heb. 2:1,15  
29th Day—Matt. 6:27,38  
30th Day—Mark 8:35

## "Pray Ye"

Humbly give thanks for the atonement through Jesus Christ.

Ask forgiveness for sin that "crucifies the Son of God afresh".

Give thanks for the hope set before Christians because "Christ is risen from the dead".

Praise God that Jesus "ever liveth to make intercession".

Pray that every circle and society will glean and glean in behalf of the Annie W. Armstrong Offering for Home Missions.

Intercede for those in charge of the plans and programs for the S.B.C. and W.M.U. annual meetings in New Orleans in May. (See pages 36 and 6, 7.)

Ask God's guidance for all missionaries—state, home and foreign—and for all mission secretaries.

Continue to intercede for the cities and rural sections injured by the 1937 floods, praying especially for the W.M.U. Training School and Southern Baptist Theological Seminary in Louisville, Ky.

# CIRCLE PLANS

## CIRCLE'S MISSIONARY PROGRAM

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

### WHEN YOUR CIRCLE STUDIES "The Bible, a Missionary Book"

as written by Dr. J. B. Lawrence, many practical suggestions will be secured from the following discussion. It is presented by Miss Margaret Hutchison, W.M.U. young people's secretary in Arkansas. She says:

**F**OR those circles desiring to make a real study of the Bible, we recommend "The Bible, a Missionary Book" by Dr. J. B. Lawrence. Of course, Woman's Missionary Union urges the study of the Bible from the very angle this title infers, viz. from the missionary viewpoint. The author's desire is to lead one into the study of the Bible, itself, as a missionary book. Then, just the study of this book is not sufficient but, with the book in hand and the Bible in hand, circle members will study the Bible primarily, with this book guiding them. If the author read the Bible through several times during the period of writing the book, surely students of the book should read every passage suggested.

It must be understood then that time, plenty of time, should be set aside for this study. Its nine chapters deserve at least nine full circle meetings with the members reading both the chapter of the book and the Bible passages before the presentation of each lesson at the circle meeting by the teacher. The nine chapters are divided thus: chapters I through V containing a Foreword, an Explanation of the Word and Words of God, the Introduction of the Divine Religion into the World Found in the Pentateuch, the Development of the National Life of the Chosen People Revealed in the Historical Books, the Devotional Unfolding of the Divine Religion Given in the Poetical Books, the Spiritual Preparation of the Chosen People for the Coming of the Messiah as Found in the Prophetic Books; and chapters VI through IX containing the Introduction of the Missionary Religion into the World as Found in the Gospels, the Missionary Development of the Religion of Redemption as Found in The Acts, the Doctrinal Development of the Missionary Religion as Presented in the Epistles, and the Future Triumph of the Missionary Religion as Set Forth in the Revelation.

Suggestions for teachers are herewith made:

**Teacher's Preparation**—On page 17 of his book Dr. Lawrence gives splendid suggestions. Mrs. Una K. Lawrence offers in a booklet, obtainable free from the Home Mission Board, even more detailed help. Wise teachers will prepare thoroughly, using all available help. Take Dr. Lawrence's motto for your class: "The Bible First!" Devotion should attend the teacher's preparation.

**Preparation for Teaching**—1—Urge each member to have her own text. 2—Furnish each class member with a notebook. 3—Secure a good map of Palestine. 4—Have access to a blackboard.

**Teaching the Book**—Vary the method, combining several of the teaching methods, such as lecture, assignments, questions and answers etc. Following is a suggestion for class procedure:

1. Quickly review the last lesson, using True-False Tests, Elliptical Sentences, or simple questions that can be answered with "Yes" or "No".
2. Present the day's lesson, using map, pictures, outline on blackboard to appeal to the eye, calling for assignments, formerly made, at the proper time.
3. Review salient points of the lesson.
4. Test by having three or four questions on the day's lesson answered in writing.
5. Make assignment of chapter in book and passages from the Bible for the next lesson to the entire class and any special assignments to individuals.
6. Have a devotional period, preceding or closing the lesson.

## BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, Virginia

**Suggestions:** 1—Sketch and cut out duplex silhouettes of Evangeline. On inside of this folder print invitation of B.W.C. meeting and send out in advance or print program and distribute as members arrive. 2—Let those participating in the presentation of the program dress to represent types of people to be discussed: as Acadia's Evangeline, Cajan peasant, Louisiana French school girl and so forth. 3—Plan an Evangeline party and invite all the prospects. Pantomime Longfellow's Evangeline for the evening entertainment. Serve French pastries and Acadia grape juice. 4—Invitation poster may carry a sketch of Evangeline, with John 3:16 in French: "Car Dieu a tellement aimé le monde, qu'il a donné son fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle".

### TOPIC: EVANGELINE'S KINSFOLK

**Violins (Softly):** French Folk Songs —**Quartette:** Canadian National Anthem  
**Hymn:** "America" —**Watchword (in Unison)**

**A Spiritual Message:** Acts 4:32—5:11 (Page 10)

**A Prayer for Unbroken Spiritual Fellowship**

**Quartette:** "Living for Jesus"

—**The French in Review**—(Page 17)

**Christianity in France**—(Page 18)

**Prayer by One Whose Ancestors Are French**

**French Americans**—(Page 19)

—**A Neglected People**—(Page 20)

**Quartette:** "A Charge to Keep"

—**One Woman's Vision**—(Page 21)

**Acadia Academy**—(Page 23)

—**A New Vision and a New School**—(Page 24)

**Hymn:** "America, the Beautiful"

**Prayers for the French Christians and for Missionaries and Teachers among the French People in the South**

### FRENCH INFLUENCE IN CHINA

**T**HE people of the world are bound so closely together in the bundle of life that, where ever one may travel, one will find the overlapping influence of nation upon nation. And to trace the thread of Christianity's weavings in and out around the world is a most fascinating adventure.

In the courtyard in Kaifeng, China, one finds two large (five-by-three feet) stone slabs mounted Chinese-fashion upon low stone pedestals. On the face of these slabs are engraved, in Hebrew, selections from Genesis and Exodus. These portions of God's Word, standing there unbroken but weathered, testify to the fact that Jehovah's missionaries once occupied this courtyard and perhaps this same stone house that today serves as a protestant school building. The faded date upon the chiseled stone slabs identifies this bit of Christian history in China with the same period of the proclamation of the Gospel in Japan in the sixteenth century when a million Japanese believed. These messengers were Jesuits—or members of "the company of Jesus" as their founder, Loyola then a student in Paris, first called them. It is evident that from France to the orient went the first message of God's love. Upon the Nagasaki sea-predicce and high upon Kumamoto's hillside stand granite memorials to the suffering unto death of faithful Japanese Christian martyrs, won by the way of France. In Kaifeng, China, stand these stone Scriptural inscriptions, evidencing the verity that Christians came there also three hundred years ago—doubtless these were comrades of those same missionaries who went to Japan from France.

We sat in a missionary's home drinking hot tea to keep us warm while we studied snapshots of the work of that station. There was a gentle knock. A dainty Chinese woman entered. While she sipped her tea and told the missionary of the progress of the work among the women and children in the Baptist church in her city a hundred miles away, I watched her beauty, her direct thinking. Her personality and conversation revealed the manifold positive traits of her character. When she had gone, I remarked that I had met few people more charming and dynamic. The missionary smiled: "Her father is a Frenchman; her mother, a fine Christian Chinese."

In various ways and in divers places in the orient one finds bits of the influence of Christianity from France. Yet in all France today there are fewer Baptists than there are in many southern Baptist churches in the United States.



## PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

### With the PROGRAM COMMITTEE



If our most earnest prayers were answered, who outside of our own family or our own community would be benefited? Let this be the thought upon which the committee builds the program for April.

In studying the material given by Mrs. Creasman, the special part relating to the answer to constant and unselfish prayer will be found under the head "A New Vision and a New School". The vision Mrs. Jenkins had of work among neglected people, her definite prayers and the definite answer should give inspiration and purpose to every woman of every society where this program is presented. The program committee should pray that this result shall follow if effort on their part can bring it about. (See page 24.)

First there will need to be a talk on the French as a people, their national characteristics and their attainments. For this brief talk use "The French in Review", "Christianity in France" and "French Americans". This talk must be short and give a background for the study of our French people in the southern states. (See pages 17-19.)

Following this talk should be one on "A Neglected People", "One Woman's Vision" and "Acadia Academy". The Acadians or Cajans, as they are called, are far from being the romantic people we learned to love in Longfellow's "Evangeline". But our study of the Anglo-Saxons in January showed our own ancestors a crude and unlovely people. And we recall that the Gospel was to be given to all people, not the clean and attractive, not the gentle and lovely, but to barbarian and Cythian, bond and free. "They who are whole need not a physician". The Gospel is meant for the poorest and most degraded that they be raised up to a newness of life. So in our study of this clan of neglected Americans, we should rejoice at the work we are doing among them and pray to be of greater use. (See pages 20-23.)

For the closing talk select a woman who can put real heart into what she says. Let her tell the story of Mrs. Jenkins' interest in the French Indians, her definite prayer for three hundred dollars and then the exact answer to that prayer through the gift of the Virginia women. The speaker may stress the point that God answers prayer through human agencies. How many of us in suppressing some impulse of helpfulness realize that we may be holding back the answer to someone's prayer? On the other hand, when we follow an impulse and offer a bit of help, we may find that we have been used to answer prayer. Thus we have in our power the right and privilege to pray for others to give and the more glorious privilege to give that prayers of others may be answered. The closing thought should be, do we know personally of a definite need for which we are willing to pray for a definite answer? If the society does not know a need for which to pray, will not all join in praying to be used in answering the prayers of those who do know the needs?

A triangle may be drawn on the blackboard. At the apex write "Love". On the sides write "Churches", "Schools" and across the bottom write "Acadians". To each member of the society give a slip of paper on which is written, "Pray for the French speaking Americans every day during April".



## PROGRAM for APRIL



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. Creasman, Tennessee

**THEME for YEAR:** "In His Name among All Nations, Beginning at Jerusalem"

**TOPIC for MONTH:** The FRENCH

Hymn—"Come Thou Almighty King"

Bible Study—The Discipline of the Spirit—Acts 4:32-5:11 (See page 10.)

Prayer for the Holy Spirit's guidance in our daily living

Hymn—"Have Thine Own Way"

The French in Review

—Christianity in France

Prayer that France may become a really Christian country

French Americans

—A Neglected People

Hymn—"Rescue the Perishing"

One Woman's Vision

—Acadia Academy

A New Vision and a New School

—Hymn for the Year

Prayer remembering all southern Baptist work among the French

### The FRENCH in REVIEW



In our program study this year we stand on the Highway of Life, watching as the races of the world pass in review. Already the sturdy and powerful Anglo-Saxons, the unfortunate and unparalleled Jews, the cruel

and poetical Spanish and Portuguese have passed by. And now we see the French approaching. At once we think of art and beauty, of gayety and grace, of frivolity and fashion. These are the people who give to the world gay Paris, that paradise of pleasure seekers, "the cradle of the freshest thought, the newest fashion and the latest luxury". These are the people who set the styles for the womanhood of the world. These are the people who have created some of the world's greatest art, in painting, sculpture, architecture and music. These are the people of Napoleon and Richelieu,

of Josephine and Eugenie, of Marie Antoinette and Jeanne d'Arc, of Muriel and Voltaire, of LaFayette and Admiral Foch.

The national home of the French people is France, in southwestern Europe, pictured by some as the shoulder and neck of the continent, the extension of which into a head forms the peninsula of Spain and Portugal. France is the Gaul with which we became acquainted when we studied "Caesar" in high school. Caesar was by no means the only person who invaded Gaul in the early days, for numerous races, both of the north and south, went into the land and intermingled to form the French race. It was from one of the strongest of the early invading northern tribes, the Franks, that the land obtained its name—France. The invaders from the north belonged to the Teutonic branch of the human family while those from the south belonged to the Latin branch. So we find in the French people the physical and spiritual characteristics of

both of these branches. Some have the tall stature and blond coloring of the Teutons, while others are short and dark, like the Latins. Underneath their wit, vivacity and laughter, which show their Latin characteristics, is a stability and strength which they have inherited from their Teutonic forebears. Their genius has produced some of the most admirable works of art that the world possesses. It is said that probably among no other people are so many positive qualities frequently united in one person. "French military men often make enviable reputations as statesmen, and French statesmen often produce notable works of art".

So we stand and watch the French people go by—forty-two million who live in their native land, and others scattered among the nations of the world. They are attractive, intelligent, artistic. They are faithful of the Gospel of Jesus Christ. They are one of the races for which Christ died and which He included when He said, "Go ye into all the world and preach the Gospel to every creature".

#### CHRISTIANITY IN FRANCE

CHRISTIANITY first entered France in the heart of a woman. Clotilda, a devoted and aggressive Catholic woman, married Clovis, the greatest of all the chieftains of the Franks, and went with him to live in France after his successful invasion of that land. This noble woman did her best to win her husband to her Christian faith, but at first her efforts seemed in vain. However, her Christian life and gentle persuasions had more influence on the rough and rugged Clovis than he realized, and there came a time when he felt the need of Clotilda's God. He was in battle with the Germans, and it seemed that his forces would be defeated. Then it was that he appealed to the Christian God, vowing that if he were victorious he, himself, would become a Christian. The tide turned and he won the victory. True to his vow he embraced Christianity, not only for himself but for his sol-

diers. On Christmas Day, 496, he and three thousand of his warriors were baptized. The ceremony was accompanied with great pomp and ostentation. "The king walked through the streets under painted canvas, adorned with white curtains, and the baptismal building was lighted by wax tapers and filled with what he claimed to have been a celestial perfume, an odor of Paradise. The baptistry in which Clovis was immersed was a large tank, or pool, which tradition has removed to Paris where it is now found in one of the national museums". That Clovis did not understand the true meaning of Christianity was proved by the fact that he forced his followers to become Christians. Once when he heard a sermon on the crucifixion of Jesus he clinched his fist and declared, "If I had been there with my noble Franks they wouldn't have done it". Of course this statement proved that he did not understand the principle of spiritual atonement. "Nevertheless his rugged and determined character took Christianity in as a definite part of his program. To come under his authority was to accept his church".

This is the story of how the Gospel came to France. From the day of Clovis until today the country has been predominantly Roman Catholic. The Reformation spread into France and many of the people became protestants. However, in the 17th century the Catholic church entered on a course of persecution in France which resulted in "the death and starvation of half a million protestants and the expatriation, or reduction to a condition which amounted to political and economic slavery, for two million more. These methods and condition held the French people mainly within the Catholic church but did not prevent them from going into various forms of rationalism and secularism". Today about 98 per cent of the people are nominal Catholics, while there are only about a million protestants. In 1906 a law was passed severing all connections between the

state and any religious bodies. Since then all religious bodies have had equal standing before the government, and all beliefs are tolerated.

At the time of the London Baptist Conference in 1920, when all European countries were assigned to larger Baptist bodies for supervision and help, France fell to the Northern Baptist Convention of the United States. In 1935 there were only 1,594 Baptists in all of France. How sad to know that among her forty-two million people there are no more Baptists than we find in any one of many of our large churches in the Southern Baptist Convention!

#### FRENCH AMERICANS

IN the days of the exploration and colonization of North America, along with other European people, came the French, seeking their share of the newly discovered land. For a time their share was a large one, for their possessions included a choice part of Canada and the entire Mississippi Valley. It was LaSalle who descended the Mississippi River in 1682 and took possession of the entire valley, naming it Louisiana, in honor of the king of France. This territory was a French possession until the time of the Louisiana Purchase. By this greatest of all real estate transactions the territory, from which thirteen states have been carved, was sold by France to the United States for the sum of fifteen million dollars. And some thought the price too much for a "worthless" piece of land! As a result of the French and Indian War, French possessions in Canada passed into the hands of the English. So it came to pass that none of North America remained a permanent French possession. However, many French speaking people still live in that territory once owned by France, both in Canada and in the states. These are loyal subjects of Great Britain and the United States, but they retain the language, the religion and the customs of their ancestors who came from France to the New World centuries ago.

By using Alexandria (Louisiana) as

the apex and Galveston (Texas) and Mobile (Alabama) as corners of the base, a triangle of territory is formed, known as "The Great French Triangle". In this territory live most of the French people of the United States, which is estimated at about 700,000. Some of these people are descendants of the first French settlers of old Louisiana while others belong to a group which brings to mind a tragic, but most interesting, episode in North American history.

There lived in a part of Canada, just north of Maine known as Acadia, a peaceful colony of French people. They were a simple folk, living the life of the peasantry of France. Their means of communication were scant, but somehow there came to them stories of a wide and beautiful French territory in the far south, known as Louisiana. It was said that this was a fair and sunny land, like Old France. They loved their Acadian home but, sometimes, when the wintry winds blew and the snow lay deep on the ground, their hearts turned with longing toward that warmer French country in the south. Other rumors came to them of a war between France and Britain. For a while this, too, seemed only something far away and perhaps not true. But the time came when they knew the certainty of this rumor, for British ships sailed into their peaceful harbor. Their houses were burned. Their churches were destroyed. Their crops were confiscated and they were ruthlessly snatched from their happy homes and carried, as exiles, to the British territory in the south. Then the Acadians remembered that other French land so like the old country, and many of them migrated to Louisiana. There we find their descendants today, a part of the French population of the "Triangle". They are sometimes called Cajans, which is a corruption of the word Acadian. They are an agricultural people and live very much as did their ancestors in Acadia. They are lovers of color, primitive music and amusement. They are home loving people and large families predominate.

The French life of Louisiana is varied. Some live in lovely towns, like New Iberia. They have beautiful homes and are people of culture, achievement and influence. They own and operate flourishing business enterprises and have produced great lawyers, statesmen and writers. It was the son of a prominent French ~~edge~~ of St. Martinville who, while a student in Harvard University, told to his teacher of literature the story of the Acadian exile which that teacher (*Longfellow*) retold in the beautiful poem, "Evangeline".

However, only the favored few among the French are rich and influential. The masses are poor and ignorant. Those who are not farmers live along the rivers, gulfs and bayous and engage in trapping and fishing. They are, for the most part, isolated people, knowing little of what is going on beyond the borders of the community, in which they live, and having no part in the American life which, without their knowledge, is whirling about them.

"The home of the Cajan small farmer is small, usually two or three bedrooms and either a lean-to room or separate building that serves as dining room and kitchen, this room being as it were the center of the family life. Furnishings are scanty and cooking utensils few. Much scouring and cleaning of floor and utensils are done by these farmer women, and hearths and doors are made bright with the red of pulverized brick, Saturday being sacred to scouring. The homes of the fishers and trappers are usually more primitive, less sanitary and wholly uninviting". — (*Mrs. Una R. Lawrence*)

Up to twenty-five years ago there was practically no public education provided for these people. The children attended parochial schools where they were taught little save the catechism. The education of the average man reached only the fourth grade, and girls rarely learned more than to read and write. However, conditions are changing rapidly. "From being one of the most illiterate states in the Union, Lou-

isiana has now come to the forefront in education. The public school is Americanizing the Acadians, they are speaking English and carrying it into their homes. In families where a generation ago none could read and write you now find them ambitiously sending their children to school. In like manner are scientific agriculture and home economics being carried back to the farm. The old wall of illiteracy is breaking down".

#### A NEGLECTED PEOPLE

LAST year at the Y.W.A. Camp at Ridgecrest, Vena Aguilard, the lovely French girl who is one of our missionaries in Louisiana, heard Mrs. Ling, our guest from China, tell of her religious experiences. Afterward, when the French girl spoke, she made this startling comparative statement in regard to Mrs. Ling and herself: "She heard the Gospel before I did". Yes, the woman born in heathen China had had better Gospel opportunities than the girl born in Christian America.

This incident reveals the French of Louisiana as a neglected people—woefully destitute of the Gospel. Their religion is the superstitious Catholicism of the medieval period. The Bible is an unknown book—indeed they have many foolish superstitions about it. Some believe that one who reads it will become insane. A story is told that once, when one of our missionaries attempted to read the Bible in the home of a cultured French woman, the woman put her hands to her ears and begged her to stop, believing that hearing those words would bring evil upon her household. Many adults do not know that such a book as the Bible exists.

The priests are of the most fanatical type and often persecute those who try to reach parishioners with the Gospel. More than once a shower of rotten eggs has been the surprising part of a Baptist worship service.

A few years ago, about ten miles from the town of St. Martinville—the very town which claims the famous Evangeline oak and the grave of the woman whose tragic story is immortalized in

Longfellow's poem—a French evangelist began a revival in a community of French renters. Monday night about fifteen men came, concealed themselves behind the house and listened. Tuesday they began canvassing for help to break up the meeting. For several nights they remained about the door and disputed with the people who attended. Friday night after the services they warned the people not to return again under penalty of being whipped and hanged. Saturday night they closed the road and refused to allow any one to pass. Sunday afternoon they again refused to allow the people to attend the baptism. When the evangelist applied to the magistrate for a peace bond for the disturbers he was refused. The officer told him that he would resign before giving him a peace bond, so the minister found it necessary to flee to escape the fury of a mob.

This is just one instance of persecution. Such things have been done many times. However, sometimes the priests learn that they live in a land where the constitution grants religious liberty to all. A thrilling story is told of a Baptist preacher, whose services were being disturbed at the instigation of the priest, inviting the community to come to a reading of the constitution. The people came in large numbers and listened with wonder to the words of this document of whose existence they had never before heard. As a result persecution in that place ceased and a church was established.

The futility of their religion in the time of need is illustrated by the following story, told by Rev. J. H. Strother, the pastor of the Baptist church at New Iberia. It is the story of an enterprising young business man associated with his father and brother in one of the leading mercantile establishments in the city.

"With an acute attack of appendicitis the man went to the hospital for an operation, but it was too late; and soon he faced the terrible reality that the end was near. He sent for his spiritual ad-

viser in whom he felt lay his only hope of help for eternity. The priest came and gave him extreme unction, the last rites of his church. This consisted of saying a prayer, attaching to his clothes a scapula, placing on his tongue the 'wafer'—a small bit of bread, supposed to be changed into the real flesh of our Savior—and pronouncing absolution or forgiveness. When this was done the merchant asked if that was all that he had for him and was told that it was. He immediately sent for another and from him received a similar service. Again the poor man in desperation asked, 'Is that all you have for me?' Again he received the reply, 'Yes, you are all right now'. The dying man then tore off the scapula, threw it away, cursed the priests for being bootleggers and deceivers and expired. He went out into eternity asking for bread and receiving a stone".

This story is authentic, for the tragedy occurred only a few blocks from where Mr. Strother lives, and it was told to him by a reliable person who was in the dying man's room.

And we need to remember that this happened not in Spain or Brazil or Mexico but in our own fair southland. We need to realize that there are thousands of people whose religion is as useless in time of need as this story illustrates.

Truly the French Americans are a neglected people. Whose fault is it?

#### ONE WOMAN'S VISION

A FEW years ago a most interesting group met for a most important conference in the lovely home of Mrs. M. L. Jenkins, in Mansfield, Louisiana. The Louisiana Baptist Convention was holding its annual convention in Mansfield, and to that meeting had come a young Frenchman by the name of Oliver Derouen. His was a wonderful story of God's leading in the conversion of a Frenchman and the preparation of a leader for the French people.

Some years before, a colony of immigrants from Illinois had come to the

community where lived Mr. Derouen. One of these had given him a Bible which had so fascinated him that he had read it to his friends. He had even carried it to the Catholic church and had read it to those who had assembled there. The priest, who lived in a distant city, hearing of this heresy, had sent a mob to burn the Bible. The young Frenchman had refused to give up the Bible and, as a result, had had to move into another community. But there he had come in contact with other evangelicals, had been converted and had joined a Methodist church. Later he had become the assistant of a missionary of the American Sunday School Union who was a Baptist. Through the influence of this missionary Oliver Derouen too had become a Baptist. Friends had brought him to the convention at Mansfield, and there he came in contact with the woman with a vision.

Yes, Mrs. Jenkins can certainly be called the woman with a vision for she, perhaps more than any other person, has had a vision of French work in Louisiana and has helped to realize that vision. For long before that convention in Mansfield she had had the French people on her heart. She and her husband had been supporting a missionary of the American Sunday School Union, but she had a vision of a great Baptist work, carried on by Baptists for the evangelization of the French people. Now in the presence of Mr. Derouen her vision began to take tangible form. She saw in the Frenchman a possible missionary for the French people. She saw the possibility of Louisiana Baptists beginning work among the French. She saw that her own beloved state W.M.U. could lead in the work. She made up her mind that she and her husband would support Mr. Derouen, in case no other arrangement could be made, but she knew that it would be far better if the project could be a part of the organized work of the state. So to her home she invited Mr. Derouen, Dr. J. B. Lawrence (at that time missionary secretary in Louisiana), Miss Georgia

Barnette (at that time Louisiana W.M.U. corresponding secretary) and other interested friends.

Most far reaching in its influence was that conference, for it marked the beginning of organized Baptist work among the French. Before this a Baptist preacher by the name of Adolphe Stagg had done a splendid work going from home to home in the French country, preaching the Gospel as he could find opportunity. Many had believed on Jesus through his preaching, but there had been no organized effort on the part of Louisiana to help his work with church buildings and other means of fostering the little groups of believers, and consequently most of the results of his work had been lost. But now in the conference in Mrs. Jenkins' home it was decided that Mr. Derouen was a man well fitted for missionary work among the French, and plans were made to raise funds for this work by an offering of the W.M.U. And so a part of Mrs. Jenkins' vision was realized, the offering was taken—the very first W.M.U. state mission offering in Louisiana—and Mr. Derouen was placed on the field. Friends gave him a horse and buggy and he started out—the first missionary of Louisiana Baptists to the French.

Mrs. Jenkins, thus encouraged, began to see visions of still greater work for the French. Mr. Derouen's efforts were successful, but other workers were needed. Another missionary was provided in a wonderful way. "A young man by the name of Lucian Smith heard the Gospel in the home of his sister, where Derouen was staying, and was converted. He felt the call to preach, sold all of his possessions and went with his wife and little daughter to school to prepare for his work. He had to enter the fourth grade while his wife went into the first grade along with her daughter. But he persisted in his effort to get an education and the day came when he was placed in charge of the French work of the Baptist State Mission Board of Louisiana.

Mrs. Jenkins kept seeing visions, and she not only saw them herself but helped others to see them. She began taking others over Louisiana showing them the need of the French field, and as a result of her vision and that of others the French work became a part of our home mission activities.

Today we have a noble band of missionaries faithfully witnessing for Christ in the French country. Rev. and Mrs. Lucian Smith are located at Pineville and from there work among the French through all southern Louisiana. Rev. and Mrs. Maurice Aguilard are located at Basile. While a student at Baptist Bible Institute Mr. Aguilard did splendid work among the French of New Orleans. Recently two new mission stations have been opened. One is at Houma, about fifty miles from New Orleans. Here a neat church building has been erected under the supervision of Mr. Smith, and Rev. and Mrs. A. D. Martin are in charge of the work. On fifty miles farther is Morgan City, a progressive town in many respects but almost destitute of Gospel opportunities. The lovely French girl, Vena Aguilard, is in charge of the work here, and Dr. Shepard of B.B.I. goes out and helps with the church services. The little group of Baptists worship in a Masonic building and are in great need of a permanent church home. Eight workers of Acadia Academy complete the list for Louisiana. In southern Illinois, where there are many French people, Rev. and Mrs. G. O. Foulon are at work. All of these bring encouraging reports of their work. Mrs. Jenkins' vision is being realized, for the French people are hearing the Gospel gladly, and many of them are turning to the Lord.

#### ACADIA ACADEMY

ACADIA ACADEMY! What a beautiful, musical name it is! And it tells a story of a wonderful institution. In the midst of the French country stands this school, with the beautiful name and a still more beautiful mission

for the French people. Early in the days of the French work the need for trained preachers and missionaries was seen, and this school was established to meet this need. On a farm of seventy-one acres stands a group of substantial buildings. Five of these—a six-apartment-house for married students, tool shed, canning house, barn and a twelve-car-garage—have been recently built and were dedicated on January 8. Concrete sidewalks are now in process of construction. The farm helps the students to make their way through school. It is said that from two-thirds to three-fourths of all the food served on the school table is produced on their own farm.

The school offers a full course of high school instruction, together with whatever grammar grade work might be required, for those who plan to do Christian work. Bible classes, in both English and French, are given and a splendid course in religious education is a part of the curriculum. A monthly missionary day is observed, when missionaries and pastors bring uplifting messages on the motive, method, aim, types and cost of missions. Practical missionary training is given. The school owns a bus in which the students go out to towns nearby, reaching each week thirty-three centers in a radius of thirty-five miles of the academy. In this way they are reaching multitudes of people and are winning many to Christ. Ninety-six students are now enrolled. Of these thirty-three are preachers and thirty-five are mission students.

On June 15, 1935, Dr. Alfred Schwab became superintendent of the school, succeeding Dr. A. S. Newman, who had held the position for five years. Dr. Schwab is well fitted by birth and education for this work. He was reared only twenty miles from Acadia Academy, is a graduate of Louisiana Baptist College, has his Ph.D. from Southern Baptist Theological Seminary in Louisville and has held pastorates in Louisiana, Kentucky and Indiana. He found the school in splendid condition, both financially and spiritually. Dr.

Newman had paid \$5,000 on debts, had enlarged the student body and had made many improvements on the permanent equipment of the school. So the new superintendent was able to start off in a great way and has perfected an organization for missionary training and work unexcelled in the whole south.

The school receives \$3,600 annually from the Home Mission Board by the Annie W. Armstrong Offering. All other support is designated by friends, churches, missionary societies and other organizations. Without question Acadia Academy is the very heart of our French mission work. All Baptist missionaries among the French, employed either by the Home Mission Board or the Louisiana State Mission Board, received their pre-college training in this school. So if we love the French and want to see them won to Christ, we must love Acadia Academy and support it with our gifts and our prayers.

#### A NEW VISION and a NEW SCHOOL

MRS. JENKINS is always finding new fields, seeing new visions and starting new work on behalf of her beloved French people. Her newest vision resulted in the starting of a new school, and it all happened in this way.

About twenty-two miles south of Houma is a community of French Indians who have long been a most neglected people. It was Mrs. Martin, our missionary at Houma, who first took Mrs. Jenkins to survey that territory. This happened in September, 1935. Up and down the roads built along the bayous they went, beholding conditions of almost unbelievable destitution. Most of the people were very poor, living in small houses with bamboo roofs, only the muddy road separating them from the bayous. Sometimes several families occupied one house. A few of the more prosperous ones lived in small bungalows. Though there were 936 of these French Indians and from three to five thousand others of mixed races living in the vicinity, there had never been a school among them. There were not a

dozen people in the whole settlement who could read or write. They spoke French and were Catholics. They knew no religion but to follow the priest's biddings and to attend mass. Surely they were an under-privileged and neglected people, in civic, educational and religious lines.

Of course such conditions appealed to the missionary heart of Mrs. Jenkins, and she began to dream of opening work among them. She felt that the best thing would be a school. She went first to the parish superintendent of education, but she found him full of splendid (?) reasons why he could not have a public school for these people. Realizing that there was not much chance for help from that source Mrs. Jenkins began to plan for a Baptist school. The superintendent reluctantly gave his permission for the establishment of the school, but he frankly expressed his opinion that the project was impossible. But Mrs. Jenkins has the kind of faith that attempts impossible things. She prayed for \$300 to start the school and that Alice Martin (*the daughter of our missionaries in Houma*) and Milbrey Guest (*a student at B.B.I.*) would go to the territory as teachers. She asked nobody for the money and told nobody she wanted it, but God answered her prayer in a wonderful way. Last year at the May meeting in St. Louis Miss Blanche White told her that the Virginia women had \$300 for work in Louisiana—just the amount for which Mrs. Jenkins was praying. Her prayer for teachers was answered also, for the two girls agreed to go.

It was in June, 1936, that the two young missionaries went to begin their work. Mrs. Jenkins says: "It was like putting them down in a jungle, with almost uncivilized people". They faced every danger, every difficulty, every discouragement of the pioneer missionary in a foreign land. There was not one evangelical on the whole bayou, no school building—nothing but needy people, the Holy Spirit and two brave, consecrated girls. With an heroic spirit they went to work and Miss Guest de-

scribes their early experiences as follows:

"After three weeks a house was rented. It was a two-room building. The larger one was converted into a school room, the smaller one into living quarters for the teachers. In the school room were two benches and one folding organ. In the living room were two cots with mattresses, one three-burner oil stove, two chairs, one pot, two pans, one bucket and groceries worth \$2.46. In this rather unpromising situation our mission school had its birth. Twenty-five students, ages ranging from four to seventy-five years, attended. In three months' time they were reading, writing, singing, speaking and counting in English. Almost all of them had spoken only French before. No students anywhere have ever shown more eagerness, more earnestness, more willingness, more perseverance to learn than did these Indians, and their progress has been remarkable. The priest told them that if they came to our school they could not attend his church. They said to him, 'We asked you for a school and you would not give it. These people have given it. We are not going back on them. You and your church can go'.

"Our first Sunday was spent in reading the story of creation to the people.

They were amazed and asked for more. We arranged for a Friday night service at which Brother Martin preached in French. Little by little they came to understand it and souls have been won to Christ".

We marvel that the school could start and run with so little money—just \$300 from the Virginia women and \$200 given by Mrs. Jenkins! But it started, and it is going on. The Baptist State Mission Board of Louisiana has assumed the salaries of the two teachers and has given \$300 on a building. To this Mrs. Jenkins will add \$300 and there on Bayou du Lage a Baptist school, residence and church, will be built—at the total cost of \$600. Mrs. Jenkins says: "Of course it won't be much house, but when we do that much I will talk and pray about it some more and God will send more money".

Surely anything can happen when people have a vision and back that vision up with faith, prayer and consecrated service. (See also page 26.)

Lord, help us have a vision true  
Of needy people of all races,  
In distant or in nearby places,  
Then help us see what we can do  
To share the riches of Thy grace  
With those of every needy race.  
Lord, with Thy love our hearts imbue,  
To make our service dreams come true.

#### QUESTIONS for REVIEW and DISCUSSION

1. Who are the French people?
2. Discuss the beginnings of Christianity among the French.
3. How many Baptists in France today?
4. Tell of the French people in America today.
5. Who are the Cajans and how did they come to Louisiana?
6. Tell of the Gospel needs of the French Americans.
7. Tell of Baptist beginnings among the French.
8. Tell something of our work among the French today.
9. Tell something of the work of Acadia Academy.
10. Describe the new mission school among the French Indians.

#### REFERENCE MATERIAL

The Window of Y.W.A.

(Concluded on Page 32)

—World Comrades



## FROM OUR MISSIONARIES



### A GREAT CALL

IN OUR parish we have an opportunity every day to minister God's words to several nationalities. Here near Houma and along the bayous one may find Catholic French-speaking people, the Jews, the Negroes, the Assyrians and also English-speaking people who know no other language but speak it so brokenly that sometimes it is hard to carry on a conversation. Then along all bayous are found a very interesting type of people who are called the Indians of Louisiana. These people carry the name here of "Sabeans", meaning abused, neglected.

Along one very interesting bayou, called "Point au Chien", one may drive twenty-five miles to reach a little Indian settlement. As one drives along the bayou there can be seen on both sides tops of little palmetto huts among the tall grasses. Not knowing what they were one would never dream that little tracks would lead to little huts with Indian families living in them. The largest of these huts are about 9x12. Some have floors and wooden bunks, others nothing but dirt floors; others have wooden huts high on blocks but no steps. When one of the family or visitors wish to enter, they have to be assisted. In some of these huts one may find families as large as twelve.

These people make a living by fishing and trapping, which is barely enough to keep one person in good living conveniences, much less a large family of children. These Indians know nothing about farming or raising stock as their ancestors, who were the Houma Tribes, settled here and knew nothing but fishing and were searching for new grounds.

Sanitation among them is terrible, very unclean for their bodies and cooking and house work. One out of a hundred may probably know what a toothbrush looks like. Their teeth are in very poor condition. Some of these Indians are full of sores and seem not to know what to do and are not intelligent enough to apply medication.

Very few of them are married. Great-grandfathers, grandfathers and fathers will have to be married before they can be received for baptism. Many of them are now beginning to see the "light" and are learning the difference between wrong and right. There are young girls, still in their teens not married, with babies on their knees. They are learning that marriage is necessary and are therefore willing to be wedded.

A revival was held last summer. Ninety or more professed openly that they were willing to unite with a Baptist church, but the majority of them will have to be married before they can be accepted. Can you find worse than this in foreign lands? No! How many of us knew that right in our southland there were such conditions existing?

We are praying that soon Baptists will erect a building in this place: the plans are to combine a school and church. These Indians are not allowed to go to the public school, therefore 98% of them are illiterate. They are abused and deprived of schools and churches but are taxed as heavily as the white race that has all the advantages.

Not all of these people are full blooded. There are only a few full blooded Indians in Louisiana. They have intermarried with the other nationalities, therefore we call them the mix breed Indians.

They want to learn and are eager to do better. After they hear the Gospel

once, their souls thirst for more. What they need is a leader: they are ready to do what is best. We are very proud to say that these people have been very generous. They gave one acre of land to the Board on which the church and school will be constructed. Here is proof enough of their great desire for civilization. This is a great achievement, as we must remember they have been getting the Gospel since only a few months ago.

The harvest is getting riper and riper every day. Let us not fail in our Christian duties. Let us "gather" all we can. We can all be missionaries: if you can't "go", pray and give to help on the construction of buildings and to support some missionary.

Christ said: "If ye have done this unto the least of My brethren, ye have done it unto Me".—Mrs. A. D. Martin, Houma, La.

### NEW YEAR'S EVE in CHINA

IT IS the dusk of early evening of February 10, 1937, in interior China. Outside the city walls lighted lanterns are flitting about like fireflies. At every grave mound there is a pause. There is scarcely an acre of land that is not fretted with these circular tombs—great mountains of earth for the wealthy, humble hillocks for the poor. Filial sons and grandsons are on a pilgrimage to the graves of their ancestors, humbly inviting the spirits of the dead to return home and share in the New Year's festivities. They thrice knock their heads upon the ground in front of each grave. Leaving the family burying ground they imagine the ghostly procession following the lantern.

For the three days of their stay these unseen guests are constantly in the minds of the family. They think of them as lurking in dark corners, avoiding the bright light of day. No sweeping may be done lest the dust offend, no dirty water thrown out, lest it spatter these invisible shades.

This is the eve of the New Year. At midnight comes the mystic ceremony of worshipping the spirits of the dead ancestors, represented in the home each by a wooden tablet, more or less ornate, on which the individual name is written.

During most of the year these tablets repose in the sacred niche above the north door. There they are only pieces of wood. It is when worshipped that they become gods, for then the spirit is recalled to its material representative.

Now the tablets are taken down, carefully dusted and placed upon the ceremonial table with offerings of food and fruit, burning incense and candles. In solemn silence all members of the family assemble dressed in bright, fresh garments for the New Year or in handsome heirlooms of fur and satin. With quiet order they take their rightful places, in rank according to age, perhaps four or five generations together.

At a signal from the patriarch of the family all bow in reverent worship. They perform the triple *kowtow* in pious remembrance of dead and gone progenitors and also with the desire to win from them prosperity for living descendants. This is often a ceremony of deep solemnity, a loving tribute to parents who are sincerely mourned, as well as to the ancestors who are simply revered. The rite has greatest significance for the aged who look stoically forward, realizing that they must soon join the unseen crowd of the spirits. They are anxious that no detail of the worship be omitted, for on this does their own hope for immortality depend.

Children who have died have no part in the ceremony. The spirits of those who have left no living descendants are ignored. There can be no eternal life for

(Concluded on Page 32)



## OUR YOUNG PEOPLE



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

**A**PRIL is the capricious month, shifting unaccountably from sun to shadow, from clouds to rainbows. Perhaps as the second quarter of 1937's activities begin, we have an April feeling—things are a bit perplexing. Sometimes interest is enthusiastic, again a bit dull. What can we do to stabilize on a rich basis of real missionary education?

First, see if you really have as many copies of your magazine coming to the membership of your organization as at all possible. *World Comrades* in the hands of R.A.'s, G.A.'s and Sunbeam Band members will be read, and the boys and girls will come to the meetings with a background of information and quickened interest which will insure program discussions of high success. Approach the mothers and fathers individually, presenting the need for good literature in the home. Ask what their children are reading. Is not the cultivation of Christian attitudes worth investment of \$1? Similarly, approach Y.W.A.'s and their parents. This may be done through the W.M.S. Literature Committee, through a committee of the young people's organization or by the counselor when calling in the homes. Posters, demonstrations before the W.M.S. or the young people's organizations, quotations gleaned from the magazines and included in the church bulletin—all these forms of publicity will help but the personal presentation of the contents and worth of the magazines will bring most gratifying results.

Is the Standard of Excellence proving a radiant pathway to missionary activities these April days? It should be. The wall chart really begins to look interesting now. What system of marking are you using? Variety suggestions are given in the young people's magazines from time to time—don't overlook them. As spring brings more extra-curricula activities, increase the appeal of your missionary education organization. Outdoor meetings, Forward Steps and Ranking System, mission study classes are all fascinating; do not hold fewer meetings, rather more. Our young people will always have to choose between the good and the bad and, more subtly, between the good and the better, the better and the best. Help them: do not yield to the busy activities of "secular" affairs but help your young people by all the attractiveness of the mission cause.

If your Standard of Excellence shows no observance of the Week of Prayer for Home Missions, have your prayer service and offering at once. See articles on pages 4-5 of this *Royal Service* and in young people's magazines for thoughts to stir your heart and to stimulate your membership. This is indeed a time for real bounty in our giving; warm and dry during the heart-rending experiences in the flooded areas, have we no special thanksgiving for the Heavenly Father's mercy? Let us give as never before to this Annie W. Armstrong Offering.

There are bright promises on the horizon, too. Camp time will soon be here. Begin looking forward to that because anticipation adds to the joys of the days. Many states have their summer missionary education outings, many associations also. Associations and districts desiring the best camp plans should write their state W.M.U. young people's leaders for suggestions of daily program and camp management. Y.W.A. Camp at Ridgecrest invites again your ablest young women, counselors, young people's directors and associational young people's leaders (see page 20). Across the ocean at Zurich, Switzerland, will be held the Second Baptist World Youth Conference, August 7-11. If you can think of going, write to Juliette Mather (1111 Comer Bldg., Birmingham, Ala.) for economical and delightful plans.

So this fourth month becomes a treasure house of good things, sunny in prospect, after all



## YOUNG WOMAN'S AUXILIARY



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

### ARE YOU ONE OF THOSE WHO WANTS TO KNOW?

Miss Pearl Bourne, Associate Secretary

**A** SHORT time ago a letter came from a W.M.S. president asking if it would be permissible for her W.M.S. to send their W.M.U. young people's director to Y.W.A. Camp and if she would receive some help especially for her work. This president wanted to know.

Each year there are wise young people's directors who do come to camp. It is a joy when a W.M.S. helps to send a Y.W.A. member or a director for these ten days of inspiration and information. Often a society or a circle can help with the expense of a representative by paying her expenses while she is at camp, the girl providing her own transportation.

The dates are June 22—July 2. The place is Ridgecrest, N. C., in the beautiful western North Carolina mountains, 18 miles from Asheville—a short distance from Mt. Mitchell, Chimney Rock, Lake Lure, Little Switzerland, the Vanderbilt Estate and other places of interest. Each summer half a million people visit this scenic section. The altitude is from 2,200 to 6,000 feet. There are good highways leading to Ridgecrest from all directions. Excellent railroad and bus service are available, also.

The program is planned definitely for young women of Y.W.A. age. There are also special periods of helpfulness for counselors, directors and associational leaders.

The cost is kept at a minimum: \$2 a day will pay for board and room in the hotel. There are a limited number of annex spaces at \$1.75 a day and hut spaces at \$1.50 a day. There is a \$2 enrollment fee for each and all.

The people the camp brings as teachers and leaders are those recognized as outstanding in their particular field of service. A glance at the names of some of these will assure you of a camp experience which will help you for the other fifty weeks of the year. We are fortunate in having Mr. Charles A. Wells of New York who is internationally known as a missionary journalist and illustrator. Dr. Theodore F. Adams, pastor of the First Baptist Church, Richmond, Va., comes to us for the Bible addresses. Dr. Hara, president of our girls' school in Japan, will be our guest. Miss Mildred Cox from our Training School at Recife, Brazil; Miss Florence Lide, outstanding missionary from China; Mrs. F. W. Armstrong, our W.M.U. president; the secretaries of our denominational Boards—Dr. Charles E. Maddy, Dr. J. B. Lawrence, Dr. T. J. Watts, Dr. T. L. Holcomb, Dr. J. E. Dillard; also Mrs. Una Roberts Lawrence, Misses Kathleen Mallory, Juliette Mather, Carrie U. Littlejohn, Inabelle Coleman, Emma Leachman and yet others will be present.

Ten days at camp bring us "another world in our world". To each there comes an enrichment that results from a purpose worthwhile, also a strengthening of the ties of human friendship as well as a closer relationship with God.

Reservations for your Ridgecrest space should be made through your state W.M.U. young people's secretary. For information about camp write to Miss Pearl Bourne, 1111 Comer Bldg., Birmingham, Ala.

Y.W.A. Camp Dates: June 22—July 2

Ridgecrest, North Carolina



## TRAINING SCHOOL



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

### OUT and BACK AGAIN to NORMAL



Classes were held for the last time preceding the suddenly enforced flood holiday on Friday, January 22, for by Saturday it was so difficult to reach downtown Louisville that our professors from outside found it impossible to get here in the usually short period of time that is allotted to the trip.

Saturday, January 23, the majority of the students were placed in homes in the Highland and Crescent Hill sections of the city. They were taken out in cars by long and circuitous routes.

Sunday, January 24, the last of the group left the Training School in boats, thus definitely closing a chapter in the school's history, for never before—and we hope never again—had we closed the school in such unceremonious fashion and left by the water route.

Nine days passed before it was possible for us to enter the beloved building again. Four days during that period we were able to contact the janitor through a neighborhood phone, which he reached by boat, but after Friday, January 29, all phones in the area went out of service.

On Tuesday, February 2, we learned that the water had receded from the building. Professor McDowell of the Seminary at once generously contributed his services and his car to make it possible for Miss Curb, associate director of our Good Will Center, and the principal to inspect our buildings in the flooded area.

One of the many surprises that came to Louisville was the high spots that the flood revealed. Our Good Will Center, located but five blocks from the Training School, was one of these high spots. No water was in the block and not a drop of seepage or backwater got into the basement. The furnace, therefore, operated normally, and the building was comfortable even though it was without lights through the whole period and gas for a few days.

On our first trip to the Training School (February 2) the water was still standing in our basement within a few inches of the first floor. Kitchen tables, the old sideboard (*a relic of the early days*), barrels etc. were floating unceremoniously on top of the water. As desolate as this scene appeared to us, however, there was general rejoicing that the water had not actually reached the first floor.

After conferences with Mrs. Whayne and Mrs. Short—chairman and vice chairman of the local board—Miss Mitchell, house director, started plans immediately for the tremendous task of cleaning the building and making it comfortable and sanitary. The water had to be pumped out, but before we could secure a pump most of the water drained out. The supplies which we had not been able to remove from the basement, now reduced by the water to debris and rubbish, had to be taken out, the mud and slime washed out and the whole disinfected. The capable and reliable plumber who looks after our work came in immediately and spent days reconditioning the furnace and restoring the plumbing and gas connections. The electricians got busy drying out and repairing all wiring that had been under water. The Louisville Gas and Electric Company then came in and installed a new meter and restored to proper functioning our gas main (February 15) and, after careful inspection, restored electrical power to us (February 16).

With these necessary services restored and heat promised by February 17, letters today (February 16) are being sent out to our students notifying them that classes will be resumed on Monday, February 22.—Carrie U. Littlejohn



## MARGARET FUND



Chairman: Mrs. Frank Barney, Waynesboro, Ga.

Good news from a far country—Prov. 25:25



N-E-W-S they say "spells North, East, West, South!"

From the north, east, west and south comes interesting news about our Margaret Fund students. Some of these have been away from our care for some time, others are now with us as students. We rejoice in the good news.

A letter from Lois Glass, from that far away country of China where she labors as a regularly appointed missionary under the Foreign Board, gives us the good news that 29 school children were baptized the day she was writing.

We learn through Miss Clifford Barratt, a missionary now on furlough, that Harriette King held down the work in the great field of Pochow, China, while her mother (*Dr. Mary L. King*) was here in America. We rejoice in Harriette's courageous and wonderful service now.

It was indeed good news when we learned that Deaver Lawton was among the newly appointed missionaries under the Foreign Board. Deaver has been in China for some time but was just recently appointed as a regular missionary.

We rejoice in a gift from God to Edwin and Mrs. Dozier. That precious little girl, Sara Ellen Dozier, will brighten their lives as they tell to the waiting hearts in far Japan the story of the coming of the Babe of Bethlehem.

David Anderson, a student at Furman, was ordained a minister the first Sunday in last June and is preaching as he continues his studies.

Franklin Fowler definitely consecrates himself to mission service, desiring when he finishes school to go to foreign fields. He will do work for the Sunday School Board this summer in Tennessee.

Archibald McMillan, at Wake Forest, has been made a member of an honorary fraternity and editor in chief of the college paper, "*Old Gold and Black*". He writes: "Gratitude for the education and for the affection that come with the Margaret Fund were responsible in part for my decision to choose for my life's work religious journalism in Shanghai, China."

As you recently listened to the radio with its frantic calls for "help-help"—calls that struck horror to all hearts—and as you prayed for the flood stricken district, did you remember that Lois Hart of Chile and Mary Lucile Saunders of China were among our beloved Training School students? Did you whisper a prayer for our sons at the Louisville Seminary—Lewis Bratcher of Brazil, Campbell and Davie Napier of China, and William Medling of Japan? Is there not a prayer of gratitude in our hearts for God's protecting care of these precious lives made safe by wise handling by our school officials and by Him who neither slumbers nor sleeps.

It is no news for me to remind you of the value of the Margaret Fund to missionary and student. Your interest, your love, your gifts bring to their hearts unspeakable blessings. Your prayers are as an anchor in this storm torn day. For our own lives we need to pray; for these students we need to meet the Christ in prayer.

## HOTEL RATES for MAY MEETING in NEW ORLEANS

THE following data is being issued by the New Orleans Association of Commerce through its Convention and Visitors' Bureau. Each of the following hotels is a member of the New Orleans Hotel Association and is recommended by the Convention and Visitors' Bureau. Those hotels which have a star (\*) by them are offering the following rates for the May meeting:

\$4 and \$5—Double Bed—Single or Double Occupancy  
\$5 and \$6—Twin Beds—Single or Double Occupancy

Name	No. Rooms	Address	Manager
*DeSoto Hotel	250	420 Baronne St.	J. J. Whitley
*Jung Hotel	700	1504 Canal St.	A. F. Landstreet
Lafayette Hotel	90	628 St. Charles St.	Washburn Paul
LaSalle Hotel	100	1113 Canal St.	R. A. Baha
*Monteleone Hotel	600	214 Royal St.	A. F. Spatafore
*New Orleans Hotel	325	1800 Canal St.	George Dawson
Orleans Hotel	50	728 St. Charles St.	Lucas Carlisi
*Pontchartrain Apt. Hotel	80 Apts.	2031 St. Charles Ave.	E. L. Anschaffenburg
*Roosevelt Hotel	700	123 Baronne St.	J. Pat O'Shaughnessy
*St. Charles Hotel	500	211 St. Charles St.	J. J. O'Leary

Please address manager of hotel direct for all rate quotations, information on reservations wanted at hotel of your choice. Be very prompt, please. For reservations in boarding-houses etc. write to Mr. A. L. Kirkwood, c/o Coliseum Place Baptist Church, New Orleans, La. (See also pages 6, 7, 36.)

## PROGRAM for APRIL (Concluded from Page 25)

Home and Foreign Fields	—State Denominational Paper
Follow Me	Una Roberts Lawrence
The Keys of the Kingdom	Una Roberts Lawrence
Look upon the Fields	Una Roberts Lawrence
Report of the Home Mission Board	

## From OUR MISSIONARIES (Concluded from Page 27)

them. There are no children's graves, and no tablets perpetuate their memory, however dearly they were loved.

To us who know Christ—the ever-living Saviour—the other side of death is joyous reunion and entrance into abundant life, eternal growth in likeness to our Heavenly Father and ever nearer approach to His infinite attributes of love and wisdom. The ceremony of uncertain, shadowy communion with the departed and the vain effort to provide for the needs of their spirits are pitiful and empty.—*Anne Seward Pruitt (Mrs. C. W.), Missionary Emerita from China*

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## BOOK REVIEWS

Miss Willie Jean Stewart, Tennessee

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

Europe: Christ or Chaos?—Evellett Gill; Foreign Mission Board, S.B.C., Richmond, Va.; 1937; Pages 192; Price: Cloth 75c; Paper 40c

OF the making of histories there is no end, but few are the interpretations thereof. It is a boon, then, to find such a book as this, especially in view of the critical situation in Europe, now, and its profound bearing on American peace. It seems unbelievable that anybody should be able to give, in less than two hundred pages, an interpretation of the historical background of the various European nations, complete enough and yet simple enough for the way-faring man to understand how present issues have come into being; but this is just what Dr. Gill has done.

In the first nine chapters of the book Dr. Gill has traced the historical relations between the various nations and shown the problems growing out of

them. He has shown America's essential unity with Europe and Europeans. In the tenth chapter he has set out the opportunity southern Baptists have to provide training for the leaders of those nations where they have missions. It makes an encouraging and a challenging appeal.

Not everybody will agree with all of Dr. Gill's evaluations of the existent "machinery for peace". But all must feel the force of his argument that not only Europe, but also the whole of white civilization stands at the crossroads and must choose Christ or chaos, peace or a steady racial diminution to the point where it will lose its ascendancy and another race will become dominant.

We commend the book to all those who want a real understanding of Europe's problems. At least six of the 1937 monthly topics "start" in Europe.

神と共好労働

AT Dodd College in Shreveport, La., there is studying the one who inscribed the Japanese as shown above, the translation being "Laborers Together with God". The inscriber is Miss Kazue Murata, teacher of home economics at Seinan Jo Gakuin, Kokura, Japan. She also wrote in Japanese the year's watchword as shown on front cover page. It is particularly gratifying that many of her "co-laborers" in Japan will see this inscription, because ROYAL SERVICE is sent complimentary each month to all S.B.C. women missionaries. Do you and your co-laborers, your circle, your society also get it? If not please renew, subscribe at 50c a year for

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## LOTTIE MOON CHRISTMAS OFFERING

Reported by States

NAME OF STATE	Goal	Total Receipts	For Causes Not in South-wide Goal	Retained for State Expenses	Resultant toward South-wide Goal
Alabama	\$ 9,500	\$ 11,508.66	\$ 400.00	\$ 85.00	\$ 11,023.66
Arizona	315	441.45			441.45
Arkansas	5,000	8,381.20	1,773.16	419.06	6,188.98
District of Columbia	1,000	1,101.24			1,101.24
Florida	5,000	6,950.25		104.28	6,845.97
Georgia		18,141.84			18,141.84
Illinois	2,000	3,272.32	450.00	63.44	2,758.88
Kentucky	15,000	17,394.14		155.12	17,239.02
Louisiana	8,395	8,371.42			8,371.42
Maryland	2,500	2,513.63			2,513.63
Mississippi	12,000	14,083.65		150.00	13,933.65
Missouri		12,565.03	144.00	163.14	12,257.89
New Mexico	840	1,762.16			1,762.16
North Carolina	25,000	34,567.48	8,311.00		26,256.48
Oklahoma		11,016.15		173.00	10,843.15
South Carolina	15,000	19,978.84	3,800.00	134.57	16,044.27
Tennessee	12,000	18,861.18	600.00	110.25	18,150.93
Texas	38,500	55,659.75	23,159.75		32,500.00
Virginia	31,900	41,168.87	16,168.87		25,000.00
		\$287,739.26			\$231,374.62

NOTE: On February 13 Mr. E. P. Buxton, treasurer of Foreign Mission Board, wrote as follows: "There was received by us within the period May 1 to November 1, 1936, on the Lottie Moon Christmas Offering a total of \$1,013.11 which was not included in the total as reported for the 1935 Lottie Moon Christmas Offering, since that total was as of April 30 only. As we compile our figures this amount will be included in the 1936 Offering".

Thus to the total of \$231,374.62 should be added \$1,013.11, making a grand total of \$232,387.73. Surely Woman's Missionary Union can never adequately thank the Heavenly Father and every one who in any way contributed toward this marvelous victory of the 1936 Lottie Moon Christmas Offering.

### APRIL FORECAST

Showers—of blessing—if you have

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## CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

Since we are studying the French this month it is interesting to note that nowhere are southern Baptists working specifically among French people except in our own country through the Home Mission Board cooperating with state work. We do work through the Foreign Mission Board under the French flag but the work is among Syrians and other peoples of the near East in Syria which is a French mandate.

We think with pride of the fact that through the Foreign Mission Board southern Baptists are at work in fifteen countries under fourteen flags. Nigeria in Africa being an English colony and Palestine a British mandate, we thus have two missions under the British flag. But *southern Baptists* really have work in eighteen countries under seventeen flags, for through the Home Mission Board we are at work in Cuba and the Republic of Panama under their respective flags and in the Panama Canal Zone and the homeland under "Old Glory".

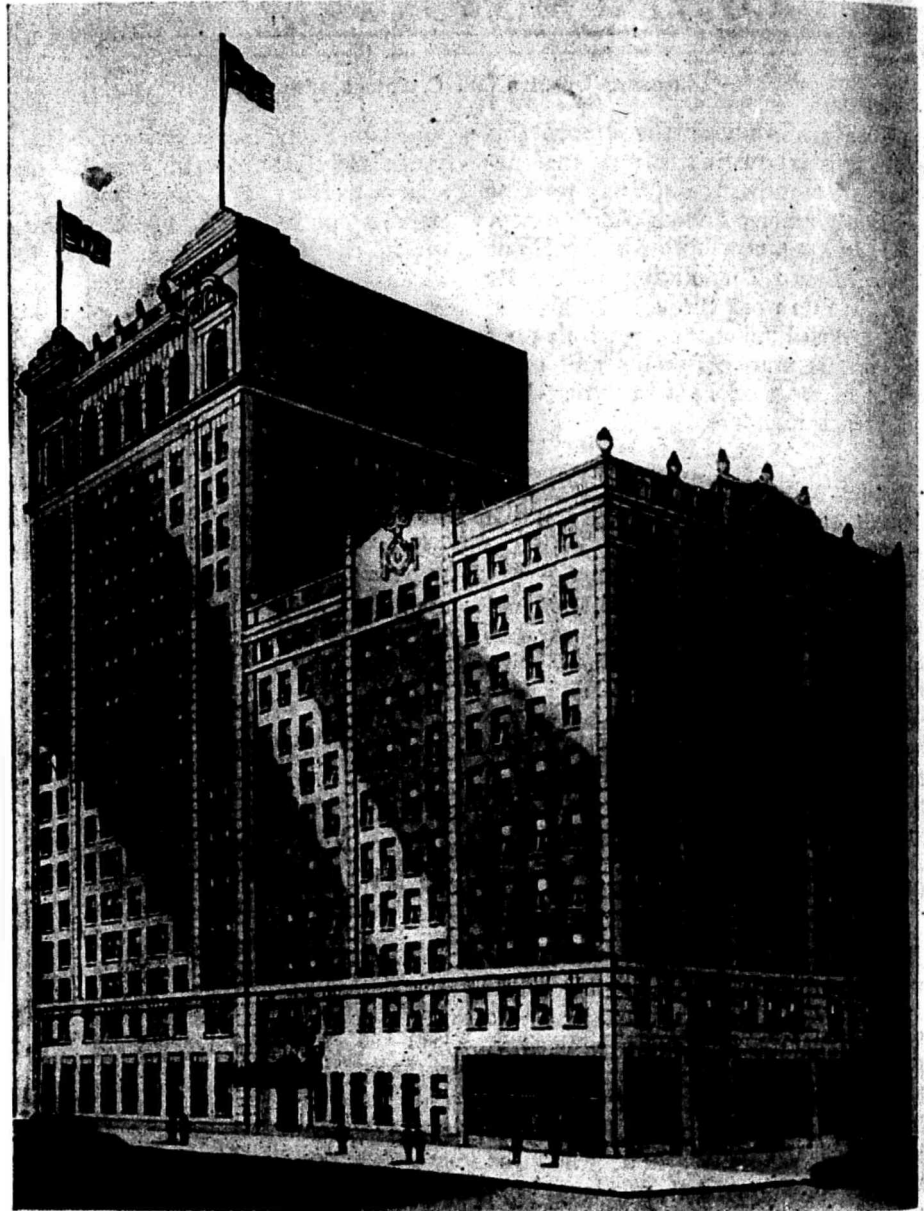
The Paris Evangelical Foreign Missionary Society has a long history behind it. At a time when protestant missions were forbidden in French colonies the Society, founded in 1822, was given an opening in British South Africa where it established stations in Basutoland and later in southern Rhodesia; and, when the way was open, started missions in a number of French foreign territories where, as in Madagascar, it took over the missions founded by English, American and Norwegian Mission Societies. After the World War it shared with American missions the German missionary work in the Cameroon territory. For the first time in thirty years with the exception of 1915-16 this Society has closed the year without a deficit.—*Missionary Review of the World*

Just last September missionaries L. C. Smith and A. D. Martin preached in a revival meeting in a community in the extreme southern end of Louisiana—within the Great French Triangle—which resulted in one hundred professions and the establishment of a mission. According to Dr. Beagle of the Home Mission Board many of the converts had never heard the Gospel before. Before the meeting closed, the man in whose home services were held gave an acre of his twelve-acre farm for a church and school. There was no school in the community. Dr. Beagle made himself responsible for the building and a young graduate of the Baptist Bible Institute feeling the call to this needy field accepted the work "on faith".—*Religious Herald*

The following interesting item has come to us from the Foreign Mission Board: "The Saturday after Christmas it was my privilege to preach to more than a hundred Jews in the morning, mostly children with about forty adults. In the same afternoon I preached to more than seventy adult Jews. It was said that that was by far more Jews to be gathered together in Palestine to hear the Gospel and in their own language, Hebrew, than in eighteen centuries".—*H. Leo Eddleman, Jerusalem, Palestine*

From Rev. Jacob Gartenhaus of our Home Mission Board we have the following: "In every city of our territory which I have visited within one year's time I found at least one Jewish Christian and in some of the cities where I stayed longer than in others I found several". We do not forget the story of the leaven in connection with such facts.

**JUNG HOTEL—NEW ORLEANS, La.  
W.M.U. HEADQUARTERS HOTEL for Annual Meeting in May**



**COMMITTEE MEETINGS—Monday, May 10**

**AT THE** Jung Hotel each of the following southwide W.M.U. committees will meet in annual session on Monday, May 10. Each state is expected to have its duly appointed representative at each committee meeting as follows:

9 A. M.—Margaret Fund, Mission Study, Personal Service, Stewardship,  
Missionary Education of Young People

11 A. M.—General Board of W.M.U. Training School

2 P. M.—Joint Session of W.M.U. Executive Committee and State W.M.U.  
Corresponding and Young People's Secretaries