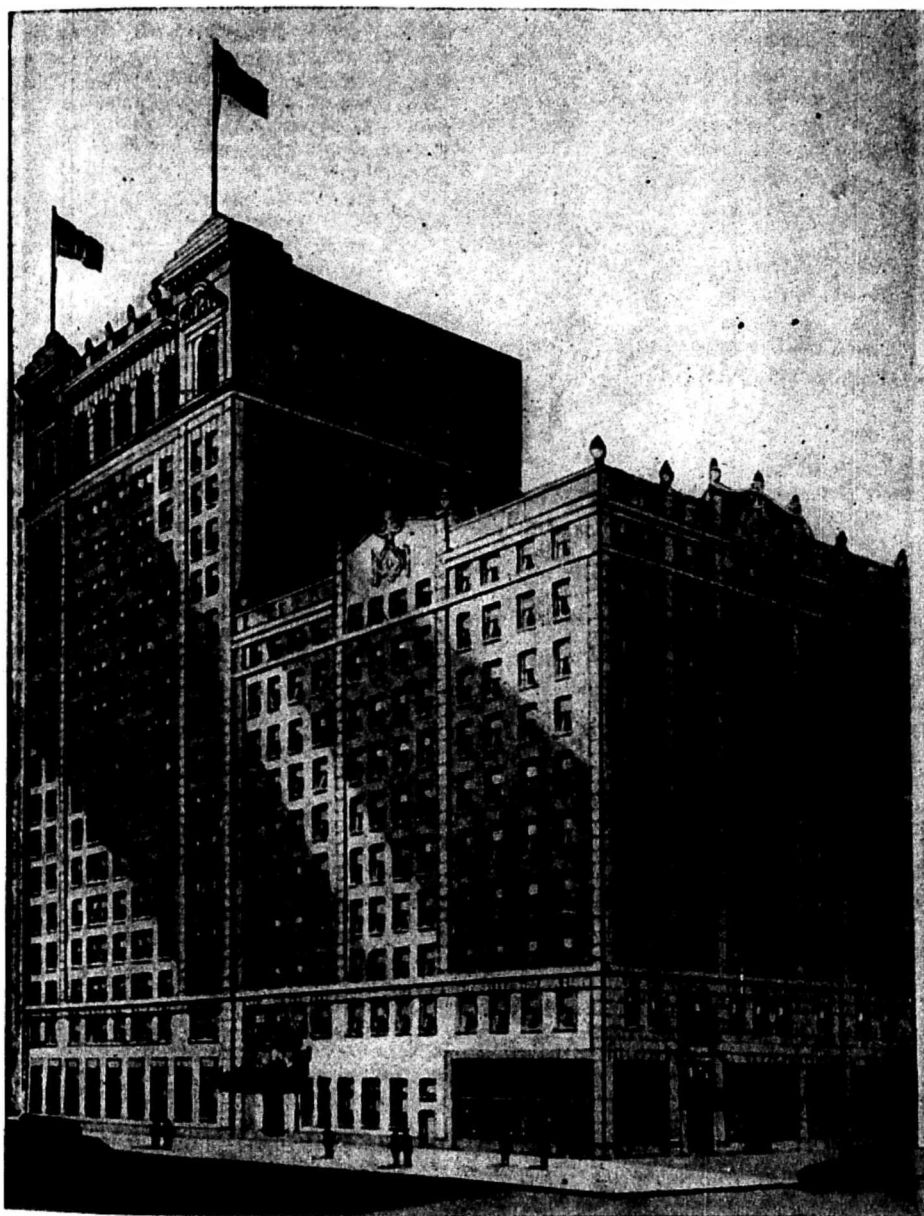


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MAY, 1937

NUMBER 11

Royal Service



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W.M.U. HEADQUARTERS HOTEL for Annual Meeting, May 11-12

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Royal Service

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EDITORIAL

POWER—WITNESS

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



The special emphasis of W.M.U. this year is upon the person, the power and the work of the Holy Spirit. The annual watchword, the monthly Bible study and the development of the program topics all focus attention on this fundamental factor in the promotion of the Kingdom.

The Forty-ninth Annual Meeting of W.M.U. convening in New Orleans, May 11-12, will have for its program a theme which further emphasizes this basic element in Christian life and work. The tentative program has received, no doubt, your first attention as you opened this copy of *Royal Service*. Certain names upon it quicken your interest and stimulate your desire to attend the meeting. The expressed desire to see and hear the missionaries has its answer in two evening programs devoted, one to home missions

and one to foreign missions, with extra glimpses of witnesses far and near in other sessions. The fruit of your own witnessing through the activities of W.M.S. and its auxiliary youth organizations will be attractively presented. Plans for the jubilee year of W.M.U. will be a real feature of this annual meeting.

New Orleans is called "America's Most Interesting City". Its many charms, old world and modern, are most inviting; its hospitality is warm; its facilities for your comfort, its physical arrangements for our meeting are complete and adequate. An even deeper meaning to Baptists than all this is the claim of New Orleans as the most interesting city: two notable southern Baptist institutions have had their birth and development here—the Southern Baptist Hospital and Baptist Bible Institute. The Rescue Mission, whose stories of "twice born men" parallel those of the world's most famous missions, is here. Phenomenal Baptist growth—reaching out from this "heart of the French country" to a people forgotten and neglected, garnering among them heroes of faith—has helped further to make New Orleans a most interesting city to Baptists. Here truly the disciples of a new day bear testimony to the truth of the promise which is our program theme: "Ye shall receive power . . . and ye shall be My witnesses". To them and to us it is promise and commission.

The annual meeting is the business session of the Union. Each state W.M.U. is entitled to forty-five delegates, including the vice president. Thus each state has an equal voice in determining the plans and policies of our great organization, each has an equal responsibility in promoting these plans and policies and in developing its own constituency. Being a delegate is not then a favor, entitling one to a choice reserved seat, but is a real responsibility demanding one's best in mind and heart. Each year there are great numbers of W.M.U. members, not delegates, who share the fellowship and inspiration of the meeting. All such are this year assured good places from which to see and hear and it is hoped that a record registration of delegates and visitors will be made in New Orleans. Again we call upon the great company of devoted members, detained at home, to support the officers and members in prayer. Thus shall we be partakers together during these significant days, May 11-12, in the promise and commission of our Lord: "Ye shall receive power . . . and ye shall be My witnesses".

ANNUAL MEETING

Tentative Program

Forty-ninth Annual Meeting of Woman's Missionary Union
New Orleans, La., May 10-12, 1937

Committee Meetings—Monday, May 10

Jung Hotel

Monday, 9:00 A. M.—Margaret Fund
Monday, 11:00 A. M.—General Board of W.M.U. Training School
Monday, 2:30 P. M.—Joint Session of W.M.U. Executive Committee and State W.M.U. Corresponding and Young People's Secretaries
The Southwide Committees on Mission Study, Personal Service, Stewardship, Missionary Education of Young People will also convene at 9 A. M. on May 10.

REGULAR SESSIONS of ANNUAL MEETING

Municipal Auditorium

Theme—

"Ye shall receive power
and ye shall be My witnesses".

Tuesday Morning, May 11

9:30 Devotional—"Thine is the Kingdom and the power and the glory forever!"
Organization
Appointment of Committees
Election of Nominating Committee
Greetings and Presentation of Hostess Committee
—Mrs. J. A. Sprules, *Chairman of W.M.U. Committee on Arrangements, New Orleans*
Solo—"Christ for the World We Sing"
Praise for Promised Power—Year's Record
—Miss Kathleen Mallory, *Presenting:*
Personal Service—Mrs. P. B. Lowrance, *Tenn.*
Mission Study—Mrs. Una R. Lawrence, *Mo.*
Stewardship—Mrs. Carter Wright, *Ala.*
General Work
Hymn
Solo
President's Message—Mrs. F. W. Armstrong
Prayer

—Announcements

Tuesday Afternoon, May 11

2:30 Hymn
Reading of Minutes—Mrs. H. M. Wharton
"My Witnesses" in a Foreign Land
Treasurer's Report—Mrs. W. J. Cox
Report of Auditor

—Prayer

W.M.U. Literature Dept.—Miss Ethel Winfield, *Secretary*
 Announcements
 Hymn—"Christ for the World We Sing"
 Preparing "My Witnesses" through
 W.M.U. Training School—Miss Carrie U. Littlejohn, *Ky.*
 Margaret Fund—Mrs. Frank Burney, *Ga.*
 W.M.U. Young People's Work—Miss Juliette Mather
 Prayer

Tuesday Evening, May 11

8:00 Baptist Bible Institute Women's Chorus —Prayer
 Reading of Minutes—Mrs. Wharton
 "My Witnesses . . . in . . . Samaria"
 Plans for 1938 Week of Prayer for Home Missions—Mrs. Ned Rice,
Miss.
 Hymn
 Presentation of Home Missions, *Featuring* Work among French, Mexi-
 cans and Chinese
 Announcements
 Hymn—"Christ for the World We Sing"
 Prayer

Wednesday Morning, May 12

9:30 Devotional—"Thine is the Kingdom and the power and the glory forever!"
 Reading of Minutes—Mrs. Wharton
 Witnessing through Debt-Paying Memberships
 Solo—"Christ for the World We Sing"
 "My Witnesses" in the Homeland—Miss Vena Aguillard, *La.*
 Forecasting the Golden Jubilee—Mrs. G. A. McWilliams, *Mo.*
 Announcements —Hymn
 Missionary Sermon on 1937 Watchword—Dr. Theo. F. Adams, *Pastor of*
1st Baptist Church, Richmond, Va.

Wednesday Afternoon, May 12

2:30 Music —Prayer
 Reading of Minutes—Mrs. Wharton
 Memorial Hour
 "My Witnesses" in a Foreign Land
 Reports of Advisory Boards
 Southwestern Training School
 Baptist Bible Institute
 Report of Board of Managers—Miss Mallory
 Plan of Work for 1938—Miss Mallory
 Hymn—"Christ for the World We Sing"
 Centennial of Witnessing in China—Mrs. John R. Sampey, *Ky.*
 "My Witnesses" "at the Gate of Asia"
 W.M.U. of Japan—Mrs. Matsuta Hara, *Japan*
 Seinan Jo Gakuin—Rev. Matsuta Hara, *President*
 Announcements
 Reports of Committees
 Greetings—Appreciation—Resolutions
 Nominations
 Prayer of Dedication

Wednesday Evening, May 12

8:00 Baptist Bible Institute Women's Chorus —Prayer
 Reading of Minutes—Mrs. Wharton
 "My Witnesses . . . unto the Uttermost"
 Plans for 1937 Week of Prayer for Foreign Missions—Miss Mary
 Northington, *Tenn.*
 Hymn
 Presentation of Foreign Missions, *Featuring* W.M.U. Work and Training
 Schools for Women
 Announcements
 Hymn—"Christ for the World We Sing"
 Prayer —Adjournment

Each state is entitled to forty-five delegates, including W.M.U. vice president from the state. Make every worthy effort 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 1, 4-6, 8, 10, 36.)

IT PAYS for IT to COST!



The story is told of a colored preacher who—after exhorting his flock for two hours on the text, "Salvation Is Free"—asked the deacons to collect the offering. One old man in the rear of the room rose and said, "How come we have to give money when you jest been saying salvation is free?"

The preacher thought a moment and then said: "Salvation is as free as water. You can go over the levee and bring back a bucketful and it won't cost a cent. You can even fill a washtub for nothing. But if you goes to the kitchen and turns the tap you gets a water bill. My children, salvation is free, but the piping costs a heap!"

Salvation—the inspiration which increases our spiritual lives—is still free, but to put ourselves in the best place to receive that inspiration and a keener consciousness of our own salvation and our responsibility in sharing we often have to sacrifice. Travel, lodging, food etc., incident to attendance upon the annual meeting of Woman's Missionary Union, will not be free, but the cost will be as low as we can make it. Hotel rates have already been published but are again listed on page 10. Also there will be two thousand homes (or more if needed), where bed and breakfast will cost a maximum of \$1.25: (for detailed information, write to Mr. A. L. Kirkwood, Coliseum Place Baptist Church, New Orleans, La.). The Municipal Auditorium can be reached by street car and taxi: the latter cost only 35c anywhere in the city limits. Pay no more! And from any downtown hotel the Municipal Auditorium is within easy walking distance.

As you leave the train the hostess committee will hand you a folder of important information concerning places of interest, programs of importance and directions about reaching them. The committee is having a number of these printed and, since we are all economical and don't want to waste them, please come to New Orleans and let us give you one!—Mrs. T. T. Moore, *New Orleans W.M.U. Publicity Chairman*



CHAIRMAN OF W.M.U. COMMITTEES for MAY MEETING

NEW ORLEANS, LA.
(See also pages 1, 4-7, 10, 36.)

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Mrs. Joe Santo, Exhibits
Mrs. S. N. Harrell, Hospitality and Transportation
Mrs. J. A. Spoles, General Chairman
Mrs. H. Mahon Crawford, Breakfasts
Mrs. Alan C. Reed, Decorations
Mrs. Edgar Murray, Information

Second Row (Left to Right)

Mrs. J. N. Willamette, Writing Room
Mrs. J. Louis Ford, Co-Chairman and Treasurer
Mrs. O. J. Toups, Jr., Young People's Session
Mrs. J. W. Shepard, Homes for Missionaries
Mrs. Alexander Best, Literature
Mrs. J. M. Blanton, Signs and Banners

Third Row (Left to Right)

Mrs. D. S. Lissard, Uskers
Mrs. C. F. Goodman, Registration
Mrs. Fred R. White, Music
Mrs. Henry Alcus, Margaret Fund Luncheon
Mrs. Minnie Hoffman, Rest Rooms
Mrs. J. A. Walker, Nursery

Not in Picture

Mrs. T. T. Moore, Publicity
Mrs. D. L. Johnson, W.M.U. Training School Breakfast

WATCHWORD for YEAR

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

GOD IS SPIRIT—John 4:24; Rom. 8:1-4, 26-39

JOHNN—the author of the Gospel of John, the three epistles and the Revelation—in all probability had a closer relation with Jesus than any other person, with the exception of the mother of our Lord. He gives us three definitions of God, and Dr. Snowden says these are three rays of His character that reveal Him as the rainbow hues reveal the glories of the sun. First, God is Spirit; then, God is Light; and third, God is Love.

It is the first definition that we want to think about: God is Spirit. You will recall that these words occur in the memorable conversation that Jesus had with the woman of Samaria, as He stopped weary and thirsty at Jacob's well on the journey to Galilee. Perhaps to turn His attention away from her own sinful life she had asked the question: "Where is the true place of worship, Jerusalem, as the Jews believed, or Mt. Gerizim, where the Samaritan temple was located?" In answer Jesus said: "The hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. But the hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth. God is Spirit and they that worship Him must worship Him in spirit and in truth". No more should there be any exclusive center of worship, but all men everywhere should have this great privilege. The world is God's great temple. Dr. Robert Speer said in a recent address that we cannot compare the Christian religion with other religions: that all other religions are the expressions or attempts of man to reach God, that Christianity is God's effort to lift man to Him.

In the account of the creation in Genesis we are told that the Spirit of God moved upon the waters bringing order from chaos, the heavens and the earth were formed, light came, and with the creation of vegetable and animal and human life the world came into existence by the power of the Spirit. The world became wicked and was destroyed by the flood and then God seeks to find a man through whom He can carry out His purpose to redeem the world He has created. His commission to Abraham was: "I will bless thee, be thou a blessing". That commission is ours today. In proportion as we are blessed our obligation is to be a blessing to others.

In the providence of God the Israelites were led into Egypt, and after a bondage of four hundred years God calls a man to lead them into the land He had promised to their father Abraham. To Moses He said, "Certainly I will be with thee", and it was through the Spirit and power of God Himself that miracles were wrought and this marvelous thing achieved.

It is an interesting story, one that thrills us always notwithstanding our familiarity, how God fought the battles of His people, how His Spirit sustained them until at last under David and Solomon we find them with great material prosperity building a temple for His honor and glory. There is no question that both king and people recognized that all their material and spiritual prosperity was a gift from God. Witness the words of David's prayer: "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty: for all that is in the Heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of Thee and Thou

reignest over all; and in Thine hand is power and might; and in Thy hand it is to make great and to give strength unto all".

"The people of Israel forgot God, and dire calamities came upon them, brightened alone by the voices of the prophets who from time to time foretold the coming of the Messiah. In the fullness of time He came—not as they expected, a great earthly king who should restore to Israel all of her former glory; but as had been prophesied by Isaiah, the greatest of their prophets—"a man of sorrows and acquainted with grief". He spent a brief three and a half years among men and gave His life in sacrifice that the world might be redeemed; forty days after His resurrection He ascended to His Father on high, leaving the winning of the world to those who heard Him and believed on Him. An impossible task all men would say, an impossible task indeed without the power of the risen Lord, through the power of the Holy Spirit.

By His Spirit these comparatively unknown disciples went all through the known world carrying the message of redemption, and the Kingdom of God was begun on earth. Through the centuries those who believed have carried the message, and in the great missionary movement of modern times this Spirit of the living God has so manifested Himself among the nations of the earth that in every land there are those who are faithfully witnessing to the power of the Christ to save and redeem the souls of men.—Mrs. Wesley N. Jones, N. C.

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. Whatley
*Jung Hotel.....	700	1500 Canal St.	A. F. Landstreet
Lafayette Hotel.....	90	628 St. Charles St.	Washburn Paul
LaSalle Hotel.....	100	1113 Canal St.	R. A. Babin
*Monteleone Hotel.....	600	214 Royal St.	A. F. Spatafora
*New Orleans Hotel.....	325	1300 Canal St.	George Dawson
Orleans Hotel.....	50	728 St. Charles St.	Lucas Carlisi
*Pontchartrain Apt. Hotel	80 Apts.	2031 St. Charles Ave.	E. L. Aschaffenburg
*Roosevelt Hotel.....	700	128 Baronne St.	J. Pat O'Sheughnessy
*St. Charles Hotel.....	500	211 St. Charles St.	J. J. O'Leary

The Hotel Orleans which is a smaller place quotes the following rates: Three to four dollars for room with bath, single or double occupancy, double bed; room with bath, twin beds, four dollars, single or double occupancy. If more than two people occupy the room with an additional bed, a charge of one dollar extra will be made therefor. This hotel also has a limited number of suites consisting of two rooms and bath, double bed in each room, on which they quote the rate of six dollars for each room.

Please address manager of hotel direct for all rate quotations, information or 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 1, 4-8, 36.)

STEWARDSHIP SUGGESTIONS

Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

AREN'T YOU among THESE?

TEN members of the W.M.S. of Average Town joined the Baptist Hundred Thousand Club. They said:

Mrs. Fair Play: "When times were good we began a house, expecting to pay for it out of my husband's comfortable salary. The depression reduced his monthly earnings. It was then necessary to borrow money for obligations already incurred.—Now God has been good to us and the salary has increased. Every month we take care of some of our debt.—Our denomination has had a similar experience. Buildings and work begun when money came in easily have necessarily been paid for with borrowed money.—Because this year God has so graciously helped me, even as He has helped countless other southern Baptists, to make payments on my own financial obligations, I want to have part in taking care of those of my church".

Mrs. Cooperative Spirit: "It is the plan endorsed by the greatest and wisest leaders of our denomination. Moreover it is the biggest effort of W.M.U. in preparation for its Golden Jubilee to complete this year its goal of 50,000 paid-up debt-paying memberships. Therefore I willingly cooperate by joining".

Mrs. Loyal Baptist: "Baptist debts are my debts! The good name and credit of our beloved denomination must not be jeopardized!"

Mrs. Thrifty Soul: "I want every dollar I give to Baptist work to accomplish its maximum good. Certainly it is accomplished by every one I give to the 100,000 Club, for 100 cents of each dollar goes to reduce the principal of the indebtedness, at the same time thus reducing the interest".

Mrs. Sound Judgment: "I waited to join the 100,000 Club until its worth as a debt-paying agency had been tried and proven. It has already paid over six hundred thousand on our denominational debts. Since it is a workable, practical plan, I now deem it wise to join and help out".

Mrs. Has Plenty: "I have never carried the burden of debts which I could not meet. Certainly if God has so blessed me I should help in my denomination's emergency. One membership isn't enough for me. I will take a multiple membership and pay more than a dollar a month".

Mrs. Limited Means: "At first I thought I couldn't pay a dollar a month. Then I thought of it as a quarter a week. I found I could easily save 25c out of my grocery bill each seven days and thus have the joy of membership in the 100,000 Club".

Mrs. Very Poor: "I have no luxuries and am even denied some real necessities, but even so when Baptist debts are paid I certainly want to feel I did my part. Three other women, similarly situated, and I take together one membership and thank God for the happy privilege".

Mrs. Bible Scholar: "I read everything the New Testament had to say about 'Giving' and I felt that as a good steward it was my responsibility to help meet the obligations of my church. It is my duty to join".

(Concluded on Page 33)



FROM OUR MISSIONARIES



OPPORTUNITY AWAITS

SINCE early childhood certain words have had a peculiar fascination for me, one of them being "opportunity". Even before I understood its meaning I liked to see it in print and to pronounce the syllables. Having been a missionary in Brazil for twenty years, the word takes on real significance, when I think of what it means to give hungry souls an opportunity to hear of Jesus and His love.

The Gospel is being preached with greater acceptance today in Brazil than ever before. Prejudice is not so strong, opposition is not so great. Now, the field is indeed "ripe unto harvest, but the laborers are few". There are interior towns of considerable size where no evangelical work has been started; perhaps the Gospel message has never been heard, the opportunity never given to hear—and why? Brazil is so large in territory that it will take some time to evangelize the whole country, and the native Christians must take the main responsibility of this, but there is still a great need for missionaries to open new work and to sow the seed which will produce abundantly in such good ground. The Brazilians make devout Christians who are zealous in soul winning and joyful in service for the Master.

Let me tell you of one. When Arethusa Borges Botelho was a young girl in her teens, she had an opportunity to hear the Gospel which was being preached by a small group of Baptists, on a street corner near her home. She was looking out of her front window at the passers by (a custom still prevailing of just leaning on the window sill and passing away the time by looking, looking, looking!)

When she realized what the street preaching was, she closed the window, put cotton in her ears and went into

the room of her home farthest from the street, so afraid was she of hearing anything so heretical. She had been taught to despise the protestants, and she felt that she was doing right—but she lost that "opportunity" to learn about Jesus.

God however had a plan for her salvation: not many years passed before a young Christian man, a member of one of our Sao Paulo churches, fell in love with Arethusa and, although he loved her, he felt their marriage would not be a happy one if she were not a Christian, so he began evangelizing along with the courting. It was hard to persuade her to go to one of our church services, but finally she went and, to her own amazement, she liked all she heard and felt a response in her own heart. She attended services on other occasions, and several members of her family became interested also.

Before many months she was genuinely converted and asked to be baptized. Several of her nearest relatives soon followed her example. About a year later she was married, and for nearly twenty years she has been a consecrated follower of her Lord, a devoted wife and mother, a great worker in her church and in W.M.U. She is quite capable, has had a good education and has a very wide circle of friends and acquaintances—but more than anything else, she is so thankful that she did not let the opportunity to accept Jesus pass by the second time. She loves to tell the "message" to others, especially to those who have prejudice against hearing, for she can sympathize with their attitude.

Friends, there are so many Brazilians who would come to Jesus, if they had the opportunity. You have done so much to help evangelize Brazil, but there is

(Concluded on Page 33)

Calendar of Prayer

May, 1937

Prepared by Mrs. Maud R. McLure, Georgia

"I do not know what God has planned to come to me today;
I only know that He has promised me to be my stay
And that His hand has mapped out all the way
That I must go".

Topic: The Slave

1—SATURDAY

Pray for Rev. and *Mrs. O. P. Madden (Rifle Rock), evangelistic work, Bello Horizonte, Brazil, and for Daniel and Samuel Madden, Margaret Fund students.
They that deal truly are His delight.
—Prov. 12:21

2—SUNDAY

For editors of *The Window of Y.W.A.* Also for May meetings in New Orleans, Louisiana, in week beginning May 10 (Page 1, 4-6, 10, 16).
Jehovah is my light.—Ps. 21:1

3—MONDAY

For Rev. and *Mrs. J. T. Williams (Lewie Smith)—on furlough—literary work, Shanghai, China.
I will hope in Thy name.—Ps. 12:9

4—TUESDAY

For *Miss Fannie Taylor, missionary among Italians, Tampa, Florida.
Abide in Me, and I in you.—John 15:4

5—WEDNESDAY

For Rev. and Mrs. W. C. Newton (Mary Woodcock), educational work, Hwang-Hai, China.
In Jehovah do I take refuge.—Ps. 11:1

6—THURSDAY

For Miss *Mattie Baker and *Emie Fuller, educational work, Sao Paulo, Brazil.
Blessed are they that keep My words.
—Prov. 8:32

7—FRIDAY

For Rev. and Mrs. J. B. Higgs (Lydia Brown), University of Shanghai, China.
I will bless Jehovah who hath given me counsel.—Ps. 145:7

8—SATURDAY

For Rev. and Mrs. Erhardt Swanson (Anne Greenberg), evangelistic work, Bahia Blasco, Argentina.
A friend loveth at all times.—Prov. 17:17

9—SUNDAY

For divine guidance of sessions of S.B.C. and W.M.U. Auxiliary to S.B.C., New Orleans, Louisiana, in week beginning May 10.
Of Thee cometh my praise.—Ps. 22:35

10—MONDAY

For *Miss Marjorie Spencer, Colegio Bautista, Temuco, Chile. Also for southwide committees of W.M.U. in session at New Orleans.
Love therefore is the fulfilling of the law.
—Rom. 13:10

11—TUESDAY

For 49th annual session of Women's Missionary Union, New Orleans, Louisiana, May 11-12.
Laborers together with God—I Cor. 3:9

12—WEDNESDAY

For Rev. and *Mrs. I. N. Patterson (Sara Robt), evangelistic work, Abeokuta, Nigeria. Also for W.M.U. in session at New Orleans.
Trust in Jehovah . . . lean not upon thine own understanding.—Prov. 3:5

13—THURSDAY

For Rev. and Mrs. D. P. Stamps (Elizabeth Bell), evangelistic work, Yangchow, China.
Thy faithfulness reacheth unto the skies.
—Ps. 36:1

14—FRIDAY

For *Miss Dorothy Carter, educational work, Kokura, Japan.
Be strengthened in the grace that is in Christ Jesus.—21 Tim. 2:1

15—SATURDAY

For Dr. and Mrs. A. W. Yocom (Daisy Dismay), medical and evangelistic work, Pingtung, China; also for Dorothy Yocom, Margaret Fund student.
The upright shall behold His face.
—Ps. 11:7

16—SUNDAY

Pray that the inspiration of the W.M.U. meeting in New Orleans may permeate the southland.
Bless Jehovah O, my soul.—Ps. 104:1

Calendar of Prayer May, 1937

"I do not know the road o'er which my feet must run the race,
But I do know—though rough it be, though steep in many a place—
That He has said, 'Sufficient is My grace',
As on I go".

Topic: The Slave

17—MONDAY

Pray for Rev. and Mrs. C. W. Branch (Arden Rogers), educational work, San Antonio, Texas.

O the depth of the riches both of the wisdom and the knowledge of God!—Rom. 11:33

18—TUESDAY

Pray for commencement exercises of W.M.U. Training School in Louisville, Ky. Also for Rev. and Mrs. Harold Hall (Alice Wells)—on furlough—evangelistic work, Yangchow, China.

He that soweth righteousness both a sure reward.—Prov. 11:18

19—WEDNESDAY

For Dr. T. J. West, secretary of United and Amity Board.

No good thing will He withhold from them that walk uprightly.—Ps. 145:13

20—THURSDAY

For Rev. and Mrs. Earl Parker (Sarah Gayle), evangelistic work, and Miss Florence Jones, nurse, Pingto, China.

A man's heart deviseth his way, but Jehovah directeth his steps.—Prov. 16:9

21—FRIDAY

For National Baptist Convention workers in the south.

With Him is plenteous redemption.—Ps. 110:7

22—SATURDAY

For Dr. and Mrs. C. W. Pruitt (Anna Seward), missionaries emeritus from China. Who shall separate us from the love of Christ?—Rom. 8:35

23—SUNDAY

For Rev. and Mrs. H. H. Muirhead (Allyce Guyard)—on furlough—educational work, Rio de Janeiro, Brazil, and Dolores and Harry Muirhead, Margaret Fund students.

Shall ye Me and ye shall live.—Amos 1:14

24—MONDAY

Pray for Miss Grace Wells, educational work, Chinkling, China.

They looked unto Him and were radiant.—Ps. 34:6

25—TUESDAY

For Rev. and Mrs. C. W. Stump (Dale Sweller) and Miss Pauline Cammack, Albuquerque, New Mexico, missionaries among Indians.

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

26—WEDNESDAY

For Rev. R. E. Pattison, assistant missionary from Brazil, and R. Edward Pettigrew, Margaret Fund student.

God, even our own God will bless us.—Ps. 68:1

27—THURSDAY

For Dr. and Mrs. H. Glean Walker (May Ballock), medical and evangelistic work, and Miss Lena Lait, educational work, Orbenoso, Nigeria.

This is the victory . . . even our faith.—1 John 5:4

28—FRIDAY

For Rev. George Todd Lewis, Mexican Baptist Conference, Mexico, Texas.

Some convert all strangers.—Ps. 119:133

29—SATURDAY

For Misses Mary D. Willeford and Cecelia Miller, missionaries emeritus from China.

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

30—SUNDAY

Pray that southern Baptists may feel their responsibility as stewards of the Gospel. And He saith unto them, Why stand ye here all the day idle?—Matt. 20:6

31—MONDAY

Pray for Rev. and Mrs. Frank Martin (Kircald), missionaries emeritus from Mexico.

Jehovah . . . forbiddeth not His saints.—Ps. 118:25

†Attended W.M.U. Training School

*Attended Southwestern Training School

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: The SLAVE—Acts 10:35

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. Thy Word have I hid in my heart that I might not sin against Thee. Blessed art Thou, O Lord: teach me Thy statutes. I have rejoiced in the way of Thy testimonies"—Psa. 119:9, 11, 12, 14a

"By Grace"

1st Day—Eph. 2:8,9 (Memory)
2nd Day—Gen. 15:6
3rd Day—John 6:44,45; 11:25,26
4th Day—Heb. 5:9; 7:25
5th Day—Acts 15:11; 16:31
6th Day—Acts 4:12
7th Day—I Cor. 1:4-8; 15:10

"Through Faith"

15th Day—Eph. 2:8,9 (Memory)
16th Day—Rom. 3:20-30
17th Day—Rom. 4:4,16
18th Day—Rom. 5:1,2,6-8,15-21
19th Day—I Pet. 1:5; 4:10; 5:10
20th Day—Luke 7:50; 17:5; 18:8
21st Day—Rev. 1:5; 3:10,20

"Net of Works"

22nd Day—Eph. 2:8,9 (Memory)
23rd Day—Eph. 3:12-19
24th Day—Luke 18:9-14
25th Day—Acts 13:39
26th Day—Gal. 2:16,19,21
27th Day—II Tim. 1:1,9
28th Day—Titus 3:4,5,7
29th Day—Jas. 2:10
30th Day—Psa. 127:1
31st Day—I Cor. 13

"Are Ye Saved"

8th Day—Eph. 2:8,9 (Memory)
9th Day—Rom. 1:16; 10:3,4
10th Day—Matt. 3:2; 18:3; 24:13
11th Day—Matt. 19:16-21
12th Day—John 3:3-10
13th Day—John 3:11-18; 5:24
14th Day—Jude 1:1,21,24,25

"Pray Ye"

For annual meeting of Woman's Missionary Union in New Orleans, La.—southwide committee meetings on Monday, May 10; annual meeting sessions on Tuesday and Wednesday, May 11-12. (See pages 1, 4-8, 10, 36.)

For Southern Baptist Convention in New Orleans, commencing May 13

For Baptist Hundred Thousand Club and for reaching of Union's high goal for paid-up memberships

For students and faculties in Baptist schools, colleges and seminaries, especially for commencement of W.M.U. Training School on May 18

For Ridgecrest program, including Southwide Y.W.A. Camp, June 22-July 2; State and Home Mission Conference, August 1-6; Foreign Mission Board Conference, August 8-13

For W.M.U. chief aims: prayer, enlistment, study, personal service, tithes and offerings, missionary education of young people

For camps and summer assemblies in promotion of missionary work



BIBLE STUDY



Ellis Brandon Robertson, Kentucky

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

THEME for YEAR: The Holy Spirit in Missions

TOPIC for MONTH: GUIDANCE in HOME MISSIONS

Reference for Study — Acts 8:4-8, 14-17, 25-40

READ Acts 1:8 again. These words easily suggest our city, state, home and foreign mission work. One man, Philip, shows us the way in state missions, for he met two of our constant problems.

1. **Overcoming Race Prejudice.** A quarrel with a relative or neighbor is far more bitter than most. Samaria lay between Judea and Galilee but the way to go up or down was to cross the Jordan twice and go around! "Jews have no dealings with Samaritans", says John crisply, telling the surprise of the woman at Jacob's well when Jesus spoke to her courteously. James and John, ignoring this example, wished rather to imitate Elijah and call down fire from Heaven on an inhospitable village. "Ye know not what Spirit ye are of", said Jesus and went to another village.

What was it all about? II Kings 17 tells us. The Samaritans were "half-breeds", sprung from a colony of Assyrians planted in Ephraim after the fall and captivity of the Northern Kingdom. Intermarriage, a mixed religion and a different dialect made them hated and despised by the Jews of the Southern Kingdom (even though after a few centuries they were circumcised). But Jesus was different. Not only in His conduct but in the imperishable parable of the Good Samaritan He set Himself forever against race prejudice.

So when deacon Philip went to the city of Samaria, preached Christ and wrought miracles, he was following his Master. Peter and John, sent down to see the great revival, prayed for the Holy Spirit to bless these newly baptized disciples. Nor did the Spirit refuse to come upon Samaritans.

2. **The Returning Foreigner.** As for Philip, he was willing to go wherever God sent him—unlike Jonah, who drew the line at Nineveh. A single man on a desert road was Philip's next assignment. While the chariot from Ethiopia paused by the cross-roads to rest the horses, the queen's officer read in the roll of Isaiah the fifty-third chapter. Soon Philip, prompted by the Spirit, was seated beside him, explaining. The man was a proselyte, come to the feast, now returning home. It was easy for Philip to link the life and death of Jesus with the prophecy of old; and it was easy for the intelligent bearer to believe.

Baptized, the eunuch went on his way rejoicing. When European missionaries went to Ethiopia, they found a primitive church, the fruit of this man's faith and works. Philip, "caught away" by the Spirit, preached all along the coast to Caesarea.

How easy to reach the foreigners in our country, if we but try! Thousands go back to their home lands with their savings. What a glorious company of witnesses they might be! Minister Wu of China, on his last Sunday in America, was somewhat doubtfully invited to a Christian church. "I'll be glad to go with you", he said politely. "I decided that before I came over. But you are the first American that has asked me to go to church with him".



CIRCLE'S MISSIONARY PROGRAM

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

WHEN YOUR CIRCLE STUDIES: "Stewardship Parables of Jesus"

by Roswell C. Long, worthwhile advice will be obtained from the following discussion by Mrs. J. S. Compere, who is W.M.U. stewardship chairman of Arkansas. Quoting from Matt. 9:35, she continues:

This book has the characteristic of being "different"—having an individuality that is striking. Its purpose seems to be to set out the teachings of Jesus in a way that will show His aim for the development of a well rounded, abundant life. The matter of the giving of money is not overlooked, but it is given its place along with other phases of stewardship. As a book for class study it is well adapted and is so arranged that each individual of a group may take part in the presentation. Circles may use it as a Bible study, taking a chapter at each meeting.

The parables discussed are easily dramatized and would be stimulating and forceful to put on before the whole church. The Parable of the Talents is made an example of this kind of presentation; and it is true, I am sure, that "the ones who take part in that story will have a stewardship lesson engraved on their memories and pictured in their brains that will follow them through life", and those who witness such a dramatization will profit by it.

My thought, as I read this book first, was that it is particularly fine for Royal Ambassadors (intermediates); but it is good for any and all organizations that want to "attain to the measure of the fullness of Christ". The stories are His stories, told simply and directly, with the sort of comment and explanation that interpret them fully as they apply to material, social and spiritual responsibilities.

It is surely cause for gratitude that we have our stewardship obligations and privileges set out in a way so attractive and compelling. I commend it to our women to be used in the W.M.S. or the circles. It is also suitable for the older auxiliaries or for individual study and inspiration.

To be alive to our duties to our fellow man; to be willing to use all our talents in His service; to so "buy up" our time that none of it shall go to waste; to have the wisdom that makes us recognize God's right in our possessions; to consecrate our strength and abilities as laborers in His vineyard; to estimate and evaluate our possibilities so that we may, in giving all into His hands for direction, live triumphant lives, consistent and Christlike—this is the purpose of the parables and of the book. And such a study must stimulate and impel those who take it to new aspirations and activities.

Difficult—very difficult—is it for the Union's treasurer to turn into cash the vast number of stamps that are sent for renewals or new subscriptions for this magazine and the two for W.M.U. young people. Please turn to page 3 and read how definitely helpful it will be if you and your circle and your society use a money order whenever renewing or subscribing for the Union's magazines. Genuinely will this very practical cooperation be appreciated.



BUSINESS WOMEN'S CIRCLES



Miss Inabelle Coleman, Virginia

Suggestions—From dime store secure some dainty hand work from the Slav countries for every member of the circle. As the members arrive give these trinkets to them and lead into an informal discussion of the artistic talent and patience of these people of Europe. From this lead further into the present economic conditions resulting from the tragedy of the World War and talk about the great opportunity of southern Baptists now when most of these little nations are still unable to support public schools. Yet, they are eager for knowledge. These trinkets may be packed with appropriate Scriptures and poems attached, for a shut-in or the Sunday tray at a local hospital.

TOPIC: The SLAV

Violin Melodies of Slavic People (Russian Selections and "Beautiful Danube")
Victor Record of Some Beautiful Slavic Selection (See local music store.)

Hymn: "America the Beautiful"

Prayer of Gratitude for our country and for the Slavs in our land

Scriptures: Acts 8:1-8, 14-17, 25-40 (Page 16)

Silent Prayer

—*Special Victor Record*

"The Slavs" (by One in Costume)—(Page 20)

"Gospel Beginnings" (by Another in Costume)—(Page 21)

"Baptists among European Slavs" (by One Impersonating Mrs. Everett Gill)—(Page 22)

Map Study—(Let some one point out on world map location of Slavic people.)

Prayer for the Slavic World

—*"American Slavs"—(Page 24)*

My First Impressions of America (by a Christian Slav Living in or near Your Community)

"Our Work for American Slavs"—(Page 24)

—*Quartette: "Living for Jesus"*

Prayer for more concern for the Slavs in America

"Stories of Slavs" (Let girls in costume impersonate these.) (Page 26)

"Awaiting the Hour of the Lord"—(Page 27)

Chain of Prayers for those secret believers in Russia today and for their families

Hymn: "A Charge to Keep"

—*Benediction*

MAGIC MIRRORS

PSYCHOLOGISTS declare that, upon the registration of any descriptive word, a mental picture is reflected upon the magic mirrors of minds and framed by the experience or observation that produced the original conception. What these magic mirrors reflect, when a people of another nation are mentioned, are indexes of one's missionary passions.

The Slavic people! Flash! What does the Slavic mirror register? The mission response of the heart to the Slavs is determined by the glow of love and compassion, appreciation and interest created with that flash! It may be enlarged by added knowledge, however, even as the study of this month's topic offers.

The Slavic People—Some thought of the neat, alert chambermaids in northern hotels; some recalled a movie production of an Hungarian town-square folk dance of color, festivity and rhythm of music and grace; some thrilled at the memory of the master operas of Czechoslovakia's Dvorak and Russia's Tchaikowsky, Rubenstein and Korovak; some remembered dainty, vivacious little Madame Sylvia who has toured the south several times, portraying her people—the Slavs—in costume, in folk dances, and more especially with her violin. One can hear her yet speak with throbbing pathos of the heartache of her childhood in New York when

(Concluded on Page 33)



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



This year our programs deal with various racial groups of the world, their different languages and their distinguishing characteristics. In January the study was our own race, the Anglo-Saxon; in February our subject was the Jew; in March our program discussed the Spanish and Portuguese; in April attention centered on the French.

Now our May meeting is given to a study of the Slav. The very name is more foreign and mysterious than the others. The people, too, seem more different from ourselves in appearance, customs, language and mind. We have probably read more and know less about Russia and the smaller countries on her southern border than about any other European country.

Geographically Russia and the Balkan States are more of a blank on the map and in our minds than other parts of Europe. Politically Russia and the Russians are hard to understand. Religiously they seem confusing and contradictory. Surely we need to study the Slav.

It will be a surprise to most of us to learn from the first heading in our program material that the Slav is the coming race. The leader may use this as the introduction to the program. It would be a great advantage to have a map showing clearly the countries discussed.

The first talk should tell the story of Cyril and Methodius as given in "Gospel Beginnings among the Slavs". Then some one should tell of "Baptists among European Slavs" down to paragraph beginning "For several decades". (See pages 21-23.)

The third speaker on the program should begin at the above paragraph and tell of present Baptist work in Yugoslavia and Bessarabia, pointing out the places on the map. (See page 23.)

"Awaiting the Hour of the Lord in Russia" may be told by the leader of the program. This should be brief and should be followed by five women who tell in turn of the five Russian girls in the James Memorial Training School in Bucharest. These short sketches should be given to women who are unwilling to take a long part on the program. (See pages 27, 28.)

From this visit to Slavs in their own countries, we take a look at "American Slavs". This talk must be brief. It may give in outline the places where work is being done among Slavs in our own country. One of the two stories may be given. If there is a group of these foreigners in your own community, work being done among them or work needing to be done might most profitably be discussed. The examples of Baptists in Illinois, Texas and other states should inspire all Baptists to meet the needs of the Slavs in their own communities. (See pages 24-26.)

Our government is doing much among foreigners now, offering educational advantages and teaching adjustment to American ways of living. Christians may find opportunities of further serving the bewildered foreigners by contact through this government work. The "Open Door" is set before us. It may open into a better America, it may open into Russia, Yugoslavia and Bessarabia.



PROGRAM for MAY



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

Prepared by Mrs. C. D. Cressman, Tennessee

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

TOPIC for MONTH: The SLAV

Hymn for Year

—Watchword for Year

Bible Study: Guidance in Home Missions—Acts 8:1-8, 14-17, 25-40 (Page 16)

Prayer for the guidance of the Holy Spirit in all our missionary work

Hymn—"Open My Eyes That I May See"

—Gospel Beginnings among the Slavs

The Slavs—The Coming Race

Baptists among European Slavs

Prayer for all Baptist work among European Slavs

American Slavs

—Our Work for American Slavs

Prayer for all southern Baptist work among American Slavs

Hymn—"I Love to Tell the Story"

Stories of Slavs:

One Slavic Gospel

Sunday Afternoon Callers

Pen Pictures

Awaiting the Hour of the Lord in Russia

—Hymn—"O Zion Haste"

Prayer that the hour may speedily come when Russia and all Slavs will know the true Gospel of Jesus Christ

The SLAVS—The COMING RACE



"Some one has said that the world of the future will be divided between the Americans and the Slavs. That is perhaps only an exaggerated way of expressing the importance in the west of our own people, and of the very great place the Slavs occupy in the thought and life of the European and eastern world".

In these words Dr. Everett Gill, European representative of S.B.C. Foreign Mission Board, begins an article on "The Slavs—the Coming Race". Who

are these Slavs who are the subject of our program discussion this month and who in Dr. Gill's opinion are to play such an important part in the future history of the world? Dr. Gill answers this question for us as follows:

"The Slavic family is one with many sub-groups. It comprises the Russians—the most numerous group, with its more than one hundred and seventy millions—the Czecho-Slovaks, Jugoslavs, Poles, Servians, Croatians, Boemians, Herzogovinans, Montenegrins, Slovenes, Slavonians and a few smaller groups. Bulgaria is half Slav, and Rumania is about forty per cent Slavic. All this sounds almost like calling the roll at the Judgment Day". Dr. Gill describes the Slavs as being "intelligent, industri-

ous, extremely patriotic, lovers of music and singing and perhaps as a race the most religious on earth".

Have you ever wondered if there were any connection between the Slavs and our English word "slave"? Yes, there is a most significant and pathetic connection. "The word 'slave' in most European languages is derived from the racial name of these people and dates from the sixth century when the Germans supplied the slave markets with Slavonic captives in such abundance that the names of the unfortunate people became the word for slave". It is only since the World War that the Slavs have come upon the stage of world history as a race of importance. Again quoting Dr. Gill:

"The Slavic people have perhaps this advantage over the rest of the European races—that their greatest history is ahead of them. When a boy I used to hear the story of a young aristocrat and a young man of the common people talking together. After tiring of the boastings of the aristocrat, the young commoner remarked: 'The difference between you and me is that you are the last of a great family, and I am the first of another'. I imagine that as the Slavs look at the other races of Europe with their crowded populations and lament for more land, as well as at their frantic efforts to keep their place in the ever-narrowing spheres of national life, they have secret feelings like the young man of the common people. For their great days are yet to come.

"There are no more 'new races' in the world, but many old peoples with new experiences and opportunities. The Slavs are an illustration in point. The Russians have enough land and natural wealth to last them for millenniums. They have a people that is increasing at an enormous rate. Since I began to write of eastern Europeans fifteen years ago, we numbered the Russians alone at something over one hundred and forty millions. Now they are a people of one hundred and seventy-two millions. The whole Slavic family numbers about

225,000,000. So, their potential riches in material things and their numbers are facts to make the world-lords sit up and take notice". Their mental and spiritual gifts, too, are in some respects in a class by themselves. So in every way the Slavs are a great race, fitted to play an important part in the world's future. Dr. Gill gives this very graphic picture of the position of the Slavs today:

"The gladiators in the Roman Forum used to raise their arms in salute and shout: 'We, who are about to die, salute you!' So the Slavic folks might similarly say to the world today: 'We, who are about to live, salute you'".

GOSPEL BEGINNINGS among the SLAVS

TRACING the beginning of Christianity among the Slavs carries us back to two most interesting brothers, Cyril and Methodius. These were natives of Thessalonica but were educated in Constantinople and became most zealous missionaries of the Catholic Church. Methodius was a painter and used his art to aid in his work of evangelism. Cyril was a preacher and statesman. The story of their Christianizing the different Slavic peoples of central Europe is a most interesting one and, like stories of other evangelistic efforts of that early day, thrills us with its pictures of the influence of pious women, zeal of devoted missionaries and the really remarkable success, which rewarded their efforts and yet appalls us with its account of mass baptisms, zealous but mistaken kings forcing Christianity on their subjects, the establishment of state churches and other atrocious deeds, showing how little of real Christianity reached the hearts of the people.

Cyril and Methodius went to Bulgaria through the influence of the sister of King Bogoris. While a captive in Constantinople this princess heard of Christianity and became a convert. On her return to her own country she persuaded her brother, the king, to invite

Cyril and Methodius to come to Bulgaria. These earnest missionaries, glad of the opportunity to give the knowledge of Christ to a barbarous people, accepted the invitation. The king welcomed them kindly but for a while resisted personal adherence to the Gospel. Then Methodius took a most unique way of appealing to this rugged ruler. He was asked to paint the walls of the king's palace. When the work was completed and the hall filled with a company of courtiers the painting was uncovered. "It portrayed a rather lurid scene of the last judgment, with realistic representation of the rewards of believers in Heaven and the torments of the unbelievers in hell". Bogoris and his courtiers were so affected by this picture that they accepted Christ, were baptized and established Christianity as the religion of the Bulgarian State.

Cyril had easier success in Moravia than in Bulgaria, for the Moravian king responded to their message at once and encouraged them in the propagation of Christianity in his state. Then a Duke of Bohemia came under the influence of Christianity in the Moravian court and with thirty of his attendants accepted baptism, thus opening the way for the Christianizing of the Bohemians. Poland became superficially Christian through the influence of another princess, the Bohemian wife of a Polish duke. Still another princess, Olga of Russia, heard of Christ and went to Constantinople to learn more about the new religion. She accepted Christianity and with the help of another princess, Anna who was the sister of the Emperor of Greece, succeeded in winning her grandson, Vladimir who was the Emperor of Russia, to an acceptance of the Christian faith.

So through the influence, direct and indirect, of Cyril and Methodius Christianity reached all of the Slavic nations. These missionaries gave to the Slavs their first written language and began for them a literature with the Bible as their first book. The brothers were real missionaries, earnest, zealous and self-sacrificing. How sad that their

efforts were not used in giving the people the true form of the Gospel! If these men had been evangelists instead of Catholics the story of the centuries would doubtless have been different and the Europe of today would be a different place in religion, in governments and in the lives of her people.

BAPTISTS among EUROPEAN SLAVS

WHILE there was a long period of the world's history when there were no known Baptists, some Baptist historians believe that there was never a time when there were not somewhere in the world little groups of people holding to practically the same doctrines which Baptists believe today. In the 10th century there arose among the Slavs a religious sect with beliefs that place them on the Baptist "Family Tree". They were called "Bromiles", meaning "Friends of God", and are considered by some "the first reformers of Europe". Yes, even before Wycliffe and Huss instituted their reforms these simple Slavs rebelled against the dead formalism of the Catholic Church and repudiated all forms of image and icon worship. Their own worship was very simple, their places of worship being furnished with plain benches and a table covered with a white cloth and their services consisting only of songs, prayers, Scripture reading, preaching and perhaps the Lord's Supper. So strong was their revolt against baptism for salvation and against infant baptism that they dispensed with water baptism altogether, substituting a ceremony of their own in which the elder laid a Bible on the head of the candidate. Such "baptism" was administered only to those who professed personal faith in Jesus Christ. Their manner of life was simple and exemplary, for they were honest, truthful and devoted readers of the Bible. Of course the state churches could not tolerate people of such freedom of ideas and such holy living, so they persecuted them for several centuries and finally blotted them out. However, their influence is still felt among the Slavs, and a German

writer of today counts this as one of the three dramatic revolutions that have changed the history of Europe.

Today the spirit of the Bromiles and many of their doctrines and ideals are living again in groups of Baptists springing up among the Slavs. So far as we know there were no Slavic Baptists until about sixty years ago. Here, as in other European lands, the Baptist movement is indigenous: that is, it sprang up among the people themselves without aid of foreign mission agencies. The means used of God was the distribution of Bibles, chiefly by colporters of the British and Foreign Bible Society of London.

For several decades these little groups struggled along alone, poor, ignorant and woefully lacking in leadership, but earnest, Bible loving people, determined to worship and serve God in the way they believed the Bible taught. Then came the World War, bringing many changes to Slavic peoples and, indirectly, a helping hand to Slavic Baptists. At the end of the war the great Baptist London Conference was held and the little group of Baptists of European lands were allotted to stronger Baptist bodies for missionary help. To southern Baptists fell two Slavic groups: those in the newly formed state, Yugoslavia, and the Russians. We have not sent many missionaries to these people—that type of work is not needed. But we have tried to aid in educating their leaders, in providing literature and in building chapels and churches. "That is, our main work is that of helping in enterprises which require capital which they in their poverty so sadly lack. They do most of the work of evangelization themselves. We train the evangelists whom the Lord calls". (Gill)

At the time southern Baptists began the supervision of Baptist work in Yugoslavia there were just about 600 Baptists in the whole land, today there are about 2000. They have twenty-six churches, all of them self-supporting, and are extending their work through 88 outstations. Every year they are

adding to their membership through the baptism of a goodly number. Southern Baptists have had no missionary in Yugoslavia. Our only help has been small financial gifts. Our dream is to have a training school for preachers and workers at the capital city, Belgrade, with a missionary stationed there to direct the Baptist work of the whole country.

On account of conditions in Russia we have not been able to do any direct work in that land. However, the most fruitful of all southern Baptist foreign mission work has been among Russian people. On the Russian border of Rumania is Bessarabia, "that fertile province that has been a sort of political football between Rumania and Russia for many decades". At the close of the World War this province fell to Rumania, but its population is largely Russian. And it is among these people that our most fruitful work, so far as we can judge by numbers, has been done. When southern Baptists took Rumania as a mission field there were less than 200 Baptists in Bessarabia. Today there are over 11,000.

We have found in our study of the early history of European Christianity many instances of mass baptism. In Bessarabia today they are having mass baptisms of another kind. Last year on one day at the city of Hotin 98 were baptized, every one on a profession of personal faith in Jesus Christ. We believe in mass baptisms of that kind! Permission to have the service was granted by the government and about 4000 gathered to witness this sight, among them some civil authorities. Two ministers administered the ordinance and five choirs furnished the music.

While the Bessarabian Baptists are very poor they have been most aggressive in building chapels and churches, almost every group worshipping today in a little building of their own. Through the years two missionaries in Bessarabia—Rev. and Mrs. Craighead, who are southern Baptists—have wrought nobly

in the work of guiding and training this fast growing Baptist group. The great need is for trained leadership. Our seminary and training school at Bucharest are doing much to supply this need. The close proximity of Bessarabia to Russia makes it especially important as a Baptist mission field, for when Russia again has religious liberty, as she surely will some day, it will be wonderful to have a group of Baptists ready to cross over the invisible border between the two lands as evangelists of the cross among Russia's millions.

AMERICAN SLAVS

DURING the years when the Slavs were almost slaves in Europe many of the oppressed people broke away from the bondage of their native lands and came to enjoy the freedom and prosperity of America. Consequently there are thousands of Slavic people among the foreign population of our land, many of them in southern states. Some of our southern cities have a large Russian population. St. Louis, with its two suburbs, has 43,374, and Baltimore has almost as many. Norfolk, New Orleans, Houston, Birmingham and Richmond each has from one to three thousand, while many other cities have smaller groups. In the mining sections of southern Illinois are representatives from every Slavic nation. It is estimated that there are 600,000 Europeans in Texas, many of whom are Slavs. In one county in Oklahoma there are over 1,000 Bohemians.

In many sections these foreign people are very exclusive. They speak their own language and mix very little with their American neighbors. However, in the last few years conditions are changing. More and more the young people are being educated in the public schools. They speak English and desire to be friends with the American young people, so they are gradually becoming less clannish.

Religiously speaking these people may be divided into two classes: those who still have the same religion which

they brought with them from Europe, usually either the Roman or Greek form of Catholicism, and those who have no religion at all. Two-thirds of the Bohemian population of Oklahoma call themselves "free thinkers", meaning that they have broken away from the authority of the Catholic priests, asserting their right to worship God as they please. Still they will not attend services of the evangelical churches, which probably means that they are not worshipping God at all. Religious exclusiveness is a great barrier to winning foreign people. Their own priests try to hold them to their old religion. Sometimes they tell their people ridiculous things about Christians and make them afraid to go to their churches. We must acknowledge that the attitude of Christians toward foreigners sometimes forms a barrier, for often we do things which, if not ridiculous, are certainly not Christian.

OUR WORK for AMERICAN SLAVS

IT IS impossible to give an exhaustive discussion of southern Baptist work among American Slavs, for the agencies engaged in this work are numerous. Besides our Home Mission Board, many state boards, some associations, churches, missionary societies and individuals are engaged in some kind of work for foreigners. Moreover, it is almost impossible to make this discussion exclusive. In many places the foreigners are mixed up, many foreigners in one neighborhood, and we make no national distinctions in our work but have one missionary, one Good Will Center or one church for Slavs, Italians, Mexicans etc. So if in this discussion we get Slavs mixed up with Armenians, Hungarians and others it is just because our missionary work mixes them up.

Of course we are especially interested in the work of the Home Mission Board for foreigners, for in that we all share. Last year the Home Board employed six missionaries among Europeans.

Whenever we think of work among foreigners our thoughts fly first to Miss

Mary Kelly, who ministers to people of 26 different nationalities in Christopher, Illinois. Miss Kelly is eighty-five years old and proud of her age. Surely she should be, for she has given many years of devoted service to the home mission cause and is still actively at work. She has a young woman with her as a companion and assistant, but she herself continues her usual activities, busy every day, conducting a Good Will Center, visiting in homes, distributing literature in many languages, engaging in religious discussions and doing everything possible to give Jesus to her beloved foreigners. Many of the people to whom she ministers belong to the Slavic race, and some of her most thrilling stories of conversion are about these people.

Over in East St. Louis is Mrs. Mildred Bollinger Stein, who also works among those of many nationalities. Her work centers largely around Lincoln Place, which is a Good Will Center for Hungarians and other European people. The W.M.U. of Illinois employs Mrs. Irene Hanley as a full-time assistant to Mrs. Stein in this work. She conducts regular meetings for boys and girls and a Y.W.A. for Hungarian girls. Another splendid state mission project of Illinois women was launched last year when they employed a W.M.U. Good Will Center field worker. Miss Wanda Lynch was called to this task. She describes the project as follows:

"The first of November, Illinois W.M.U. appointed a missionary to establish Good Will Centers in various foreign sections of the state. It was planned that the worker should stay in each place until the center is well established under leaders chosen from the local churches. The first new Good Will Center was opened on January 5th in Madison, Illinois, in a three-room brick cottage rented by the East St. Louis Baptist Association. The program includes weekly meetings of a girls' club, boys' club, mothers' club, story hour and a Sunday school. Thirty-one girls were present at the first meeting of their club.

At the end of the month, forty-three were enrolled in this club, all except five of them having foreign parentage. Many nationalities were represented, most of them being Slavic. In religion they are Greek Catholic, Roman Catholic and Russian orthodox. The Lord has set before the Madison Baptist Church an open door and eagerly have His people answered His call to witness to those who have come from many nations".

In 1934 the Baptist General Convention of Texas employed a missionary to the Czechs. The appeal to this work was the discovered fact that there were 400,000 Czechs in Texas, Oklahoma and Louisiana and not one Baptist church among them. In Ft. Worth, Texas, there is a fine, active, self-supporting Russian Baptist church. In Baltimore there is another Russian Baptist church, and near Richmond a Czechoslovakian Baptist church. In Kansas City is a church of Slavs which ranks third in gifts to missions of the Baptist churches of that city.

So our southern Baptist work among Slavs goes on. We wonder how many of us are doing personal work among foreigners. Can we claim to be interested in Slavs in Europe and neglect them at our own door?

The following dialogue took place in Poland between an American visitor and a Polish workman who had been in America:

"How did you like America?"

"I hate your country".

"Hate it? And why?"

"All they want of us in America is our muscle. I hate it".

"Ours is a great country. We have the finest school system in the world".

"That may be. I was never in one of your schools".

"My country, too, is a land of religion, of churches".

"I was never in a church in America".

"Why not?"

"No one asked me to go. I was there six years".

"Well, what do you think of American homes?"

"I was never in an American home. I slept in a bunkhouse, ate at an eating place and worked all the time. I went to America a strong man. I came back broken in health. All your country wants of us is our muscle. I hate it". (*Expositor*)

How terrible that such a thing should have occurred in our own Christian land! What kind of a story would our Slavic neighbors tell about us and our church if they returned to their native land?

STORIES of the SLAVS

One Slavic Gospel

How one small gospel reached the soul Of one lost Slav and made him whole!

Miss Mary Kelly was gathering up some literature for our missionary, Rev. G. O. Foulon, to use in an evangelistic meeting at Coello, Illinois, a town with a population ninety-five per cent foreign. In her search she ran across some Slavic Gospels. Turning to Mr. Foulon she asked, "Do you suppose that anyone in Coello could read these?" "I do not know", he answered, "but I will take one along and see". One day during the revival he saw a Russian man herding geese. Handing the gospel to him he asked, "Can you read this?" "Yes", was the answer. The missionary gave it to him and he began reading it at once. The missionary stood watching as he read. The minutes passed by. An hour passed by. Two hours passed by, and still that man stood in the hot sun, reading the marvelous story found in the book, written in his own tongue. He never took his eyes off of its pages. The geese ran away, but he was unconscious of it. So interested was he in that book that he took no notice of the hot sun, the wandering geese, the watching missionary or the passing of time. And, as a result, he attended the revival and was converted. *One tract used by the Spirit to save a lost soul!*

Sunday Afternoon Callers
How Slavic girls are entertained

With Bible stories well explained,
And thereby Kingdom trophies gained!

Tap! Tap! Tap! It was Sunday afternoon, and some one was knocking on Miss Kelly's door. On opening it she saw two pretty little Croatian girls. They smiled into her face as they said, "We came to have you tell us about Jesus". Of course the missionary welcomed such a request and spent the afternoon reading and explaining Bible stories to them. The next Sunday afternoon they came again, bringing other girls with them. Every Sunday afternoon they came, sometimes with half a dozen or more other children, sometimes alone. This went on for about two years. Then the night came when, during a revival as people were joining the church, the older girl whispered to Miss Kelly: "I would like to go up there and join the church too, but I know my mother would not want me to. I must ask her first". Miss Kelly asked, "Have you given your heart to Jesus?" She answered, "Yes, ma'am". She did not join the church that night, but as they started home she said: "Miss Kelly, this has been the happiest day of my life". *A few afternoons spent in telling the story of Jesus and a young girl saved!*



Pen Pictures

How Russian girls have found the Lord
And learned to spread abroad His Word!

From Miss Earl Hester come some pen pictures of five Russian girls who are now in James Memorial Training School at Bucharest, Rumania, preparing for places of service among their own people. How attractive and interesting are these girls as Miss Hester tells about them!

First, meet *Eugenia*, from the city of Tighina, right on the Russian border. For generations Eugenia's people have lived in this city, from which one may cross a bridge from Rumania into Russia. Her parents are Quakers, whose church in that city is very large, but Eugenia is a loyal Baptist and a member of a little church of forty-five members.

Next, meet *Feodora*. She is from a village also near the Russian border. Her great grandparents crossed that border into Rumania. They and her grandparents were members of the Russian Orthodox Church but her parents heard the Gospel message and became Quakers. Feodora has gone a step further and during her first year at James Memorial was baptized into the First Baptist Church of Bucharest.

Next comes *Liuba*, from another village on the border. When her father moved his family to this village eight years ago he was the first Baptist ever to live there, but today there is a church there with 120 members. Liuba, along with 23 others, was baptized into this church in August, 1935. Last summer she and another James Memorial student organized the Sunday school as they had learned at James Memorial. The Sunday school now has eight classes and the B.Y.P.U. has fifty members.

Next, meet *Vera*. She too is from the city of Tighina. Her parents belong to an old Russian sect called Molokan, but Vera is a Baptist and will be the leader of the young people in a church of 45 members when she finishes her two years in James Memorial.

Last, meet *Palaghia*. Up to a few

years ago there were no Baptists in her village in the northern part of Bessarabia. Then a very old and venerable missionary came preaching in near-by villages. Two men from Palaghia's town walked over to hear him and to ask about this new religion. They invited him to come to their village, so the work began there. This happened twelve years ago and now there are 120 members in the church. Palaghia works in the Sunday school. Since Christmas she has learned in James Memorial what a graded Sunday school is, and now she can scarcely wait to go home to organize one in her own church.

Five lovely Russian girls in training for service! Who can know what the results will be? (The picture of these girls appears on page 26. Eugenia is the one in front; the others are in the order in which they are mentioned in this article.)

AWAITING the HOUR of the LORD in RUSSIA

RUSSIA! The very mention of the name makes us shudder with pity and fear! It is the closest watched, the most talked about, the most dreaded nation in the world. Our hearts ache for the poor Russians as we realize their deplorable condition under the rule of the bolsheviks—robbed of all liberties dear to the hearts of human beings, with no religion except communism and no god except the mummified body of Lenin, lying in a glass cabinet at Moscow.

Will this condition continue always? Can any government force religion out of the hearts of the people? No! A thousand times no! Especially is this impossible with the Russians. Dr. Gill says: "Potentially they are perhaps the greatest religious group on earth. The present effort to crush out of the Russians their mystical, spiritual, religious life is as futile as commanding water not to run down hill. They used to call themselves the God-Seekers, and they are that to this day".

A recent religious census taken by the Soviet government revealed the fact

that 50 per cent of the youth of Russia are Christians, 34 per cent of the collective farmers are Christians, 40,000 communities maintain churches and only half of the population of the towns and villages are atheists. Baptisms, church weddings, funerals and worship go on after two decades of persecution. This proves that Russia is still religious in spite of all the efforts of communism to make her atheistic. One European scholar who understands the Russian mind says: "To abolish religion in Russia, every single Russian must be shot".

So Russia awaits the hour of the Lord, the hour when her people shall be permitted to find, worship and serve God, when His truth shall make her free that she may be free indeed. Dr. Gill believes that the future will reveal good resulting even from this terrible period of bolshevistic rule. He says: "The Russians are decades ahead of the rest of the world in seeking to right ancient

wrongs. This statement of fact does not justify their errors of mind and their unspeakable crimes. But as a vastly improved Europe was born out of the French Revolution with its mass-murders, so a renewed world will follow in the train of the Russians. This may sound like a justification of communism and all its horrors. It is nothing of the kind. No one can approve organized atheism and crime, just as we do not praise the sadistic horrors of the French Revolution. I am only trying to point to the marvelous qualities of this remarkable Slavic race".

Russia awaiting the hour of the Lord! While she waits we must work and pray and be ready that when the hour comes we will be able to enter the land with the Baptist interpretation of the Gospel, which we believe best fits the needs of her people and which will make of them perhaps the greatest evangelistic force the world has ever known.

QUESTIONS for REVIEW and DISCUSSION

1. Who are the Slavs?
2. Discuss the Slavs as a coming race.
3. Tell the story of Gospel beginnings among the Slavs.
4. Tell about the Bromiles.
5. In what respect were the Bromiles like the Baptists?
6. Discuss the beginning of Baptist work among the Slavs.
7. What is the nature of our foreign mission work in Jugoslavia?
8. Tell of Baptist growth in Bessarabia.
9. Discuss the Slavic population of the southland.
10. What are southern Baptists doing for American Slavs?
11. Tell something of Miss Mary Kelly.
12. What evidences are there that the hour of the Lord draws nigh in Russia?

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
Reports of Home and Foreign Mission Boards for 1936	
Follow Me	Una Roberts Lawrence
Europe: Christ or Chaos	Everett Gill
Europe and the Gospel	Everett Gill
The Course of Christian Missions	W. O. Carver

The June issue of this magazine will give W.M.U. statistics as to the 1936 census concerning organizations, A-1 churches etc. It is also hoped by then to announce the total of the 1937 Annie W. Armstrong Offering. Please see that all for the Annie W. Armstrong Offering has been forwarded from your church.

OUR YOUNG PEOPLE

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

G.A. WAYS in MAY DAYS



May 9-15, our *Focus Week* schedule gives us Girls' Auxiliary for W. M.U. emphasis. If you have observed *Focus Weeks* in the past you know their value and will not overlook this week; if your organizations have not ventured to follow this suggestion begin now and you will see its real benefits. Do everything you can this week to give publicity and larger importance to Girls' Auxiliary, augmenting G.A. activity by this attention. As G.A. counselor, plan with W.M.U. young people's director, W.M.U. president, pastor, a G.A. committee, for the occasion. Begin with Sunday and outline your plans for each day. See your state Baptist paper or a special communication from your state W.M.U. young people's leader for the good suggestions she has to make, in addition to these and to those included in *World Comrades*; then add the fine ideas that will come to your own mind and heart.

There are many phases of G.A. activity to be included in your plans. Arrange for counselor and members and fostering W.M.S. circle to visit homes where girls of G.A. age are unenlisted as well as for counselor and W.M.U. young people's director to visit homes of G.A.'s with whom they are not already well acquainted. Wouldn't this be a good time for a mission study class—an all day class on Saturday with picnic lunch? Have you used "God's World Plan" by Mrs. A. L. Aulick? Don't miss it. Why not launch the plans for Stewardship Education this week if this has not already been done. If begun, ask the W.M.U. stewardship chairman to give an afternoon with the G.A.'s this week, bringing materials for starting or continuing their *Thinking Investigations*. Why not have an afternoon for gathering subscriptions to *World Comrades*? Sometimes a G.A. makes the mistake of thinking of this magazine as just for program use, missing its personal reading value. Let the girls come to know their magazine, take copies home to show their parents and secure subscriptions. Having *World Comrades* in the homes will increase missionary interest markedly. Make some special personal service plans for this week according to the needs of your community, the W.M.U. personal service chairman can be most helpful in this. How is your record on the *Standard of Excellence*? Is your wall chart marked up to date? Wouldn't it be a good plan to devote one afternoon to working on the *Forward Steps*?

The pastor will be particularly interested in emphasizing the G.A. on Sunday and at Wednesday night prayer service. He will want to insert a paragraph telling about Girls' Auxiliary in the church bulletin. Perhaps he will wish for the girls to sit in a body, to stand and give aid and allegiance or quote Scripture passages learned for the *Forward Steps*. Perhaps he would like a presentation of the pantomime of the G.A. hymn, "We've a Story to Tell to the Nations", on Sunday or Wednesday night, or would be pleased with the brief stewardship lessons in the demonstration in May *World Comrades*.

The G.A.'s may wish to entertain or keep "open house" in tribute to their mothers, providing an exhibit of G.A. handwork with guides to explain about it all. Have an hour when fathers can come also. Plan a program showing G.A. purposes and values in addition to the exhibit. Perhaps G.A.'s can visit W.M.S. circles and tell about *Forward Steps*, summer camp plans, regular activities in which circles can help at least by an understanding interest.

An associational young people's leader may use this week for an associational G.A. rally, bringing G.A.'s together at a central point for a supper and program hour. Girls from churches having no G.A. may be invited to such a rally or to meet with one well organized G.A. and catch the contagion of their missionary enthusiasm. Use the newspaper and posters in conspicuous places to tell about G.A. that all may know about our host of girls in the southland and around the world who are following the *Star Ideals*.



YOUNG WOMAN'S AUXILIARY



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

THE DOORWAY to SUMMER'S BEST

Pearle Bourne

RIDGECREST Y.W.A. Camp is the doorway to the best place. How one longs to share with others the loveliness of a summer's day at Ridgecrest! All of us who have been there know that Ridgecrest outdoes her very best to the summertime with her mountain laurel, her rhododendron, her cool and pleasing mountain air. Ridgecrest is "in the Land of the Sky" just eighteen miles from Asheville, N. C. It is in the famous "Little Switzerland Country". Wise travelers who have visited world famous resorts in America and abroad agree that Ridgecrest and western North Carolina in general have an unsurpassed summer climate.

Accommodations and rates are reasonable, as you would have them: \$2.00 a day for board and room in the hotel, \$1.75 for board and room in Springdale Annex, \$1.50 a day for board and room in the huts. There are distinct advantages in each place.

Ridgecrest is the doorway to the best program. Y.W.A. Camp values the enviable position it enjoys in the lives of those who cherish a taste for a program which combines the inspirational with the practical and recreational. Because it anticipates that a keen sense of values is invariably the companion of good taste and because it plans accordingly, a program of activity unequalled before will be provided in 1937. Those who plan Y.W.A. Camp program desire that broader horizons and firmer foundations will ever result. Many business men are discovering that their activities need no longer be limited to former boundaries. They are reaching out into new fields, developing new markets, finding new and unexpected ways. So it is with young women at Y.W.A. Camp.

The program planners have assumed that you require a fuller, more keenly etched picture of a world civilization than that which is often possible. Therefore, the program includes a morning of study and inspiration. Each day opens with the whole Camp gathered for worship. The mission discussion groups and classes follow. These are conducted by such people as Mr. Hara, president of our Girls' School in Kokura, Japan, whose life and work have been a blessing to his nation and ours; Miss Mildred Cox of Brazil,

Miss Florence Lide of China, Mrs. Una Roberts Lawrence, Misses Leachman, Coleman and Littlejohn. A new feature this year will be a course in religious pageantry offered by Miss Rhoda Nunnally of Virginia Intermont College.

The conference periods are led by the state young people's secretaries. A special conference for associational leaders and directors is also planned. This period is extremely practical and helpful. Dr. Theodore F. Adams will close the morning's program with the "Bible Hour" address. The afternoon is free for recreation of various types or for rest, personal conferences, reading, visiting the exhibits etc. The twilight hour brings the Camp together for vesper. The evening program brings great speakers and characters such as Mr. Charles A. Wells, Miss Mary Erwin of W.C.T.U., Mrs. F. W. Armstrong, Dr. J. E. Dillard and others.

Y.W.A. Camp is the doorway to the best people. Young women are fortunate in meeting at Y.W.A. Camp not only representatives from all of our southern states but the leaders of our denominational boards, missionaries and nationals from other lands.

Ridgecrest is the doorway to the best practice for a Y.W.A., W.M.S. or a church. The practice of sending a representative has proved to be one which brings large returns on a small investment. Often a W.M.S. or church has felt that this is one of the finest ways of promoting missionary education and interest. The young women return from camp enriched spiritually and eager to enrich their church and community. One pastor said of a young woman who went from his church, "She has been the finest Christian influence in our whole church life." Ridgecrest, in every sense of the word, is the "Doorway to the Summer's Best."

For fuller information about the cost and the program, write to Miss Pearle Bourne, 1111 Comer Bldg., Birmingham, Ala.

Y.W.A. Camp
Ridgecrest, N. C.
June 22-July 2



TRAINING SCHOOL



Miss Carrie U. Littlejohn, Principal, 384 E. Broadway, Louisville, Ky.

WHEN the UNDERPRIVILEGED WERE among the PRIVILEGED



The big question that we are kept busy trying to answer is, "What kept old man river away from your door? It did come on two sides of the block where Good Will Center is located—and your basement was not even flooded!" Why, Ripley could easily use that in his column! Even though we were located between the Ohio and the on-rushing new channels of Bear Grass Creek, a slight incline that we had not realized helped to protect our Good Will Center and the greater part of that immediate field. Truly, a part of the section that is professionally called the underprivileged (*too commonly called the slums*) was among the few sections privileged with dryness.

Five families dared to brave Good Will Center even though they expected to be marooned. Our housekeeper was at the Center to see that all went well. These refugees had experiences worth relating. Clubrooms were transformed into bedrooms. A regular attendant at the Mothers' Club said afterward, "Little did I think that I would ever sleep on a bed in our clubroom!"

There was no electricity after Sunday (Jan. 24). Candles and oil lamps were hard to find. Some one remembered the candle lighting service we had at Christmas so they went to the store room to seek out the long white tapers that had been put away so carefully for future use, because the beautiful service had had a message for our souls. As the candles were singled out for practical use when our city was in physical darkness, many times the message of individual witnessing in a world of darkness was made more real to hearts.

With the depletion of the gas supply came the greatest hardship, but they made such a game of trying to devise ingenious ways for meeting this plight that all inconvenience was discounted. The furnace room soon took on the aspect of a kitchen. In iron utensils food was placed on the large shovel and then held over the red hot coals whose heat soon brought a "perk" from the coffee pot and a "sizzle" from the skillet. The men decided that they would carry on an experiment, so they constructed a little brick and mortar furnace on the playground. It worked fine until the heavy rains drowned out the fire. After four days gas was restored, so cooking experiences became funny stories to be passed on.

As the waters receded, thorough visitation was made. Each contact revealed clever ways of living during the isolation or marooned period. One humorous account was given by a devoted mother who had difficulty in getting water even during the rationing time because there was not enough pressure to force it to her upstairs apartment. She would have one container of boiled water, then line up the children for their daily face wash. She said she had the consolation that they shared only "family germs". One of our families living in Jeffersonville reported that, on realizing that they must evacuate their home because the water was closing in on them at a great depth, they drove large nails around the moulding and in that way saved their clothes and things that could be hung up. One enthusiastic senior girl entertained us with her adventurous experiences. She was sent out from a relief station in a boat with two doctors—"And what did you do, Lillian?" "Why, I 'swobbed' the arms for 'shots', made sick people comfortable and tried to assure

(Concluded on Page 32)



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"Bear ye one another's burdens".—Gal. 6:2

THE Margaret Fund was established primarily to try to help bear the burdens of S.B.C. missionaries. Woman's Missionary Union rejoices to know that our missionaries feel that this cause is a blessing to them and their children. Mrs. Frank Connely of China writes:

I wonder if I may be allowed to go back to the days before there was a Margaret Fund. I, too, am a daughter of missionaries, so I know what it is to be left in America and see my parents go back to China, with ocean separating us, knowing that I could not see them again until my education was completed. Two years ago I stood at the other side of the ocean and watched my daughter leave me to come to America, and now we are faced with the prospect of leaving all of our children here as we go back to China this next time. So, you see, I know the feeling of both parents and daughter.

I was in college before the days of the Margaret Fund and I have heard my father say that if it had not been for my older brother, who was working and could help him, he could not have seen me through college. I know that it would be very hard for us to keep our two children in college if it were not for the help which you, of the southland, give through the Margaret Fund. The financial side is important, and yet that is not all. Unless one has experienced it, it is hard to know the feeling of alone-ness when one realizes that one *can't* go home, no matter how badly one wants to. There are things that we, as parents, would like to do for our children and yet we cannot because we are so far away. You Margaret Fund "Mothers" do that for us, however, and we do thank you. Knowing that Mrs. Burney, our southwide Margaret Fund chairman, and the state chairmen are so ready and willing at any time to help our children and to give them advice when needed, makes it much easier for us to leave them, because we know that they are with friends who take a personal interest in their problems and their successes, who love them and will look after them in the name of our Lord and Master.

Jesus said: "Every one, that hath left houses or brethren or sisters or father or mother or children for My name's sake, shall receive an hundred fold". As I think of the many who have written opening their homes to our children it seems to me that we are receiving "an hundred fold" for them, which is better, to a mother's heart, than receiving it for herself.

Let me express my thanks to you in the words of Paul to the Philippians: "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all, making my supplication with joy for your fellowship in furtherance of the Gospel".

TRAINING SCHOOL (Concluded on Page 31)

them that they did not have typhoid fever because they were feeling so badly!" On and on flood stories could go.....

On reopening the Good Will Center for its regular activities, our first service was one of thanksgiving. Truly we are grateful that the greater part of our suffering was only that caused by fear and inconvenience.—*Frances Carb, Associate Director, Good Will Center*

(Concluded from Page 12)

much you can still do. Continue to send out workers. Continue to pray. Continue to give of your material blessings. The opportunity awaits you to sow seeds in the hearts of many still unsaved.—*Mrs. T. C. Bagby, Brazil*

Arethusa Borges Botelho



and Her Children

Royal Service

FINE—yes, finer than for the same period of 1936—was the 37,190 total of 1937 renewals and new subscriptions received through March 18 for the Union's magazine, ROYAL SERVICE, which provides among much other vastly important material the illuminating data on the month's Bible study and missionary topic. As an individual growing in the grace of missionary fervor, as a circle leader, as a W. M.S. officer you need this distinctly missionary magazine for women—ROYAL SERVICE. Please promptly renew, subscribe at 50c a year for

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STEWARDSHIP (Concluded from Page 11)

Mrs. Loving Heart: "Because I love Jesus and His Church, of which my denomination is a part, joyfully I give over and above my regular pledge one dollar a month to the Baptist Hundred Thousand Club. A small love-gift to Him who paid on Calvary our greatest debts!"—*Mrs. Gordon Ussery, Ala.*

BUSINESS WOMEN'S CIRCLES (Concluded from Page 18)

loneliness and being dubbed "a foreigner" nearly broke her sensitive heart. One's memory still portrays the sorrow of her beautiful face as she confesses that she hated her father because somehow she held him responsible for her being an alien. And one is elated to recall again her description of her visit to her father's land of the Danube—the beauty of it all, the people, the customs, the flowers, the hills, the towns, the beautiful Danube. Her father had already gone to Heaven when she returned and she could not apologize to him but, as a token of her repentance and as a memento of a land that became precious at first sight, she brought back to America a brick from the old fireside hearth of her father's home. Madame Sylvia is a Slav—sensitive, poetical, religious, beauty-loving, versatile and with personality vivacious and distinctive of her race.

There are 200,000,000 of these Slavic peoples: Bohemians, Moravians, Servians, Croatians, Montenegrins, Bosnians, Herzegovians, Poles and Russians. Many wise prophetic historians say the world's destiny is in the hearts of the Slavs. For the world's destiny to be safe, the hearts that hold that destiny must be Christian. For the Slavs to be Christian depends to a very great degree upon southern Baptists. When Europe was divided among English, northern and southern Baptists, to southern Baptists were given the Slavs of the Balkans. The rim of this cup of opportunity has scarcely been touched!



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.

Memoir of Rev. Luther Rice—James H. Taylor; Broadman Press, Nashville; 1937; Pages 303; Price \$1.25

LIKE a voice from another age comes this new edition of a biography written only three years after the death of Luther Rice one hundred years ago and five years before the organization of the Southern Baptist Convention. How voluminous seem its wordy circumlocutions in this stream-lined age! Its style is thoroughly reminiscent of the hoop skirts and the leisurely life of long ago—this in spite of the subject's protest against the hustle and bustle of his time! Strange, too, are the experiences of the boy Luther who spent weeks and months "literally weeping and wailing" over his "fearful looking for of judgment and

fiery indignation" of a just and righteous God. And not less strange, the solemn letters he wrote to his aunt and brothers from college, after his conversion. Indeed, so lugubrious is the whole account of these early experiences that it comes with something of a shock, in much later chapters, to find him seeking to correct "a habit of foolish jesting".

In spite of its tedious style, the book increases in power from chapter to chapter—how could it help it, with such a life story to tell! Not since the days of the Apostle Paul himself has any servant of Christ undertaken more prodigious labors and carried them out with greater devotion and finer success than Luther Rice. The appeal of the book may be limited, but the appeal of the life itself must be well-nigh universal among southern Baptists.

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CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

Since the topic for our study this month is *The Slav* and since the population of Bulgaria, in which country Christianity among the Slavs had its beginning, is now half Slav the following items concerning that country are pertinent.

There are about six million people in that country. They are largely literate but primitive. They are all Christians at least nominally. They belong to the Eastern Orthodox Church, the state church, which has no sympathy for protestant missionaries.

Protestantism is stronger and more progressive in Bulgaria, we are told, than in any other Balkan state. Yet from the *Christian Century* we learn that communism is rife in the land

Of one evangelical missionary in Bulgaria we read: "As competitors he has world-reforming communists and peasant up-lifting agrarians, and both movements are 'hot'. So he must give them something 'hot', which he does. He preaches to convert and speaks with authority, using the Bible as an inspired book. He believes in God and tries to bring what he thinks is God's power to people who he thinks are lost. Within ten years he has opened fifty little churches which have five thousand adherents. His services are revival meetings. He invites his hearers to come forward and begin a new life. The vital thing is that the people are transformed. This is the largest evangelical group in Bulgaria"

A letter from Mrs. Charles A. Leonard of Manchuria brings news of the organization of the *North Manchurian Mission* which was done with the approval of our Foreign Mission Board. Dr. Leonard is chairman. Reenforcements are needed there and we are told that among others a man for Russian work

must be found. So work among the Slavs extends even unto Manchuria.

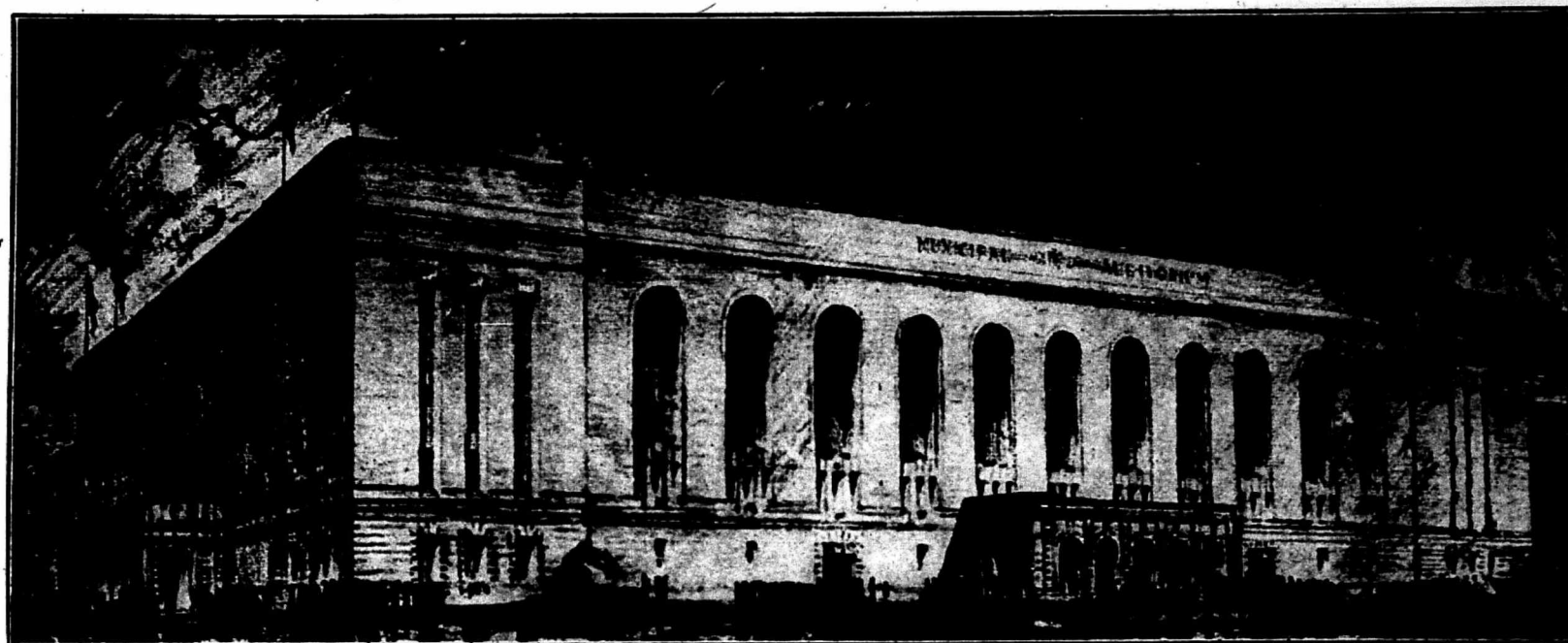
The Religious Herald of February 25 carried the news of the death of Dr. R. J. Inke of Brazil, formerly a worker under our Foreign Mission Board. Dr. Inke was of the Lettish race and was the brother of a leading Baptist pastor in Latvia where there are many Slavs and where Russian influence has been dominant for years.

At its recent meeting the Foreign Mission Board appointed four new missionaries. Rev. and Mrs. W. D. Moore will go to Italy; Miss Martha Ellis to Argentina; and Miss Ruth Mahan to Budapest, Hungary; Miss Ruby Daniel has been transferred from Budapest to work in the James Memorial School in Bucharest, Rumania. Work in both Hungary and Rumania reaches many of the Slavic family.

In 1927 the Soviet Government gave permission to the Baptist Union of Russia to distribute fifty thousand Bibles and fifty thousand New Testaments, which permission later the communists canceled. Funds had been collected for this purpose and, as only a bit of this work had been done, the unused funds have been kept safely in a bank here in America. At a recent meeting the committee in charge of the fund authorized its secretary, Mr. I. V. Neprash, to go to Europe to personally distribute as well as plan the distribution, through others, of thousands of Bibles and tens of thousands of New Testaments among Russians outside of Russia.—*Watchman-Examiner*

We are informed that the Soviet Government will permit entry of Bibles in non-Russian languages but that the tax on such Bibles makes their distribution practically prohibitive

From a recent religious census in Russia it seems that about 50 per cent of the youth of Russia are Christian, 34 per cent of collective farmers are Christian and that forty thousand communities maintain churches. President Yaroslavsky of the Militant Godless League says: "We will continue our anti-religious propaganda for there are still millions of Christian believers in the Soviet Union".



MUNICIPAL AUDITORIUM—NEW ORLEANS, LA.

IN THIS MODERN and excellently equipped auditorium will be held the 49th annual meeting of Woman's Missionary Union on Tuesday and Wednesday, May 11-12. There will be morning, afternoon and evening sessions on each day. The southwide W.M.U. committees will be held at the Jung Hotel on Monday, the 10th. (See pages 1, 4-8, 10.)