

# Royal Service

W.M.U. Watchword: "*Laborers Together with God*"

Watchword for Year: "*Not by might nor by power  
but by My Spirit, saith the Lord of hosts*".

## To the Task!

**H**ASTEN, do His bidding! Go,  
While fleeting days shall last!  
Hurry to the mission! Lo,  
The age will soon be past!

Saints and holy martyrs,  
Clad in shining deeds,  
Urge us still, the faithful,  
To dare while time recedes.

Fevered earth is rushing  
Into the day of dread,  
Signs are concentrating  
On one event ahead.

Be quick! Obey the summons! Ply  
The heart and brain and hand!  
The Lord Christ cometh! Do or die!  
Fulfill the great command!

—Gwynn McLendon, Ga.

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## EDITORIAL

### The FORTY-NINTH ANNUAL MEETING

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



The gracious hospitality, rare charm and remarkable efficiency of the hostess committees helped to make the forty-ninth annual meeting of Woman's Missionary Union in New Orleans, May 11-12, one of inspiration and help to the more than two thousand registered delegates and visitors who with many other active workers and pastors shared the fellowship and rich blessing of this more than usually interesting meeting. The program theme—"Ye shall receive power . . . and ye shall be My witnesses"—served to emphasize the year's watchword and the source and nature of our missionary task.

Missionaries gave testimony of the power of His witnesses in home and foreign fields, recounting vivid stories that quickened missionary fervor. The two evening programs were wholly devoted to the presentation of missions. The meeting place in the heart of the French country offered a coveted opportunity to present this truly romantic Baptist missionary work, its history, development and marvelous miracles of grace. The relatively new work at Cleveland, Mississippi, was presented in living picture as happy Chinese children sang "Jesus loves me" and "Come into my heart, Lord Jesus" and as speakers told the why and how of this missionary work. A talented Cuban young woman, now secretary of the W.M.U. there, spoke of what a Christian training school had meant to her and of the work patterned after our own W.M.U. The presentation of foreign missions focused attention on women's training schools and W.M.U. work in many lands, most of which work is supported by the Lottie Moon Christmas Offering. This vivid portrayal of missions by those who are today His witnesses may well be considered the outstanding feature of the meeting. Living examples of the promise fulfilled—"Ye shall receive power . . . and ye shall be My witnesses"—as these are, we of W.M.U. were led to know ourselves as sharers in the promise and as laborers together with them, through support of and prayer for the missionary enterprise.

Forecasting the Golden Jubilee of W.M.U. was naturally the high point of interest in this forty-ninth annual meeting. Each member will eagerly desire to so prepare herself in mind and heart that she may enter into the plans and program of 1938, helping to make it a memorable one. "The needs of heathen womanhood tugging at the hearts of our Christian fore-mothers, the ills of childhood that had never heard of Jesus who loved little children, the indifference of privileged women at home: ministering to these needs was the golden motive, the golden purpose, the golden hope built upon the golden promises of a loving Father that have produced the golden results we will celebrate in 1938, the year that will be written upon history's pages as the Golden Jubilee of Woman's Missionary Union". With these words the chairman, Mrs. G. A. McWilliams, called to spiritual preparation and golden deeds for this year of jubilee. The changeless needs of the world call us to deep devotion.

Reports of officers and presentation of all phases of work were stimulating. It is our hope and expectation that all those who shared the privileges of the days in New Orleans will in turn share them with those who waited at home. To each of them and to us, if we be ready to receive, even as to those few on Olivet's brow

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## RIDGECREST MISSIONS WEEKS

### HOME and STATE MISSION CONFERENCE

Ridgecrest, N. C., August 1-7

HERETOFORE, at the Home and State Mission Conference at Ridgecrest the first week in August, we have divided the time between the discussion of definitely home mission subjects and definitely state mission subjects, but this year we are discussing the mission problems in the homeland without designating as to whether these are home or state mission problems. We feel that this will give to us a continuity of thought and verisimilitude of presentation which cannot be secured in a bifocal program.

The mission problems in the homeland, whether they be state or home mission problems, are similar and, while there are specific state mission and home mission tasks, at the same time these tasks are so related that we should study these problems together. The task of each State Mission Board is to grow, educate, train and develop the churches within the state. Home missions is that group of missionary and evangelistic tasks which either because of their nature or their size and difficulty can best be handled by a southwide denominational agency. The work of home and state missions complement each other.

The theme of the Conference at Ridgecrest is "Growing a Missionary Denomination". Every conference and every address have to do with some phase of this superlatively important problem. We must rebuild the spiritual and missionary morale of our people. We must rekindle the fire of interest in a lost world on the altars of our faith. The subjects which we have selected deal with vital issues, and the people whom we have secured to take part on the program are peculiarly fitted by training, education and experience to bring informing and inspirational messages. We believe that the Home and State Mission Conference at Ridgecrest, August 1-7, will be one of the greatest, if not the greatest, denominational conference held in Ridgecrest this summer.

We want the leaders in our churches—the deacons, Sunday school superintendents, Woman's Missionary Society leaders and B.T.U. officers—to come to this conference. We want all of our people to pray that the Holy Spirit will lead in our efforts to make our homeland Christian.—Dr. J. B. Lawrence, Home Board Executive Secretary

### FOREIGN MISSION WEEK at RIDGECREST

August 8-13 Inclusive

THE attendance during Foreign Mission Week last year was unusually large because of the fine program and spiritual atmosphere. Already, many have inquired about the program this year so that they can make early reservations.

We are glad to announce one of the best conferences which Foreign Mission Week has ever held. Much time and effort have been given to prepare for this occasion and the speakers have responded beautifully.

Missionaries will be there from the various fields where southern Baptists work, and they will tell their wonderful experiences. To hear their messages will inspire one to enlarge his conception of Christianity until it encircles the globe.

Each day will begin with the morning watch under the direction of Rev. Wade Bryant of Richmond, Virginia. At sunset we shall be led in another inspirational service by Dr. O. T. Brinkley of Chapel Hill, North Carolina. Both of these

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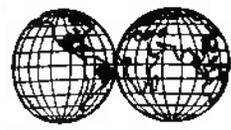


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**APPRAISAL by PASTORS**

**YES, IT REALLY PAYS**  
Frederick S. Porter, Pastor

*First Baptist Church, Columbus, Ga.*



"Will you as a Georgia pastor prepare a brief article on the subject: 'Is it really worth-while for the W. M.U. organizations to be interested in the Baptist Hundred Thousand Club?'" Such is my assignment.

I have a suspicion that Miss Mallory already knows my answer. But lest there be a last, lingering doubt in her mind or in the mind of anyone else, I hasten to answer: "Yes, it is decidedly worth-while!" I say this from the heart and because of my personal experience with one of the most loyal and efficient women's organizations in the south. I know that if anything worth-while in Kingdom service is to be done in the church, our major reliance must be placed on these dependable women.

I preached the other Sunday in my church on "Harnessing Our Man-Power". It was the outcome of a dream of mine, not an iridescent one I trust, that some day the manhood of our church would be organized to grapple as successfully with Kingdom problems as our well trained, well enlightened, well harnessed women. When that good day arrives a united chorus can sing triumphantly "The Kingdom is coming".

In this matter of the Hundred Thousand Club the women of the First Baptist Church of Columbus, Ga., several years ago first of all barked patiently to the pastor's unfolding of the plan for the liquidation of southern Baptists' debts. Result? These wide-awake women resolved to sponsor this movement because it offered the only way out for southern Baptists to rid themselves of the intolerable burden of debt. Our women, once convinced of the mighty possibility of the movement and encouraged by the fact that one of our outstanding laymen is subscribing generously to the cause, went systematically to work. Memberships were secured in the various circles and organizations. Never weary in well-doing and intent on gathering up the fragments the leaders suggested partial participation for those unable to take out full memberships, with the result that many of our women can accomplish jointly what they could not have done single-handed. Patient continuance in this effort and renewed emphasis upon its vital importance have given to our W.M.S. an outstanding place in this rather prosaic task of paying the debts of southern Baptists. They are joining hands with all the women of the southland and they propose to see it through.

Here is one pastor who says most emphatically: "It pays to have the W.M.U. organizations interested in the Baptist Hundred Thousand Club".

BLESSINGS from A-1 W.M.U.  
T. E. Harrell, Pastor  
*First Baptist Church, Milledgeville, Ga.*

MY DEEPEST sympathy is extended to those pastors whose churches do not have an A-1 W.M.U.

It is hardly possible to enumerate the blessings which come to a church from an A-1 W.M.U. There are two of such importance they must be mentioned. First

is the increased spirituality not only among the W.M.S. members, but the whole church. Second is the impetus given the missionary spirit of the church. Surely the deepened spirituality is a direct result of the study of missions and praying for God's work here and abroad. The more one prays in earnest the closer one gets to God. The nearer one gets to God the greater blessing will be that life.

It is a joy to serve as pastor of a church which has an A-1 W.M.U. because these organizations are in full sympathy with the work and have caught a vision of the needs. My W.M.U. is my right arm in God's work in this community. Our W.M.U. has a passion for missionary work which means that they have a yearning for lost souls at home as well as abroad.

The spirituality among our women is due largely to the consecrated lives of those who have led them for the past years. Mrs. W. R. Turner, Mrs. A. S. Boyer and Mrs. C. B. Landrum have given themselves unselfishly to the work. They have let the Lord's work come first and the members have caught their vision and passion for Him and His cause.

### The WORKER—Negro Women's Magazine

**PRACTICAL** personal service will be manifested by one or more subscriptions to "The WORKER" for the Negro Baptist Women's Missionary Societies in your town or county. Let the giving of these subscriptions be one fine result from the month's study of the Negro. "The WORKER" is only 50c a year from Miss Nannie Burroughs, Lincoln Heights, Washington, D. C.



## 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.

**The Secret of His Presence**—L. M. Bratcher; Broadman Press, Nashville; 1937; Pages 178; Price \$1.50



There is always something strangely moving and convincing about the story of a personal experience.

That is the secret of the power of this book. It is, in effect, a spiritual autobiography.

The author has been, for many years, a missionary to Brazil. In these latter years he has served as secretary of the Brazilian Baptist Home Mission Board. In both capacities he has had unusual opportunity to know from personal experience the power of God to direct and use those committed to Him and to transform the lives of those who trust Him. In his own life and in the lives of Brazilian converts, he has seen how

God has worked through circumstances beyond the probability of normal coincidence to direct His work in ways of His own. He tells his story with a simple beauty and dignity that carry conviction, that warm the heart and make one long to enter, also, into the secret of His Presence.

Incidentally, and quite apart from its devotional purpose, the book carries an effective missionary message. Its descriptions of the Brazilian countryside are rarely beautiful. Its pictures of life in back-country villages, and the missionary's impact on it, are the more realistic for the very reason that they are told incidentally. Thus, whether one seeks spiritual uplift or missionary information on Brazil, he is likely to be pleased with this book. We do heartily recommend it to our women and young people.



## HUNDRED THOUSAND CLUB



### To STRENGTHEN MISSIONARY WORK

**O**FTEN from the depths where souls are stirred blessings arise. Out of the depths of such an experience a man brought forth the plan of the Baptist Hundred Thousand Club, by which southern Baptists will be able to pay their honest debts and launch out into larger missionary activities. But plans, however inspired, need individuals who are consecrated and willing to carry them out. This club is a plan wherein all Baptists can participate. It is an over and above offering—a real love gift to the Lord. We are not bound to pledge our part in the club but, because of the new commandment which Christ gave us that we love one another even as He loved, we pledge. Few have given sacrificially: He did.

One dollar a month extra beyond the regular church pledge of an individual is the plan and if one hundred thousand Baptists will do this very thing the debt problem will be soon solved. No matter how small the income of an individual she may contribute, for if she cannot give the dollar by herself she may band with others and together they will contribute. "Working together" is the slogan. This would be an excellent project for a Y.W.A. or a circle in the W.M.S. Boys and girls as well as men and women may be enlisted.

Devoted individuals are the ones who will respond, those who want to go the second mile, those who desire to love as Christ loved. Very often in churches it is the individual with the scantiest income who is the most liberal. The widow's mite is always blest.

The results which are being obtained are gratifying. Reports come from institutions of southern Baptists concern-

ing the encouragement they are receiving as their debts decrease. None of this money is ever used for anything but an application on the principal of the debt.

The Hundred Thousand Club is the Master's work. It must be brought before our churches, before the various organizations. It needs to be stressed and emphasized. It is always true that if people are not informed concerning a situation they have no interest in it. The first thing that should be done is to carefully, vividly inform people of the plan and then present accomplishments. This should not be done in the usual uninteresting manner but by means of charts, posters, pictures and actual figures brought before the eye in a dramatic way in order that individuals will be aroused from lethargy to action. The definite action to be brought about after interest is aroused is to get individuals to sign the Hundred Thousand Club pledge cards. This should be a very worshipful act, a culmination of a deep spiritual experience. Then after all this is done the matter should be brought to the attention of the individuals again and again in order that the zeal and enthusiasm which have been aroused will not lag and cause the individuals to neglect their pledges. Continually before the group may be brought up-to-the-minute figures and results which the club is obtaining. Honor rolls with the names of those who give may be posted. Pictures of institutions helped by the Hundred Thousand Club will make good posters and keep interest high.

Definite prayer for the success of this inspired movement should be made continuously, for "more things are wrought by prayer than this world dreams of". Ever in the minds of southern Baptists is the challenge to love as Christ loved. If this is done, pledges to the Hundred Thousand Club will increase and the debts will soon be paid: then missionary work in all lines will be strengthened.—Miss Floy Barnard, Seminary Hill, Texas

# FAMILY ALTAR

Mrs. W. H. Gray, Alabama

**TOPIC: The NEGRO—Psa. 119:103-107**

"How sweet unto my taste, O Lord,  
are all Thy words of truth!  
Yes, I do find them sweeter far  
than honey to my mouth.  
I through Thy precepts that are pure  
do understanding get:  
I therefore ev'ry way that's false  
with all my heart do hate.

Jesus Christ in Creation

- 1st Day—John 1:1-15
- 2nd Day—John 8:13; 6:62; 8:56,57; 17:5
- 3rd Day—Eph. 3:9
- 4th Day—Col. 1:16-18
- 5th Day—Heb. 1:1-4,10
- 6th Day—I Cor. 8:6
- 7th Day—Rev. 4:11

Jesus Christ, God's Son

- 8th Day—Isa. 9:6
- 9th Day—Matt. 3:17; 11:25-27; 16:17,27
- 10th Day—Matt. 20:23; 26:29,30
- 11th Day—Mark 8:38
- 12th Day—Luke 2:49; 10:21,22; 23:46; 24:49
- 13th Day—John 2:16; 5:17-37,43
- 14th Day—John 8:19,27,38,41,42,49

"Thy Word is to my feet a lamp  
and to my path a light.  
I sworn have and I will perform  
to keep Thy judgments right.  
I am with sore affliction  
ev'n overwhelm'd, O Lord:  
In mercy raise and quicken me,  
according to Thy Word".

Jesus Christ, Righteous Judge

- 15th Day—Matt. 25:31-34
- 16th Day—Acts 10:42; 17:31
- 17th Day—I Cor. 4:4,5
- 18th Day—II Cor. 5:10
- 19th Day—Isa. 2:4; 11:3,4
- 20th Day—Rom. 2:16; 14:10
- 21st Day—Mal. 3:2,9

Jesus Christ, World Savior

- 22nd Day—I Pet. 1:1-11
- 23rd Day—I Pet. 1:12-25
- 24th Day—I Pet. 2:1-30
- 25th Day—I Pet. 3:8-22
- 26th Day—I Pet. 4:1-11
- 27th Day—I Pet. 4:12-19; 5:2-11
- 28th Day—II Pet. 1:1-21
- 29th Day—II Pet. 2:1-22
- 30th Day—II Pet. 3:1-18
- 31st Day—Matt. 18:14 (Memory)

## "Pray Ye"

"Praise God from whom all blessings flow".

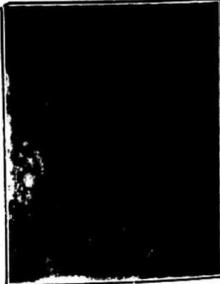
Ask God's guidance for: (1) Foreign, Home and State Mission Boards; (2) W.M.U. work in each state; (3) Ridgcrest Y.W.A. Camp; (4) all state, district and associational assemblies and camps; (5) college students on vacation; (6) Home and State Mission Conference at Ridgcrest, N. C., Aug. 1-7 inclusive; (7) Foreign Mission Week at Ridgcrest, Aug. 8-13 inclusive. (See page 5.)

Intercede for missionaries at home and abroad: (1) for their families; (2) their field; (3) lack of equipment; (4) other hindrances.

Pray that during this calendar year W.M.U. may secure at least 35,000 paid-up debt-paying memberships according to southwide and state plans.

Pray for Golden Jubilee preparation.

**THE** New Orleans annual meeting minutes carry the list of twenty-six causes helped by the southwide Beyond-the-Goal Gifts of the 1936 Lottie Moon Christmas Offering. These "gifts" amounted to \$61,968.99 in the "grand total" of \$292,401.57 for the offering.



# Calendar of Prayer July, 1937

Prepared by Mrs. Maud E. McLure, Georgia  
At the DOOR

**A** LITTLE darkey's at the door,  
Where he's often been before.  
With hungry eyes he peeps within  
Hoping some dainty food to win.

**G**ENTLE steps, heard within,  
Cover face with happy grin—  
You can see the kindly dole  
Has touched the darkey's soul.

## Topic: The Negro

### 1—THURSDAY

Pray for Prof. and Mrs. George A. Carver (Emma Saxon Rowe) and \*Miss Edyth Boyd, University of Shanghai, China. The Father Himself loveth you. —John 16:17

### 2—FRIDAY

For Misses Gladys McLaughlin, Little Mae Wetherford and \*Gloria Ruiz, teachers in the Anglo-Mexican Institute, El Paso, Texas

Hereby we know that we know Him if we keep His commandments—I John 1:3

### 3—SATURDAY

For Miss Alice Parker, evangelistic work, Yangchow, China, and Miss M. E. Moorman, emerita missionary from China. Let them also that love Thy name be joyful in Thee.—Psa. 5:11

### 4—SUNDAY

For summer camps for W.M.U. young people's organizations. I am Jehovah thy God, who teacheth thee to profit.—Isa. 48:17

### 5—MONDAY

For Misses \*May Perry and \*Ruth Walden, educational work, Abeokuta, Nigeria. My heart shall not fear.—Psa. 117:5

### 6—TUESDAY

For Misses \*Emma Hare, \*Viola Humphries and \*Blanche Rose Walker, evangelistic work, and \*Josephine Ward, educational work, Kaileng, China. For Jehovah taketh pleasure in His people.—Psa. 149:4

### 7—WEDNESDAY

For Rev. and \*Mrs. Harley Smith (Alice Bagby) and \*Miss Helen Bagby, educational and evangelistic work, Porto Alegre, Brazil. Happy is the man that findeth wisdom. —Prov. 3:13

### 8—THURSDAY

For Rev. and Mrs. Roswell E. Owens (Dorcas Hayford) — on furlough—evangelistic work, Haifa, Palestine. My covenant will I not break.—Psa. 89:34

### 9—FRIDAY

For Dr. and Mrs. C. A. Hayes (Alice Johnson)—on furlough—medical and evangelistic work, Canton, China. Jehovah will give that which is good. —Psa. 35:13

### 10—SATURDAY

For Rev. and Mrs. W. B. Sharwood (Blanche Allen), evangelistic work, Campo Grande, Brazil. Trust in God and do good.—Psa. 37:3

### 11—SUNDAY

Pray that W.M.U. may be diligent in co-operation with Negro Baptists. Jehovah . . . ransom up them that are bowed down.—Psa. 149:14

### 12—MONDAY

Pray for \*Edwin Mandy Cobb, young people's work, Budapest, Hungary. His mercy is unto generations and generations.—Luke 1:50

### 13—TUESDAY

For Dr. and Mrs. N. A. Bryan (Frances Allmon), medical work, and Miss Lucy Wright, nurse, Hwang-Hai, China. And Jesus went about . . . healing all manner of diseases.—Matt. 4:23

### 14—WEDNESDAY

For Rev. and \*Mrs. J. J. Cowart (Grace Bagby), evangelistic work, Rio de Janeiro, Brazil. God is able to make all grace abound unto you.—II Cor. 9:8

### 15—THURSDAY

For Rev. and Mrs. J. L. Galloway (Lillian Todd), evangelistic work, Mianm, China. He that hath the Son hath life.—I John 5:12

### 16—FRIDAY

For Rev. and Mrs. E. L. Morgan (Lulu May Carter), emerita missionaries from China. Jehovah fulfill all thy petitions. —Psa. 20:3

## Calendar of Prayer

July, 1937

WHEN of need we have no more  
To stand before the Master's door,  
We may turn the boy away  
And bid him come another day.

—W. J. Langston

### Topic: The Negro

#### 17—SATURDAY

On its thirty-second anniversary let us pray for the Baptist World Alliance.  
Giving diligence to keep the unity of the Spirit in the bond of peace—Eph. 4:3

#### 18—SUNDAY

Pray for all our foreign missionaries in Mexico.  
Hold fast that which is good.  
—1 Thess. 5:21

#### 19—MONDAY

For Miss Bertha Smith and Miss Olive Lawton, evangelistic work, Tsiningchow, China  
As the Father hath loved Me, I have also loved you.—John 15:9

#### 20—TUESDAY

For Rev. Harvey Clarke, emeritus missionary from Japan  
Jehovah is thy keeper.—Psa. 121:5

#### 21—WEDNESDAY

For Rev. and Mrs. John Lake (Virginia Lake)—on furlough—evangelistic work Canton, China  
If any man loveth God, the same is known by Him.—1 Cor. 8:3

#### 22—THURSDAY

For W.M.U. work in Europe  
Them that honor Me, I will honor.  
—1 Sam. 1:30

#### 23—FRIDAY

For Rev. and Mrs. W. H. Berry (Oigo Olive), educational work, and—on furlough—Miss Ray Buxter, Bello Horizonte, Brazil  
It is enough for the disciple that he be as his teacher.—Matt. 10:25

#### 24—SATURDAY

For Misses Irene Jeffers and Mary Demarest, educational work, Yangchow, China  
They that trust in Jehovah are as Mount Zion.—Psa. 125:1

#### 25—SUNDAY

For Dr. and Mrs. J. K. Hair (Alice C. Ferris), Columbia, S. C., and Rev. and Mrs. Noble Y. Beall, Atlanta, Ga., Home Board white missionaries to Negroes  
For me to live in Christ.—Phil. 1:21

#### 26—MONDAY

For Rev. and Mrs. J. E. Jackson (Mina Garrett), evangelistic work, Wushih, China, and Rev. and Mrs. E. M. Bostick (Nell Lawrence), emeritus missionaries to China  
Cast thy burden upon Jehovah.—Psa. 55:22

#### 27—TUESDAY

For Rev. and Mrs. W. H. Carson (Grace Schummel), evangelistic work, Sapele, Nigeria  
In Him ye are made full.—Col. 2:10

#### 28—WEDNESDAY

For Rev. and Mrs. Rex Ray (Janett Gorman) and Miss Mollie McBinn, evangelistic work, Wuchow, China  
Offer the sacrifices of righteousness.—Psa. 4:5

#### 29—THURSDAY

For Miss Alma M. Jackson, school nurse, Sao Paulo, Brazil  
He will fulfill the desire of them that fear Him.—Psa. 145:19

#### 30—FRIDAY

For Rev. and Mrs. C. J. Lowe (Julia Marston), evangelistic work, Shanghai, China, and Jackson Lowe, Matagart Fund student  
If our heart condemn us not we have boldness toward God.—1 John 3:21

#### 31—SATURDAY

For Mrs. Rosalee Mills Appleby—on furlough—literary and evangelistic work, Petropolis, Brazil  
This is love that we should walk after His commandments.—1 John 6

1 Attended W.M.U. Training School  
2 Attended Southwestern Training School  
3 Attended Baptist Bible Institute  
4 Former Margaret Fund Student



## BIBLE STUDY



Ella Broadus 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: A GREAT YEAR in ANTIOCH

Acts 9:10-19; 11-19-26 (Study Acts 9:1-31; 11:27-30; 12:24f)

AFTER Peter's adventure, which won approval from the church, did everybody begin preaching to gentiles? By no means; habit is not changed in a day. Did foot-binding in China cease with the edict against it? No, it remained the fashion for some time. So here: God had to prepare a new center of Christianity, and certain brave leaders.

Antioch on the Orontes is well described in "Ben-Hur" as a great commercial center, a melting-pot of races, of cultures and religions. The Jews here were comparatively friendly to gentiles; so were the Jews of Cyprus and the north coast of Africa, for the same reason—they had business dealings with them. Up and down Palestine the disciples were still preaching to gentiles only, but in Antioch—at a safe distance from Jerusalem—a mixed church of Jews and gentiles was growing up.

When the news reached Jerusalem a committee was sent as in the case of the revival in Samaria, an excellent committee of one man, the beloved Barnabas. He also was from Cyprus. He came, he saw the work of grace, he rejoiced and, instead of going back to report, he stayed there to help it on: "for he was a good man and full of the Holy Spirit and of faith". The work grew so fast, he needed another man; and he knew where to find him.

We have passed over an event of prime importance. The conversion of Saul of Tarsus ranks with the call of Abraham as a turning-point. Saul had stood by well pleased at the stoning of Stephen; he had pressed the persecution of the disciples, thinking he "did God service"; he was pursuing them even to Damascus, when Christ laid hold on him. The chief enemy was to become the chief apostle, all his gifts and zeal being transferred from the debit to the credit side of the ledger. Ananias of Damascus, persuaded to visit him, brought him two blessings: his sight restored and the power of the Holy Spirit for the tremendous work to which he was called. The horrified Jews of that city tried to kill him as a traitor; the saints in Jerusalem were afraid to receive him, till Barnabas guaranteed him. Now after years of study and adjustment and not a little bold preaching, he was back at home in Tarsus, and Barnabas went and got him. A whole year they worked together, teaching this great new church. What a study in the ways of Providence, in the rule of the Holy Spirit over hearts given up to Him, and over the Kingdom of Christ.

Two new things remain to be noted: the beautiful new name for the disciples—whether Jews or gentiles—the name of Christians; and the beginning of contributions from churches at a distance for relief work in Judea. Dr. Robertson says that when Barnabas did go back to Jerusalem, and Saul with him, the fat contribution from Antioch was a fine proof of orthodoxy.

# CIRCLE PLANS

## CIRCLE'S MISSIONARY PROGRAM

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

### WHEN YOUR CIRCLE STUDIES "Europe: Christ or Chaos?"

by Dr. Everett Gill, it will find invaluable help in the following suggestions from Miss Mary M. Hunter, assistant educational secretary of the S.B.C. Foreign Mission Board. Miss Hunter says:

In "EUROPE: CHRIST OR CHAOS?" Dr. Everett Gill, for more than thirty years an S.B.C. foreign missionary and now European representative of the Foreign Mission Board, does not claim to give an exhaustive account of our missionary endeavor in Europe or to picture all of the accomplishments in that great field. He prepared the book with the hope that southern Baptists may find in the presentation of what is happening in these changing times, with all the flux of thought and motive that is taking place today, a challenge to more Christlikeness, more eagerness and earnestness in making His saving way known among the European people. That the study of what has been accomplished and the suggestions for advance will help toward that end is certain. The following supplemental material will be invaluable: "Missionary Map of the World" or enlargement of the map of Europe in the text book; current "Report of the Foreign Mission Board"; Dr. Maddy's "Mightily Grew the Word of God"; Dr. Gill's "Europe and the Gospel" (25c); "Album of Southern Baptist Foreign Missionaries" (75c). Use freely clippings from daily newspapers and magazines.

#### SESSION 1

**Chapter I**—The UNITY of AMERICA and EUROPE draws us inevitably back to the very foundation suggested in following outline:

1. *America and Europe*—Europe is our home, the home of our civilization and religion. Ours is a common destiny.
2. *Europe and America*—Disruptive tendency of America's first century caused Europe's attitude toward America; World War changed attitude to gratitude—disillusionment. Progress of friendship delayed but ultimate fruition of larger understanding and sympathy not prevented.
3. *The Races of Europe*—Name and tell something of each.

**Chapter II**—EUROPEAN TROUBLES and BRITAIN—The developments of the early years of the twentieth century caused:

1. *Europe's Fundamental Troubles*—Nationalistic, historical, political, economic
2. *Britain and the Balance of Power*—Britain's statesmen think in terms of world empire. Build foundations that insure integrity and dignity of results. Napoleonic War; World War

#### SESSION 2

**Chapter III**—EUROPE and the GERMANS

1. *Germany's Vanishing Dreams*—Dreams of building firmly upon own ideals vanished suddenly—Germany awoke to need of more lands and new avenues of power. Embarked upon adventure of blazing new trails—hammered out on own anvil, pattern that fitted the nations into World War.
2. *Germany's Two Frontiers*—Western Border; Eastern Border—Last stand on the battleground of the centuries leaves nations without privilege to chart bordering seas or to claim land that rightfully belongs to them; sown seeds of war.

**Chapter IV**—EUROPE and the Latins—Follow outline in discussion of chapter.

1. *The Renaissance of the Latins*—Six descendants of the Romans: Italians, French, Spaniards, Rumanians, Portuguese, Provençals
2. *Mussolini and Fascism*—Dictatorship; Fascist government; Italy new world power; Spanish Republic

—16— (Concluded on Page 29)

## BUSINESS WOMEN'S CIRCLES

Miss Inabelle Coleman, Virginia

**SUGGESTIONS:** 1—*Poster*—Either sketch or clip-from-magazine-and-paste pictures of white and Negro young people standing on a sketched map of the U. S. A. and saluting the flag of the U. S. A. Over them in the sky sketch lightly in the clouds the folds of a floating Christian flag. Underneath quote the pledge to the stars and stripes on one side, and the pledge to the flag of Christians on the other. 2—*Welcome*—As the members arrive, give them miniature American flags on the back of which are the names of American Negroes who have made worthy achievements, as: Mary McLeod Bethune, Paul Laurence Dunbar, Rciand Hayes, Martha Drummer and so forth. Suggest that they be ready to tell something of this American citizen who has made a contribution to the nation (a copy of "The Upward Climb"—Haskin, \$1—will be helpful). 3—*Decorate* the walls of the room with many advertisements featuring Negroes.

Did You Know—

- That a Negro invented the "stop and go" street signals?
- That a Negro invented the player piano?
- That a Negro invented the telephone transmitter?
- That a Negro invented the airship's stabilizer?
- That a Negro invented improved valves for steam engines?
- That a Negro won the Spingarn medal in 1924?
- That the first missionary from southern Baptist territory to Africa was a Negro?
- That it was on July 4 that a Negro, Booker T. Washington, opened Tuskegee Institute in Alabama?

### TOPIC: The NEGRO

*Hymn:* "America, the Beautiful"

*Prayer of praise for our nation and its citizens*

*First Century Christians*—Acts 9:10-19, 26-30; 11:19-26 (Page 15)

*Quartette* by G.A.'s. or R.A.'s.—"This Is My Father's World"

*Introducing the Negro*—(Page 19)

*Map Study* (Use wall map.)—"His Continent" (Page 20)

*Ingrained Influences*—"His Culture" and "His Sorrows" (Page 21)

*Negro Quartette*—Several Spirituals

*Motivating Influences*—"His Characteristics" (Page 23)

*Encouraging Influences*—"His Contributions to the South" (Page 23)

*Discussion*—Responses to Welcome Flags—Comments upon Psychological Influence of White People's Propaganda against the Negro's Advancement

*Solo*—"Nothing Between"

*Christianity's Influence*—"Home Missions and Negroes" (Page 24)

*Individual Influence*—"Our Task as Neighbors" (Page 25)

*Discussion*—Practical and Concrete Suggestions for Local Response

*Negroes across the Sea*—"Our Nigerian Mission" (Page 25)

*Prayer for Nigerians and Missionaries*

*Two Stories*—"Triumphant Faith" (Page 26)

*Negro Quartette*—"When I Survey the Wondrous Cross"

—Silent Prayer



## PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

### With the PROGRAM COMMITTEE



There have always been two attitudes toward Negroes: one of sentimental indulgence as toward children; the other of harsh judgment as of super men. The truth lies in the middle ground and is often difficult to reach. Like adolescent boys and girls of our own homes, the Negro is unevenly developed. In body, muscle and emotion he is full grown. In reasoning power, in thrift, in organized business, in emotional control and such lines he is under high school age. This does not apply to the thousands of highly educated Negroes with whom we have little association. But it does apply to servants in our homes and to the general class of Negroes who live in their own sections on the outskirts of our towns. These are the ones for whom we are peculiarly responsible and the ones who look to us for standards of living, for help when they get into trouble and for that extra money to be "worked out" later.

This great class is the one sought by agitators who wish to stir up unrest leading to no definite good. "What would you white people do if we colored folks didn't work for you? You would have to do your own cooking and washing if you didn't have us", said a Negro cook. Her employer saw the effect of a recent agitator among the colored people, so she replied: "Yes, we are dependent upon you for many things we would find it hard to do alone. And you are dependent upon us. The cloth of your dress was spun and woven by white people, your shoes were made by white people. The street car on which you come to work was all planned and paid for by white men. We are dependent on you, and you also are dependent on us". She heard nothing more of this

kind from her cook.

Each year as we study the Negro in his native land of Africa we feel encouraged at the steady if slow growth of our work there. And when we study the Negro in our southland we feel conscience-stricken that we do not attempt more for his betterment.

The committee will find splendid material for a full program as given by Mrs. Creasman on pages 19-27. An opening talk should be given on "The Negro—His Continent, Culture, Sorrows and Characteristics" (pages 19-23).

There should then be a talk on "Our Nigerian Mission" and "Triumphant Faith" (pages 25-27). This may be followed by the suggested song, "Nothing Between" (written by a Negro). "The Negro's Contribution to the South" and "Home Missions and Negroes" (pages 23-25) may be combined into one talk.

If there is work of any kind being done especially for Negroes in your community it should be told about by some one who is connected with it or has visited and studied it. If there is a proposed plan for work among the Negroes that the society should consider and discuss, this is the time and place to present it. Small beginnings may be made. Used Sunday school magazines may be collected and given to Negro Sunday schools in the country. Government work among the Negroes—such as sewing rooms, canning rooms etc.—should be told about. Preachers' conferences in which our own ministers are aiding Negro preachers should be reported.

As the program suggests, Negro spirituals may be used during the meeting. Most earnest prayers should be offered that our eyes, hearts and minds may be opened to opportunities for helping these at our very doors. Let the Program Committee plan and work with the determined purpose of a practical outcome to this meeting.



## PROGRAM for JULY



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

Prepared by Mrs. C. D. Creasman, Tennessee

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

**TOPIC for MONTH: The NEGRO**

Hymn—Holy Spirit, Faithful Guide

Bible Topic—A. Great Year in Antioch—Acts 9:10-19, 26-30; 11:19-26 (Page 15)

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

Negro Spirituals (either sung or played on victrola)

Introducing the Negro

His Culture

His Characteristics

Solo—Nothing Between (written by a Negro)

Home Missions and Negroes

Prayer for all home mission work among Negroes

Our Task as Neighbors

Open Discussion—What Can We Do for Our Negro Neighbors?

Our Nigerian Mission

Triumphant Faith

Prayer that both the white and Negro races may have a triumphant faith in God that will lead to the settlement of all racial problems

—His Continent

—His Sorrows

—His Contributions to the South

### INTRODUCING the NEGRO



When the writer of these programs was of student age she, in company with another southern girl, lived for a year in a large northern city. On the second evening of her residence in a boarding house, while at the supper table, she used the term "Nigger". Her remark was overheard by one of the Negroes waiting on the table and immediately there arose in that boarding house a very acute "race problem". The servants rebelled against the use of such "inelegant" language as applied to their race. The southern girls were rather indignant that any word of theirs should be criticized by Negro servants.

However, the landlady took the "black side" of the argument and it seemed for a while that the southern girls would be forcibly evicted from that house. Well, the matter was peaceably settled and the young southerners came out victors with the respect and friendship of all the Negro servants. (Race questions can always be settled if the right spirit prevails on both sides!) And from the experience the southern girls learned that it is not fair or courteous or genteel or "elegant" or even safe to call a race by a name that suggests any calumny or disrespect. Moreover, they learned that "Negro" is a name for a race to carry with pride. When those servants were asked by what name they wished to be called, one said: "Colored ladies and gentlemen". But immediately the others protested, saying: "We wish to

be called by our racial name, 'Negro', correctly and respectfully pronounced".

Certainly there is no calumny attached to the word "Negro". It comes from the Latin word "Niger", meaning "black", and is the name applied in a general way to all dark-skinned people to distinguish them from the white, yellow or brown races. There are many different types of black people and yet all have similarities of physical appearance and characteristics that bind them together as a distinct race.

And in our parade of the races this month the Negroes are passing by. What a great company it is—uncounted millions of dark-skinned people! Where do they live? What are their characteristics? What contributions are they making to the world? What are their religious needs? What are southern Baptists doing for them? These are some of the questions we will try to answer as we proceed with this program on "The Negro".

#### HIS CONTINENT

THE Negro can claim practically a whole continent as his racial home. Africa is the home of by far the most of the Negroes today and has been the distributing center of the race through all ages. It is the second largest continent, embracing over eleven and one-half million square miles. It is three times as large as Europe, four times as large as the United States and one hundred times as large as the British Isles. The population of the continent is estimated at around a hundred and fifty million, practically all of them belonging to different branches of the Negro race. These speak eight hundred forty-three languages and dialects.

The Negro's continent is very rich. In fact some authorities claim that the natural wealth of Africa is equal to that of any two other continents. She has coal fields embracing eight hundred thousand square miles, iron ore equal to five times the output of all North America, timber and other construction material in vast abundance, ninety-five per cent of the world's diamonds and unmeasured wealth in gold, ostrich feath-

ers, copper, ivory, wool, cotton, nuts, hides, cereals etc.

Up to a few years ago Africa was almost an unknown continent. "A position on the edge of things, a lack of natural harbors, numerous falls and rapids in the rivers, deserts, tropical rains, forests, poisonous insects and predatory animals were among the factors that kept the most of Africa shut off from the rest of the world". But when, through the explorations of Livingstone and others, the continent was opened up and her potential riches revealed, different European nations pounced upon her defenseless people and partitioned among themselves the vast domains of the black man's continent. Consequently today practically all of Africa is under European control. The last of the native kingdoms fell when Ethiopia succumbed to the ruthless invasion of Italy. This despoilation of Africa has produced race problems in the native continent of the Negro perhaps more serious than anywhere else in the world. While the colonial policy of invading nations has varied, all too often the natives have been reduced to a state little better than slavery. "They have been pushed back from their lands on reserves, their labor demanded and not fairly remunerated, and a color bar in industry as well as in social relationships raised to bind them to a hopelessly low economic status".

While many results of European control are to be deplored it must be said in all fairness that it has meant much for the development of the continent. The Europeans have done for Africa what the natives could never have done alone. Under their civilizing influence a new Africa is emerging— one of railroads and highways, of automobiles and steamships, of telegraph service and radios. Africa's mines are being explored, her fields are being cultivated, her waters are being harnessed to produce power.

However, it must not be thought that the old Africa of forest and jungle and wild animals has completely passed away. There are still vast portions of Africa into which no highway has pene-

trated and where the whistle of a locomotive has never been heard. There are still vast forests where wild animals roam, undisturbed by European civilization. Most of her people still live in mud built, grass thatched houses, knowing nothing of the comforts of modern home life. There are still many millions of Africans whose souls are dark because they have never heard of the name of Jesus Christ.

One of the most favored parts of Africa is Nigeria, that province on the west coast which is of special interest to us because there is where southern Baptists have their mission work. This is a land about the size of Oklahoma and Texas combined with a population of around eighteen million. Our missionaries say that, taken as a whole, the people of Nigeria are about the highest class of Negroes to be found in all Africa. They are under British rule and have been accorded fairer treatment than that of most other African people, for it has been the policy of England, even while seeking her own enrichment, to give some thought also to the welfare of the natives in her colonies. So we find in Nigeria many miles of good highways, cities where many modern conveniences are enjoyed and people who in many respects are superior to the average African Negro.

#### HIS CULTURE

It has been said that the Negro has no history and no culture. A study of the facts will prove that this is not true. "Since the distant past, throughout Negro Africa the people have been found in well defined social groups, living sometimes in relatively simple fashion, under the control of a clan or tribal chief, sometimes in highly developed states and empires under the rule of powerful kings (*"The Story of the American Negro"* by Ina Corinne Brown). Stories come to us of chiefs sitting under gorgeous silk umbrellas, surrounded by thousands of soldiers, entertained by music and possessing riches in pure gold. We are told of courtiers, wearing silk robes and possessing gold and silver pipes and canes and other

intricately wrought jewelry. It is said that the approach to the capital of one ancient African kingdom "was along a broad clear road as wide as any highway in England with branch roads equally good approaching the palaces. . . Regular courier service was maintained between the capital and the port with runners stationed at post houses in all intermediate towns". Of course only the exceptionally well developed tribes enjoyed any such civilization as this but "even the simplest of the village states followed and still follow today the general pattern of the organization of the larger kingdoms, with ministers and dignitaries who serve as counselors to the chief or king".

Neither have the Africans been without their achievements in art. One African nation displayed great talent in wood carving, another was famed for delicate and intricate work in gold, still others were skilled workers in wood, ivory, iron and bronze.

A discussion of the cultural contribution of the American Negro belongs to another speaker, but we pause here to remind ourselves that we have seen enough of the ability of our neighbor Negroes to excel along many lines to make it easy for us to believe that not all Africans have been wild savages with no civilization or learning or skill, but that many have displayed cultural possibilities not usually associated with our conception of the race.

#### HIS SORROWS

NO PEOPLE in the parade of races presents a more pathetic picture than do the Negroes. They are a people of sorrow and acquainted with many griefs. Before the white man found them in the isolation of their great continent their condition was deplorable, for they were cursed with all the superstitions, ignorance, disease and poverty which go along with paganism. Only a few enjoyed any degree of civilization and culture. The masses were beathen savages, some of them cannibals. Since the coming of the white man, while their condition has been improved in some ways, their sorrows can hardly be said

to have been lessened. First, there was the curse of the slave trade. Yes, people from so-called Christian lands, instead of rejoicing in the opportunity of taking to these benighted people the truth of Jesus Christ to make them free, took advantage of their ignorance and weakness to make them slaves. Beginning about the middle of the fifteenth century and continuing for three hundred years, different European and American nations vied with each other in bringing men, women and children out of Africa and carrying them to their countries as slaves. The cruelty of the slave traffic is better imagined than described. We have only to think a bit to realize the suffering of people who were dragged unwillingly from their homes and sent to serve strange people in strange lands. Children were separated from parents and wives from husbands. The suffering on some of the slave vessels was terrific. While some of the company traders treated the slaves with a degree of kindness, on other ships the slaves were crowded as closely together as it was possible for them to lie. Sometimes this was spoon fashion, there not being room for them to lie on their backs, nor was there room for them to stand. The men were chained together by twos and were also chained to the floor until after the ship sailed and sometimes for the whole voyage. There are known cases of inhuman mutilation and torture. It is little to be wondered at that a large per cent of the poor Negroes died before ever landing in their new homes.

While the slave traffic no longer exists to any great extent, the Africans are still people of great sorrow. The sorrow of ignorance is theirs. "Intellectual ideals and opportunities do not exist for ninety per cent of the people. There are whole villages where there is not a single person who can read and whole tribes that have no written language. The sorrow of disease is their heritage. They suffer from plagues of malaria, yellow fever, smallpox, leprosy and a thousand other ailments, with practically no hospitals, doctors or nurses to relieve them.

All the superstitions of heathenism prey upon their lives. In their thinking the very air around them is full of evil spirits ready to bring them sorrow and destruction. Their only gods are imaginary forces in nature and idols of wood and stone and their only worship weird ceremonies fraught with superstitious fears".

We have already discussed the sorrow of European exploitation in Africa. Only recently we have been horrified by the spectacle of a nation going without any provocation upon a black people, subjecting them by superior force, then proceeding to make them a servile nation. How horrible, how unfair, how un-Christian was Italy's conquest of Ethiopia!

To be perfectly honest we must look at the sorrows not only of the Africans in Africa but of those at our own doors. We usually think of our American Negroes as very happy people. Perhaps they are, but it is more because of their naturally happy disposition and ability to adapt themselves to circumstances than because of real reasons for happiness. Surely the life of the American Negro, too, has been full of sorrow. First, there were the years of his bondage. Seen in its best light slavery was not a happy condition for the Negroes. Even had there been no cruel masters, no overbearing overseers, no separation of loved ones, the calumny of inferiority and lack of freedom made his situation an unfortunate one. Since his emancipation he has been afflicted, still, with some of his old sorrows besides some new ones. He still lives in a land where his race is considered inferior. His chances for development and recognition are still comparatively small. He still lives in inferior houses, attends inferior schools and works for inferior wages. He is usually discriminated against in the distribution of public funds and often receives scant justice in the courts. Of course we know that many of his afflictions he has brought upon himself by his sins and his failure to live up to the opportunities offered to him. But we must acknowledge,

alas, that all too many of his sorrows are laid upon him by our own neglect and un-Christian attitude toward him. It is little wonder that one of the race voices the cry in the following poem:

"Come, melting Pity, from afar  
And break this vast, enormous bar  
Between a wretch and Thee;  
Purchase a few short days of time  
And bid a vassal soar sublime  
On wings of liberty".

#### HIS CHARACTERISTICS

ALL who study this program are too well acquainted with the Negro to need a lengthy discussion of his characteristics. We know all too well his weaknesses as well as his admirable traits of character. We don't need to go to the encyclopedia to learn that it is his natural tendency to be indolent, unreliable and dishonest. But we wonder if these faults are not due more to his years of servitude than to the inherent characteristics of his race. Why should he be other than indolent when for years others have reaped the benefits of his labor? Why should he be expected to be reliable when for generations his people were never expected to make decisions or think through any problems for themselves? As for being dishonest and immoral, these are characteristics of people of all races except when brought under influences stronger than themselves. In fact, since their emancipation and even before, a creditable per cent of the American Negroes proved themselves to be industrious, reliable and of high moral character.

So let us turn our attention rather to those characteristics which make the Negro a most admirable and lovable character. Surely we love the Negro for his genial disposition and good humor. Under the most adverse circumstances he manages to be happy and cheerful. He sings in the cotton field, he finds something to laugh about while he digs ditches, his good humor overflows to make our gardens and kitchens places of joyous service. We know the Negro as a sociable being and one who loves bright colors and much display.

But the characteristics which make the Negroes most lovable to us are their patience, forgiveness and faithfulness. How seldom through their years of servitude has a voice of rebellion come from their ranks! How seldom has there been on their lips any expression of malice toward the white race! While many of their songs and much of their literature has a minor strain of sadness, expressions of hatred and revenge are strangely missing. We wonder if there is among any other race such a demonstration of patience and forgiveness. As for their faithfulness, there is scarcely one of us who does not have in her family traditions the story of some Negro servant who during or after the Civil War proved himself faithful, even to the point of personal sacrifice. And who among us does not have even now some Negro friend on whose faithful service we depend? All of this from a race of people who have never had exactly what could be called Christian treatment from the white race!

In this discussion of the characteristics of the Negro we are thinking of the American Negro because we know him personally. But the general characteristics of the race are the same the world over. Of course these in America have been in contact with Christianity so long that their faults are lessened and their virtues intensified, but we see in them remnants of the superstitious nature that so dominates the life of the African Negro and the same religious devotion that is seen in the heathen worship of the Nigerian. On the other hand our missionaries tell stories that show us that the African Negroes are like those we know in their good nature, patience, forgiveness and faithfulness.

#### HIS CONTRIBUTIONS to the SOUTH

TO discuss the contribution of the Negro to the south in one short talk is impossible. We need to realize that even during the slave period he played an important part in the building of the empire of the south, and during the seventy-five years since his emancipation his development has been almost phenomenal and his contributions to the

economic, industrial, political, social and literary life of our nation a real marvel. "In 1930 Negroes were credited with an accumulated wealth of more than two and one-half billion dollars. They conducted more than seventy thousand business enterprises and three-quarters of a million heads of families owned their homes. Something like one hundred fifty thousand Negroes were in professions and more than twenty thousand had college degrees. There were fifty thousand teachers, perhaps thirty thousand preachers, three or four thousand doctors and a thousand or so persons listed as artists, librarians, actors, authors and editors" ("The Story of the American Negro" by Brown). Yes, the Negro is making his gifts to the south.

**There is his gift of labor.** In the early days "he cleared the forests, dug the mines, grew the staples which were the material foundations of the New World". And his labor still produces much of the south's wealth in field, factory and mine.

**There is his gift of music.** It has been said that through his spirituals the Negro has given to America its only genuine folk music. One writer calls this music the "rhythmic cry of the slave" and considers it "the most beautiful expression of human experience born this side of the seas".

**There is his gift of literature.** The Negro has excelled especially in his poetry. Paul Laurence Dunbar was but the first of many Negro poets whose poetry has achieved general recognition. Then as writers of fiction, biography and philosophy, many Negroes have won places of distinction in the literary world.

**There is his gift of folklore and humor.** How impoverished would our American literature be without the "Uncle Remus Stories" and bits of humor furnished from Negro life!

In the realm of acting there is Richard Harrison who played "de Lawd" in "Green Pastures", and Paul Robeson who has achieved success on both the European and American stage. In the

realm of music there is Roland Hayes who has won enthusiastic applause around the world. In the realm of science there is Dr. George Carver who has done significant work in agricultural chemistry, and Dr. Ernest E. Just who has achieved an international reputation for his research in biology. Negro musical compositions have been played by the great symphony orchestras of the country. Negro works of art hang in our art galleries. Negro murals decorate the walls of public buildings. Negro magazines give to the world expressions of Negro thought. In every realm the black race has made and is making its contribution to the south and to the world.

#### HOME MISSIONS and NEGROES

**T**HERE are eleven million Negroes in the south. Our Home Mission Board includes these in its program of work. Sixteen workers are employed in this department, four of them white, the others faithful Negro Baptists. In all this work the Board cooperates with the Negro organization known as the National Baptist Convention, Inc. Rev. T. T. Lovelace, the Negro corresponding secretary of the Home Mission Board of this convention, is an employee of our Home Mission Board, and through him organic relations with the National Baptist Convention are maintained.

The nature of our Negro work is varied, including institutes, training schools, conferences, evangelistic meetings and visitation. Perhaps the most valuable work is being done through institutes for the training of preachers and other Negro leaders. Benedict College, Columbia, S. C., is one center of this type of work. There Dr. John Knox Hair, the white Bible teacher of the college, has done splendid work of this kind. To the school at different times come the Negro preachers for a short period of training. At Selma University, Alabama, Dr. R. T. Pollard (*Negro*) is doing a splendid work, not only as dean of the Bible Department but also through institutes in several Alabama centers. Dr. Pollard has the dis-

tinction of being the oldest missionary in the employ of the Home Mission Board, having been appointed in 1895.

Rev. and Mrs. Noble Y. Beall are white missionaries doing general work among the Negroes. Mr. Beall works through institutes, conferences etc. and reaches literally thousands of Negroes every year. In a recent article in *Southern Baptist Home Missions*, he made an appeal for Bibles and books for Negro preachers. He says that many Negro preachers do not have whole, readable Bibles and none of them have the books that they need for their work.

#### OUR TASK as NEIGHBORS

**T**HE Home Mission Board can never reach all of the eleven millions in the southland, but four million southern Baptists, each one a missionary to his neighbor, could easily reach them all. The Negroes live among us. They are our neighbors, our friends, our brothers in Christ Jesus. They need us and we need them. Their welfare and ours depend upon our understanding and serving each other.

What can we do then to prove ourselves good neighbors to the Negroes? **First: we will suggest that we must do everything possible to establish conditions of mutual understanding between the two races.** We need to know more about the Negro race, their problems, their achievements, their aspirations. We should make an effort to get acquainted with the leading Negro citizens of our own community, that we may really know what they are thinking, doing, feeling. Conferences of white and Negro Christians should be held when those of both races would have opportunities in free discussion to express their convictions and feelings in regard to the relations of the races and the Christian work of both.

**In the second place: we should try to get for the Negroes fair treatment in such matters as schools, streets, housing, jobs, courts etc. In a certain county four beautiful school buildings for the white children were recently erected and at**

the same time one little building for Negroes was started but not finished because "funds gave out". Is that fair? A colored boy stole a bicycle and was given five years at hard labor. A white boy, tried on the same day, was given two years for stealing nineteen hundred dollars. Is that fair? It is against such injustices as these that we must stand with all the strength of our being.

**In the third place: we must do everything possible to help the Negroes with their Christian work.** Possible ways of helping them are too numerous to be mentioned. The pastor of a Baptist church in a certain town recently had the joyful experience of bringing to a peaceable settlement a "row" in the Negro Baptist church. In some communities joint meetings of the white and colored missionary societies are held. Many churches include in their personal service program work for Negroes, holding services for them, conducting mission study classes, providing them with literature etc. A white woman especially interested in plays, pageants and programs has found a congenial spirit in a gifted Negro woman who often comes to her for help—and incidentally the white woman receives about as much help from the contact as does the Negro woman. These are just a few of the many ways in which we can help the Negroes if only we have the desire and the right attitude.

Our Negro neighbor lies by the wayside of our daily lives, robbed of his rights, bleeding with wounds inflicted by ruthless white hands. Shall we pass by on the other side in a spirit of superior indifference? Surely not! Ours is the blessed privilege of stopping to prove ourselves a really good neighbor to him by our loving helpfulness.

#### OUR NIGERIAN MISSION

**A**FRICA is the second oldest mission field of southern Baptists. In 1850, only fourteen years after the Shucks went to China, Rev. Thomas Bowen went out as our first missionary to Africa. Since then we have had continuous work in Nigeria. Because of the

dangers of the climate and gross heathenism of the people the work has been most difficult. Many missionary graves tell the story of the price that has been paid in our effort to give the light to dark Africa. But surely the results make us feel that it has been worthwhile. The latest figures available give us a total of 190 churches with a membership of 20,000. This may not seem so many after eighty-seven years of work, but a comparison of figures shows us that it is about as many churches and over half as many members as we have in China. And not only have we been for a longer time in China, but always our missionary force in China has been much larger than in Africa. Today we have 212 missionaries in China and only 35 in Africa.

In spite of all discouragement the work of our Nigerian Mission goes on in a gratifying way. We have been happy because during the last few years we have been able to send out four new missionaries to this field. The last available report gives us a number of encouraging items of news. Recently a new home for the Nigerian Baptist Theological Seminary has been erected at Ogbomoso. This seminary is helping to meet the crying need for well trained native pastors. Another much needed building has been erected—the chapel of our Boys' School in Abeokuta. Our schools have made great advancement in the last ten years. In fact they have become the leading schools of the country. Our hospital, too, is prospering and through the blessed ministry of healing the body many sin-sick souls have been led to know Jesus as their Savior. "The Orphans' Home is proving to be a great blessing, and motherless babies are finding a real mother in Miss Ruth Kersey whose skill as a nurse, accompanied with her sympathy and understanding, render her eminently fitted for this worthwhile task". The leper work continues to grow. There are about one hundred receiving treatment; a treatment center has been erected that will be convenient and make the work easier.

An interesting experiment was made recently in teaching the people some rules of health and sanitation. At a fair, held at a day school, a demonstration was given, showing the danger of flies and mosquitoes. The king of the town came and was so impressed by this instruction that he immediately gave his order for a food-safe enclosed with wire netting and began to plan to screen a part of his house.

Mrs. Green, from whose report these facts are gleaned, ends by saying: "Our hearts are lifted in thanksgiving for the many evidences of God's blessing on the work in Nigeria. We press onward, believing He will send forth more laborers to this needy field that the precious souls of Nigeria may be gathered into His Kingdom".

#### TRIUMPHANT FAITH

ON August 2, 1936, one of the most faithful African Christians passed into the other world. It was Mrs. Adeline Adeotan Agbebi, long considered the "Beloved Mother" of our Nigerian Mission. A missionary, writing of her death, speaks of it as "one of the sweetest and happiest occasions of the season". A strange way to describe a death! And yet why strange? Mrs. Agbebi had been for many years a faithful Christian. She had been the first president of the Nigerian W.M.U. and at the time of her death held the office of honorary president. Though very old she had continued her active service to the time of her death. On the very day the death angel came she had attended the usual Sunday service, had held her Sunbeam meeting and had gone to the communion service at night. Then, soon after retiring, she had slipped quietly away from Christian service into Christian rest. The African Baptists, with a deep understanding of the triumph of such a death, followed her body to the grave with songs of rejoicing. Then they returned to the home where booths had been built of palm branches and there they sat and sang and feasted. According to the African custom the funeral services lasted for several days and

through it all there was a spirit of calm and sweet joy over the triumphant life and death of their beloved "mother".

Yes, Mrs. Agbebi's death was a fitting time for rejoicing. A black African woman had demonstrated a triumphant faith in Jesus Christ and had gone home to claim her crown of life.

An American Negro woman had just finished her washing in the basement of a white Baptist home. She and her employer had been talking about menacing conditions in America. She had asked the white woman about communism, what it meant and why it was dangerous and had been told that it threatened the religious liberty of the American people. She asked, "Do you mean that if the communists get power in our country they will try to keep us from

worshiping Jesus?" "Yes", answered the white woman, "that is what I mean. They will persecute us just like the Christians were persecuted in Bible times". The dear Negro woman, with her pan of freshly washed clothes balanced on one hip, threw her head back and with a look of determination and triumph on her face exclaimed: "Then they will just have to shoot me. I will never deny my Lord".

A triumphant faith in the heart of a Negro woman in Africa and of a Negro woman in America! These two stories are reward enough for all of our foreign and home mission work among Negroes! And these are only two of the many black people whose hearts have been washed white by the blood of Jesus and whose triumphant faith cannot be excelled by Christians of any race.

"O GOD TO US MAY GRACE BE GIVEN TO FOLLOW IN THEIR TRAIN!"  
MAY OUR LIVES AND OUR DEATHS BE AS TRIUMPHANTLY FAITHFUL!

#### QUESTIONS for REVIEW and DISCUSSION

1. What is the meaning of the word "Negro"?
2. Tell something of the wealth and development of Africa.
3. Discuss the culture of the African Negro.
4. Tell something of the sorrows of the Negro.
5. Mention some notable contributions of the Negroes of the south.
6. Discuss the characteristics of Negroes as you know them.
7. Tell of our home mission work among Negroes.
8. How may we be good neighbors to our Negroes?
9. Compare the achievements of our missionary work in Africa and China.
10. Tell something of the work of our Nigerian Mission today.
11. Discuss the triumphant Christian faith of Negroes.
12. Give names of as many home and foreign missionaries among Negroes as you can.

#### BOOKS for REFERENCE

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
Last Reports of Home and Foreign Mission Boards	
Consider Africa.....	Basil Matthews
Baptist Missions in Nigeria.....	Louis M. Duval
New Nigeria.....	C. Sylvester Green
Basil Lee Lockett.....	Elkin Lightfoot Lockett
The Story of the American Negro.....	Ina Corinne Brown
Follow Me.....	Una Roberts Lawrence
A Preface to Racial Understanding.....	Charles S. Johnson

Royal  
Service

Goal for Year: 79,970  
Received in Five Months: 48,541  
Please hasten complete victory!



## MARGARET FUND



Chairman: Mrs. Frank Barney, Waynesboro, Ga.

### FRUITS

"Herein My Father glorified that ye bear much fruit".—John 15:8



In New Orleans the Margaret Fund Committee used "Fruits" as the subject under which its work was presented to the recent W.M.U. annual meeting. The year's record revealed an increase in list of students: during 1936-37 there were sixty-seven beneficiaries; \$16,375 were given in scholarships. Every state met its Margaret Fund apportionment.

The reports of the standing of the majority of the Margaret Fund students have brought honor to the work, and we trust that the year's records have glorified our Heavenly Father. God has blessed the efforts: rich, beautiful fruit has been produced.

Paul says that the fruit of the Spirit is love etc. The aim and purpose of the Margaret Fund, from the very beginning, have been to express our love and our appreciation for the services of our missionaries: every gift has been such an expression of love. Three hundred and sixteen students have been assisted and almost \$284,000 given in scholarships. We praise God for this *much fruit*.

Often grafted fruit is larger and more delicious. At the recent annual meeting plans were made for a larger list of students to be grafted to the regular list during our great jubilee year. From the very beginning the Margaret Fund has assisted the sons and daughters of missionaries under both the Home and Foreign Board of the Southern Baptist Convention but heretofore only those of the Home Board who live outside the United States were included. In the fall term of 1938 the sons and daughters of all regularly appointed missionaries of our Home Board will also be beneficiaries of the Margaret Fund as college students.

We voted no longer to ask the states to raise apportionments for these scholarships but that \$16,000 be allocated from the 1937 Lottie Moon Christmas Offering and \$6000 from the 1938 Annie W. Armstrong Offering to meet this need for the scholastic year of 1938-39 and that a similar method become the policy for Margaret Fund scholarships.

The different departments of the Margaret Fund bore fruit during the past year. At the annual meeting Mrs. W. J. Cox charmingly told of the "planting" of the Elizabeth Lowndes Scholarship Fund in 1934 and we rejoiced that the goal of \$7000 for this fund had been reached. It is also sweet to realize that during the celebration of our Golden Jubilee the Elizabeth Lowndes Scholarship will be in use for the first time. It will be given to the Margaret Fund college senior whose three preceding years have been outstanding in high scholarship and whose conduct and influence are most worthy.

Dr. Park H. Anderson, who is returning to China in August, spoke for the many Margaret Fund parents present at the May meeting. His message revealed the great heart throb of missionaries and their exceedingly gracious appreciation of the Margaret Fund. Not only did he give thanks for the monied assistance through scholarships but also for the watchful, prayerful, tender care of the students while absent from their parents. He commended the students anew to our prayers, our restraining influence and our love.

We voted no longer to assign students to states for special "mothering" but that the state chairman, in whose state the student was attending school, would

guard with unusual care the student and that if there should arise any emergencies, which the state could not meet, such would be reported to the general chairman. The Margaret Memorial Fund was voted to become an endowment fund, the interest to be used for scholarships or emergencies. This memorial fund was launched in New Orleans in 1930 and we rejoice that this fruit has multiplied until now it is almost \$6000. It is enlarged by enrolling "Margarets" in our Margaret Fund Memorial Book, the minimum gift for a name being \$2. We praise our Heavenly Father for this fruitful year.

### RIDGECREST (Concluded from Page 5)

services will help us feel a nearness to God. Dr. Maddy—executive secretary of the Foreign Mission Board, who was in South America last summer—will speak several times, giving us many facts and observations concerning his recent trip.

Dr. John R. Sampey, president of the Southern Baptist Theological Seminary at Louisville, and Dr. M. T. Andrews, pastor of the First Baptist Church, Texarkana, Texas, are going to tell of their trip to China and Japan. Dr. Solon B. Cousins, another missionary pastor of Richmond, Virginia, has consented to bring two missionary messages.

You cannot afford to miss this great week at Ridgecrest. Write to Mr. Perry Morgan, Ridgecrest, North Carolina, and make your reservation early.—Dr. Claud B. Bowen, Foreign Board Educational Secretary

### CIRCLE PLANS (Concluded from Page 16)

#### SESSION 3

Chapter V—EUROPE and HER SEAS—In the light of current events discuss why the Adriatic and Mediterranean "questions" forbid the mapping out by Italy or France of a course which could be accepted by the nation involved. Discuss Italo-Ethiopian War.

Chapter VI—EUROPE and the SLAVS—Without instancing other results, author cites liberation of Slavic peoples as most stupendous result of the World War.

1. *Discuss Slavic Groups*—Background, qualities, future.
2. *Bolshevism*—The Great Slavic Experiment in Russia

#### SESSION 4

Chapter VII—The SUCCESSION STATES—Controversy which has resulted in serious difficulties now confronting Baltic nations is due to nationalistic outlook of the countries since World War.

1. *Patience, Wisdom*—Absolute sacrifice required in adjustments if another war is to be averted.

Chapter VIII—RUMANIANS and HUNGARIANS

1. *Romania and Her Four Feet*—Discuss foes and tell why attitudes which seem inevitable may finally reach sharp focus.
2. *Hungary and Her "Creed"*—Transference of land and population stands in the way of development and very existence of the nation.

#### SESSION 5

Chapter IX—EUROPE'S UNION or UNDOING

1. *Europe's War of Extinction*—Discuss rise of democratic spirit resulting in pride and distrust in the hearts of European nations leading to war-mindedness of Europe.
2. *The Machinery of Peace*—Discuss importance of promotion of cooperation between nations of Europe; show the trend of union that should be developed as a means of averting war. Give sketch of diplomatic agencies that have evolved in recent decades for world peace.

Chapter X—EUROPE at the CROSS-ROADS

1. *Christ or Chaos?* Europe is standing at threshold of new mansions in her Father's House—or facing chaos! Nations hanging in balance at the cross-roads must find the way to understanding and peace through Christ.
2. *Brief History of European Baptists*
3. *Southern Europe and Southern Baptists*—Italy, Spain, Hungary, Jugoslavia, Rumania and Rumania
4. Gospel of Christ God's solution of problems of Europe and the world

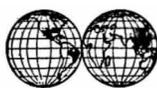


## TRAINING SCHOOL



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

### COMMENCEMENT



Heck Memorial Chapel with its own quiet beauty enhanced by a profusion of garden flowers was the scene of the thirtieth commencement of Woman's Missionary Union Training School Tuesday evening, May 18. When the first strains of the processional from the "Pageant of Darkness and Light" were heard, the thoughts of many of those present flew back to other commencements with other splendid young women students, other faculty members and dear friends and builders of the school in years ago. Tender hearts were grateful for the beautiful devotion and recognized worth of these friends of other years and for the fine group going out from the School this year to "Take the Light".

Dr. G. S. Dobbins gave the invocation. After the chorus rendered "O Lord Most Holy" by Caesar Frank under the direction of Mrs. Edward A. McDowell, Jr., Miss Littlejohn presented Dr. J. E. Dillard, Director of Promotion of the Southern Baptist Convention, as the speaker of the occasion. Dr. Dillard's subject was "The Superlative Grandeur of the Missions Enterprise". "This enterprise", he said, "has for its end and aim a saved world". It took divine love, grace, power and sufferings to save Paul, and he who can make the flower and fruit of the Spirit blossom and grow in one life can do that for all. The speaker traced briefly the missionary message of the Bible, mentioning Abraham's election for the sake of evangelization, also that of Isaac, Jacob, Moses and the prophets. All emphasized the desire of God to bring satisfaction and peace to the nations of the earth. Every book of the New Testament was the outgrowth of missions. The missionary message is the light of the Gospel; the glory of the church is that, through the ages, it has heeded the message of the Risen Lord and has tried to give the Gospel to those who have heard it not. Dr. Dillard emphasized the fact that the Gospel must succeed because it is so superlatively good. It is succeeding because it is God's plan. The graduates were reminded that they were linked with this enterprise of superlative grandeur. Following Dr. Dillard's address the chorus sang "I Waited for the Lord" by Mendelssohn.

In Miss Littlejohn's charge to the graduating class the young women were challenged to give their best, their all in their Christian service. She reminded them that life demands all in any successful career. In the field of scientific research, for example, Dr. Maud Slye is giving her all in seeking an understanding and control of cancer. George Washington's diary revealed that his service to his country made costly demands. Jesus is not making an unusual demand when He says: "If any man wishes to follow Me, let him renounce self, take up his cross and so follow Me. For whoever wishes to save his life will lose it; but whoever, for My sake and the Gospel's, loses his life will save it". It is in effect what life is saying to everyone who desires to live worthily. To make a worthy contribution to life makes heavy demands: it means self-dedication to a chosen task. Dr. Frost, the noted Christian astronomer who gave his very eyes to his chosen field of learning said: "Were I to begin my life over again, I would choose the road that has led me to where I am". To have a worthy part in the progress of the Kingdom of Heaven one must give all that she has to life. "Give more than generously, give recklessly but give joyously, and in the end it will be worth the price!"

(Concluded on Page 33)



## SOCIETY METHODS



### CONSTANT CARE

A FULL GRADED organization is quite an accomplishment, but an A-1 Woman's Missionary Union, including a large Business Woman's Circle and six junior organizations, is an attainment. For several years Bellevue has been an A-1 Union. Constant care is necessary to see that there is no weakening in the ranks.

Three things are required in reaching the Standard of Excellence: prayer, work and cooperation. Without prayer all efforts for the Master are fruitless. Nothing can be accomplished without work and cooperation by members. Each feeling an individual responsibility makes reaching the standard possible.

Each quarter, due to accurate and efficient record keeping by the officers, the society knows how many points have been met. Thereby we avert any necessity for last-minute plans to reach the goal.

For several years, subscribing for literature was our weak point. Through splendid salesmanship and an earnestness to know, that has ceased. Using *Home and Foreign Fields* for circle programs has increased subscriptions and materially benefited circle meetings.

Careful supervision of young people's organizations by our consecrated third vice president keeps the mother group informed as to the assistance it can render. Monthly or quarterly conferences with her counselors help solve many problems that arise.

When considering the Standard of Excellence as a means to better and more efficient service for the Master, attainment is a joy. Several years' effort may be necessary before becoming A-1. A goal once reached is easier to maintain but there must be constant care.—Mrs. C. B. Shangle, Bellevue Baptist Church, Memphis, Tenn.

### VALUE PROVED BY RESULTS

WE have often heard that the value of any system is determined by its results.

In Woman's Missionary Union of Cape Charles this has proven true of the Standard of Excellence of each organization.

Year after year, we have taken the standard as our ideal and have measured the quality of our work by its requirements, with a determination to make the A-1 goal. When we have failed in this, we have not been discouraged but with renewed zeal have "tried again".

There are many factors entering into such an accomplishment. We shall have time to mention only the most important ones here.

The first, I believe, was the fidelity of our president. Her tireless efforts, capable watchfulness to prevent any point being overlooked and her sweet spirit inspired the rest of us to do "our best".

Second, was the "team work" of our young people's director and counselors. These worked loyally and many times sacrificially, with our president, to promote efficiency in our young people's organizations.

Next in importance was the cooperation of the members. These, feeling the real purpose back of the efforts of our officers, were constrained to support them.

The splendid helps from our state secretaries were an important factor: timely

letters, literature etc. "saved the day" in some anxious moments. *Royal Service* also was indispensable.

Last, and most important, we mention the deciding factors. These were prayer and perseverance on the part of the entire personnel of our Union.

We feel that attaining A-1 was an accomplishment of which to be proud. Though this year our work is in the hands of a new president, we are confident that, with our Master's help, we can be A-1 again—*Phil. 4:13*: "I can do all things through Christ, which strengtheneth me"—*Mrs. A. S. Downes, Cape Charles, Va.*

WHEN we learned that an active member of a W.M.S. must attend six meetings instead of four, we groaned in spirit if not in reality, for we had been A-1 in 1935 after having fallen from the ranks for several years. We did not see how we could reach that point. The secret of making the standard is beginning in January; our secretary, a former president, took that point as her special work. She reminded the women at every meeting that we must reach that point and several times she read the names of those who had missed some meetings and told them just how many more they must attend. We have our meetings on Sunday and one member, who teaches in a city thirty-five miles away and comes home for some week-ends, drove down on Sunday morning just to attend a meeting. The women were pleased that they were missed and only two women who were active in 1935 failed to be active in 1936: these were young mothers. About September, the secretary began sending out cards before the meetings to remind those who were on the border line. One lady said to her: "I received your card and put it into the fire"—but she was at the meeting. Another said: "I received your card but it did not bring me to the meeting"—but she was there.

Presidents, secretaries, let your women know that they are important. Let each one know that the reaching of the standard depends on her, and they will measure up to their responsibility.—*Miss Olive Bagby, Brington Baptist Church, Virginia*

#### July and Flags Flying—Patriotism!

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#### ANNIE W. ARMSTRONG OFFERING

CONCERNING the Beyond-the-Goal Gifts of the 1937 Annie W. Armstrong Offering for Home Missions the following explanation is made. The goal was \$107,000. Receipts reported by state W.M.U. corresponding secretaries on May 27, 1937, gave a total of \$127,782.62, of which the states designated \$10,932.16. This left \$9,850.46 Beyond-the-Goal Gifts to be allocated by Woman's Missionary Union after conference with Dr. J. B. Lawrence. It was recommended that the \$9,850.46 be used as follows:

1—Present Deficit on Scholarships for Sons and Daughters of Home Board Missionaries .....	\$ 135.89
2—Similar Scholarships for Scholastic Year of 1937-38 .....	4,526.00
3—On Salaries of Rev. and Mrs. W. L. Moore of Cuba .....	1,500.00
4—New Mexico for Additional Missionary Help .....	2,000.00
5—On Salary of Dr. Fisher in the Theological Department of Selma University (Negro) .....	300.00
6—Additional Salary for Rev. A. D. Martin, Houma, La. ....	300.00
7—Home Mission Project in Arkansas .....	1,000.00
8—To Be Allocated .....	88.57
Total .....	\$9,850.46

#### EDITORIAL (Concluded from Page 4)

is the promise: "Ye shall receive power . . . and ye shall be My witnesses!" The glowing stories of many witnesses lead us to yield ourselves to the proffered power, that we too may be more effective witnesses in our homes, our communities, our own land and to the world's uttermost parts.

#### TRAINING SCHOOL (Concluded from Page 30)

Four young women received certificates. Thirteen received the degree of Bachelor of Religious Education. Fifteen received the degree of Master of Religious Education.

The impressive commencement program was concluded with the chant of the junior class and benediction by Dr. H. W. Tribble.—*Mrs. J. B. Weatherspoon, Louisville*

#### CORRECTION for 1937 YEAR BOOK

The two sentences at top of page 32 of 1937 W.M.U. Year Book should be changed to read:

Each month have the literature chairman report how many active members are taking one of our missionary periodicals and state denominational paper, also how many are taking two of our missionary periodicals. At the end of the year if one-third are taking one of our missionary periodicals and state denominational paper or if two-thirds are taking one of our missionary periodicals, this point is reached.

Please at once make this correction in your Year Book and ask others to do likewise. Thus no confusion will occur when the year's record is being counted.

# CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

Those who remember their study of "Uganda's White Man of Work" will be interested to learn that the diamond jubilee of the arrival of the first missionaries to Uganda will occur this year. The jubilee will be celebrated with elaborate ceremonies.

From the *Baptist Standard* we learn that the three Negro Baptist conventions in Texas will cooperate with white Baptists in what they hope will be a great evangelistic campaign. At the time this is being written the ministers of both the white and colored groups are planning preparatory meetings to be held in Ft. Worth with the expectation that there will be a thousand preachers attending each meeting. There will be speakers who will address both bodies. The organization of a Texas Baptist Inter-Racial Commission is looked forward to.

"At Arogun Rege the king's son came to ask us to establish work in his town. When we told him that they must wait he was not satisfied. He, a heathen, went back home, built a tabernacle, called the people together and told them all he could about Christianity. He then found a Christian trader who agreed to come each Sunday and teach his people about Christ and Christianity.—*Our Own A. C. Donath in "Western Recorder"*

In northern Nigeria, which is largely Mohammedan, some British leprosy workers were allowed in government leper camps with the distinct understanding that they do no religious work. A survey revealed that the government was dissatisfied with its own efforts of dealing with leprosy. In one place the government doctor was so discouraged that the camp was closed entirely. An-

other medical officer expressed himself as believing that "the first forty per cent of leprosy treatment lies in instilling hope in the heart of the leper". The government now recognizes that Christian missionaries can supply that in a way that others cannot and proposes that, if missions will put a full time doctor in each camp, they will finance him.

From a special "American Negro Number" of the *Missionary Review of the World* the following items have been gleaned:

There are more Negroes in the United States than comprise the population of Egypt or Ethiopia or Siam. In 140 years (1790-1930) they increased from three-quarters of a million to nearly twelve millions.

The total number of Negro church members according to the most recent figures is 5,187,500. More than sixty per cent of these are Baptists. College graduates continue to enter the ministry, however only thirty-eight per cent of the pastors of Negro churches are either college or seminary graduates. Many are not even graduates of high schools.

Intellectual progress is indicated in the record of achievements of Negroes in all fields. In the high schools are found an increasing number of Negro students getting the highest ratings. Many have graduated from leading universities and colleges. One hundred and fifty-one Negroes since 1874 have been elected to Phi Beta Kappa (*honor scholarship fraternity*) and 117 have received Doctor of Philosophy degrees since 1876.

A trained following certainly demands a trained leadership. There is a very definite and widespread demand for trained Christian leaders among Negroes. There is a growing need for efficient and capable Negro leadership. What are we doing to satisfy this need?

Negro churches in America spend annually about \$6,152,915 for missions, approximately \$2,500,000 in foreign lands, especially Africa. The major Negro denominations supporting work in Africa are: African Methodist Church, African Methodist Zion, National Baptist Convention, Inc., and Lott Carey Baptist Convention.

## A YEAR'S FINANCIAL RECORD January 1 to December 31, 1936 WOMAN'S MISSIONARY UNION, AUXILIARY to S. B. C.—MRS. W. J. COX, TREASURER

STATES	Reported by State Treasurers as Having Been Contributed by W. M. U. Members										Received by W. M. U. Treasurer		
	100,000 Club and Debt-Paying Campaign	Foreign Missions	Honor Missions	Ministerial Relief	Christian Education	State and Other Objects S. B. C. Program	Margaret Fund and Training School	Training School Current Expenses, Ex. Com. S. B. C.	Scholarship Fund	Special Gifts	Total Cash		
Alabama	\$ 4,968.81	\$ 23,686.04	\$ 11,478.96	\$ 2,373.14	\$ 10,153.24	\$ 30,288.24	\$ 1,800.00	\$ 203.48	\$ 300.00	\$ 485.85	\$ 94,038.66		
Arizona	216.00	470.82	198.06	4.54	11.12	342.86	42.35	3.24	300.00	10.91	1,308.00		
Arkansas	2,897.63	17,940.10	6,383.03	443.11	2,092.80	53,065.77	1,000.00	72.86	300.00	152.13	84,347.43		
Dist. of Columbia		*5,129.04	4,027.80		400.00	10,745.00	200.00	36.98		8.00	20,546.82		
Florida	2,157.40	17,155.70	7,694.53	1,434.11	6,913.38	22,213.15	500.00	168.82	312.50	*290.23	58,830.91		
Georgia	12,346.10	26,050.49	9,474.00	12.75	252.82	131,786.20	3,000.00	30.98	500.00	183.07	183,070.98		
Illinois	1,850.63	5,323.55	2,030.65	26.98	106.88	29,850.69	*374.38	187.88	500.00	136.07	39,816.42		
Kentucky	9,418.00	45,079.02	20,149.84	3,441.52	19,896.54	45,594.57	3,124.00	16.59	100.00	136.07	89,210.98		
Louisiana	4,809.39	8,913.80	6,653.98	448.96	4,446.80	26,248.84	400.00	98.59	970.58	891.24	148,911.10		
Maryland	222.43	5,990.09	2,916.95	467.04	934.20	4,599.62	256.65	74.62	200.00	235.00	52,255.45		
Mississippi	5,102.07	17,295.85	10,043.99	745.04	6,733.24	33,788.53	2,020.00	129.48	500.00	314.00	15,685.66		
Missouri		22,448.41	10,632.60	901.82	8,140.99	16,999.54	2,076.00	149.75	600.00	463.75	76,673.10		
New Mexico		2,004.12	1,248.98			1,215.44	125.00	6.52		48.51	4,698.57		
North Carolina	4,284.11	60,881.54	33,124.11	3,537.32	63,332.37	46,876.29	2,400.00	514.50	1,300.00	150.00	216,380.24		
Oklahoma		19,274.29	6,885.01	519.76	7,455.66	53,774.96	*1,500.00	200.00	300.00	522.00	90,111.68		
South Carolina	1,190.10	58,374.22	19,306.80	3,513.79	18,528.52	56,103.19	1,500.00	414.67	300.00	448.18	159,679.27		
Tennessee	11,496.28	47,132.56	21,597.93	3,652.67	28,024.31	46,542.37	2,000.00	488.63	800.00	254.30	161,980.14		
Texas	16,177.87	83,853.16	28,770.31	9,597.03	56,817.22	200,736.36	2,400.00	321.57	300.00	258.22	398,925.74		
Virginia		†123,132.24	25,930.03	6,836.74	40,571.13	93,616.43	4,000.00	796.09	300.00	86.93	294,369.59		
Special Gifts								5.35					5.35
<b>Total Gifts</b>	\$ 77,136.91	\$ 590,087.02	\$ 227,647.56	\$ 37,986.78	\$ 284,010.72	\$ 904,382.05	\$ 28,718.38	*\$4,054.51	\$ 6,683.08	\$ 5,079.56	\$ 2,165,786.57		

\*The above items include designated gifts sent through the Executive Committee, S. B. C.; total, \$6,143.92.  
 †This amount includes \$111,761.34 given through the Cooperative Program and distributed according to the Georgia Plan.  
 ‡Virginia gave \$12,564.89 through the Wade Bryant Debt Paying Plan, which is included in the foreign mission total.  
 Value of boxes to missionaries and orphanages \$66,596.05. Total cash and boxes \$2,232,383.22

**WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION**  
**FIRST QUARTERLY REPORT — JANUARY 1 to APRIL 1, 1937**  
**Mrs. W. J. Cox, Treasurer**

	Reported by State Treasurers as Having Been Contributed by Them to Respective Boards						Received by W.M.U. Treasurers				Cash Totals
	Dept. Paying Campaigns	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State Missions and Other Objects in S.B.C. Program	Margaret Fund and W.M.U. Tr. Sch. and Margaret Memorial	W.M.U. Training School		Specials	
								Executive Committee S.B.C.	Scholarships		
Alabama.....	\$ 1,870.44	\$ 5,061.02	\$ 5,509.74	\$ 500.24	\$ 3,701.24	\$ 6,719.06	\$ 450.00	\$ 60.41	\$ 300.00	\$ 25.79	\$ 24,197.94
Arizona.....	105.50	484.96	277.52	5.88	14.65	370.99		1.23			1,260.73
Arkansas.....	915.04	2,074.20	2,348.99	128.28	700.41	21,159.97	183.32	13.38			\$27,523.59
D. C.....	12.00	343.55						15.57			371.12
Florida.....	1,830.99	4,060.82	3,634.93	352.58	1,908.88	4,773.26	125.06	32.16	112.50	46.85	16,878.03
Georgia.....	3,562.16	3,848.57	9,099.81	13.00	47.43	31,581.22	726.22	59.31			48,937.72
Illinois.....	301.18	631.79	1,531.47		107.95	4,662.90	118.92	3.91		6.00	7,364.12
Kentucky.....	1,260.24	8,812.49	7,456.41	726.54	4,652.36	8,409.00	781.00	121.14	60.00	9.00	32,288.18
Louisiana.....	1,612.14	986.47	7,030.68	138.11	1,167.38	5,144.50		28.05			16,102.33
Maryland.....	53.25	906.95	1,971.62	120.68	241.36	1,975.65		25.11			5,294.62
Mississippi.....	1,427.55	3,073.40	5,459.49	149.96	1,927.79	1,960.08		32.83	300.00		14,331.10
Missouri.....	1,486.55	5,489.74	4,945.14	212.85	1,215.25	2,930.06	346.00	45.61		2.00	16,673.20
New Mexico.....								1.81			1.81
North Carolina.....	2,305.95	2,292.89	11,913.53	1.65	2.90	184.50		131.06			16,832.48
Oklahoma.....		6,853.89	2,767.58	264.31	3,980.82	4,367.30	375.00				18,608.90
South Carolina.....	347.69	4,915.73	7,376.54	680.33	3,587.37	9,904.28		121.18	400.00		27,333.12
Tennessee.....	3,246.03	8,124.31	13,570.78	1,086.83	7,979.55	11,248.31	1,000.00	135.68	100.00	28.00	46,519.49
Texas.....	9,522.94	9,623.72	21,127.24	1,429.55	15,616.22	46,939.57		90.88			104,350.12
Virginia.....	1,346.94	13,842.79	18,005.88	1,375.16	13,338.95	16,647.20	1,000.00	237.91			65,794.83
Special.....								2.77			2.77
<b>Totals.....</b>	<b>\$31,206.50</b>	<b>\$81,427.20</b>	<b>\$124,027.35</b>	<b>\$7,185.95</b>	<b>\$60,185.51</b>	<b>\$178,977.85</b>	<b>\$5,105.52</b>	<b>\$1,160.00</b>	<b>\$1,272.50</b>	<b>\$117.64</b>	<b>\$490,666.20</b>

Value of boxes—\$5,534.24