

VOLUME XXXII

AUGUST, 1937

NUMBER 2

Royal Service



MRS. GEORGE McWILLIAMS, Mo.
Southwide Golden Jubilee Chairman

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

Entered at the post office at Birmingham as second class mail matter. Acceptance for mailing is at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized June 26, 1918.

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Royal Service

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

SUBSCRIPTION RATES: 50 CENTS PER YEAR, SINGLE COPY 8 CENTS
 Please remit by money order, draft or registered mail.
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If there is a red mark in this corner, then the light is flashing "Renew!" because your subscription expires with this issue. Please renew as soon as you see this red mark. See directions at top of this page.

MONTHLY MISSIONARY TOPIC

The INDIAN

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program
 AUGUST—The INDIAN

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EDITORIAL

MAGNIFY MISSION MAGAZINES

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



Intensive preparation for celebration of the Golden Jubilee of Woman's Missionary Union will characterize every phase of the life and activity of our organization through the remaining months of 1937. We have determined to make the utmost effort to emphasize spiritual growth and development as essential in a worthy celebration of a half-century of achievement in a work, the very web and woof of which is spiritual. If we can, by such preparation, rightly approach the year of Jubilee we shall not need to fear the slump that so often follows unusual ventures and intensive organizational efforts. This purpose of the Union will be forwarded and the ultimate objectives of the Jubilee plans will be more certainly achieved if we give ourselves to the personal spiritual preparation that is the initial effort of the Golden Jubilee plans.

We shall fail of our responsibility unless we seek earnestly to lead our associates to a full understanding of the plans and a complete commitment of themselves. In such measure only as we fulfill this obligation, really uniting our membership in preparation and commitment, can we expect that the objectives of the Jubilee year will be attained, that a deepened missionary purpose shall characterize our great organization, that more women and young people of the churches shall have quickened within them the missionary spirit and that the grace of giving to our denominational missionary causes shall be stimulated.

Varied helps will be provided but the most constant source of help is your missionary magazine. Each month it contains a wealth of worthwhile material that you may use effectively both for your own spiritual quickening and in your efforts to enlist other women. It is *your* magazine; its very name—"ROYAL SERVICE"—is inspiring. Resolve to read it, to study it, to follow its suggestions. So used it will lead to heart-searching; the increased knowledge and broadened vision it will bring will be spirit-quicken; its suggested methods will appeal to you as practical and usable. Magnify this mission magazine in your own thinking, in employing it to aid in enlistment efforts, in opening to others the rich storehouses of its varied treasures. (See page 29 for ordering.)

Mindful of the full field of W.M.U. life, conscious of the large place that young people have in it, strengthened in hope of the future because of the promised harvest to our missionary seed-sowing, we shall have large plans for our young people in the Golden Jubilee. Varied helps will be provided for this phase of Jubilee effort, but the surest, the most constant, the most stimulating of these helps are our magazines. Their names too are challengingly attractive: *World Comrades*, "girdling the world with friendliness"; *The Window of Y.W.A.*, world vision, calling young womanhood to world service. Stories, playlets, program material, current plans attractively presented, personalities that provoke imitation, news from other organizations like one's own, helps in developing devotional habits, all these things characterize these two magazines for W.M.U. young people. We should familiarize ourselves with them, encourage subscriptions, stimulate use of

(Concluded on Page 29)

OUR GOLDEN JUBILEE

Southwide Jubilee Chairman: Mrs. George McWilliams, Mo.

The FIFTIETH YEAR—a JUBILEE, HALLOWED, HOLY

Mrs. George McWilliams, Mo.

WOMAN'S MISSIONARY UNION is on the eve of celebrating her fiftieth birthday. With great joy we anticipate a review of the achievements of the past fifty years; with eagerness we plan for greater growth in the fifty years which lie ahead.

How well God knows the weakness and strength of His children is revealed in His every dealing with them; what wise provision He has made to keep them true to His highest desire for them is shown in His every command to them. In the long ago He planned that every fifty years the children of Israel should cease from their usual routine of living. Listen to His command to them concerning that year: "Ye shall hallow the fiftieth year and proclaim liberty throughout the land—a jubilee shall that fiftieth year be unto you—it shall be holy unto you—ye shall not oppress one another; but thou shalt fear thy God; for I am the Lord your God. Wherefore ye shall do My statutes and keep My judgments; and ye shall dwell in the land in safety". Liberty, justice, obedience, safety! What a year of celebration and dedication it was! Can Woman's Missionary Union so observe her fiftieth year? Can we rest from mere feverish activity? Can we search our hearts and see why we desire those greater numbers, those larger gifts? Can we purge our hearts of any unworthy pride in counting our large numbers and gifts? Can we think of the accomplishment of our plans for desired increases in gifts and numbers during that year as the natural result of a consuming fire in our hearts that all people shall know, obey and love our God? The gifts and numbers are sure when the motive for desiring them is worthy of God's blessing upon it.

Such high purposes are not easy to hold. In a highly mechanized age, working as we do in a perfectly organized Union, it is difficult not to depend too largely upon material plans, upon human wisdom. One needs a close walk with God to keep her heart humble, her mind clear, her faith strong, her action wise. Your Golden Jubilee Committee, honored with so great a responsibility of formulating plans for a wise observance of so important a year, knew no better preparation for so great an undertaking than a preparation of our own hearts through a call to prayer—special hours of definite prayer for ourselves before and during our Jubilee year. The September issue of *Royal Service* will contain the first plans of your committee for making the Jubilee year a hallowed, holy year for each member of a missionary society. These will be plans for a special hour of prayer during this fall's season of prayer for state missions. Perforated pages within the September issue of this magazine will furnish questions for self-searching. There will also be special leaflets and extra copies of the questions sent with the state mission prayer material. Any Christian who honestly answers these self-searching questions will be a better follower of her Lord, a fit instrument through whom He can work during our Jubilee year.

FIRST PLANS for OUR GOLDEN JUBILEE

Hour of Prayer during
State Mission Season of Prayer
Plans in September "Royal Service"



SUMMER ASSEMBLIES



KENTUCKY



The Assembly grounds are located in the heart of the Cumberland Mountains at Clear Creek Springs. There are many near-by points of unusual interest.

The regular assembly program, the first two weeks in August, is the crowning event of the season. The sunrise services this year will be conducted by Mr. Chester Swor of Clinton, Miss., and the evening hour by Dr. Roy Angell of Miami, Fla. Dr. P. E. Burroughs will have charge of the "Bible Hour" the first week, and Dr. J. O. Williams, the second week.

The W.M.U. will have an hour and a half each morning of the first week. The W.M.U. time will be divided between departmental conferences and a missionary address.

We are indeed fortunate this year to have with us Mrs. B. L. Lockett of Africa. Thursday of the first week is also special W.M.U. Day, when hosts of women will drive in from neighboring towns.

The music for the Assembly is under the direction of Mr. and Mrs. Earl Robinson of Owensboro, Ky. Mr. Tom Brown of Louisville will have charge of

recreation and fellowship.—Miss Mary Nelle Lyne, Corresponding Secretary

ARIZONA ASSEMBLY

WE are hoping for a great time for Arizona Baptists at our Assembly at Prescott, August 16-23. The W.M.U. representative will be Mrs. George McWilliams of Missouri, who is southwide chairman of the Golden Jubilee.

Our conferences for the women are to cover mission study, personal service, stewardship of tithes and offerings; we will also discuss all points on the Standard of Excellence. After such conferences and those on methods for Y.W.A's., G.A's., R.A's. and Sunbeams, the reports from our leaders next year should show marked improvement.

Our assembly as stated above will be held at Prescott, a beautiful old mountain town of historical importance. The scenery around Prescott is worth a trip across the United States to see. The Grand Canyon, rightly named and one of the greatest wonders of the world, is only a few hours' drive from Prescott, the entire drive being through marvelous scenery. The hosts of Mexicans and Indians present a challenge to any Christian worker. We ask the prayers and help of our southern Baptist women everywhere.—Mrs. G. D. Crow, Corresponding Secretary

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RIDGECREST MISSIONS WEEKS



HOME and STATE MISSIONS CONFERENCE

Ridgecrest, N. C., August 1-7

Theme: "Growing a Missionary Denomination"

Sunday, August 1

- 9:45 Sunday School
- 10:45 Missionary Message—Rev. Jacob Gartenhaus
Subject: *Trials, Tears and Triumphs*
- 11:30 Missionary Sermon—Dr. J. Clyde Turner
- 6:45 Vespers—Dr. John R. Sampey
- 8:00 Evening Sermon—Dr. J. Clyde Turner

Monday, August 2

- 7:20 Morning Watch—Dr. John R. Sampey
- 9:00 Song and Praise Service
- 9:15 Missionary Message—Rev. Thos. J. Wamego
Subject: *Putting the Indians' Feet in the Jesus Road*
- 9:45 Conference: Dr. J. E. Dillard
Subject: *Growing a Missionary Church*
- 10:30 Conference: Dr. J. W. Jent
Subject: *The Rehabilitation of the Country Church*
- 11:30 Song and Praise Service
- 11:45 Address: Dr. J. E. Dillard
Subject: *A Call to Cooperation*
- 4:00-5:00 Conference: Dr. R. C. Campbell
Subject: *Personal Soul Winning*
- 6:45 Vespers—Dr. John R. Sampey
- 7:30 Missionary Message—Dr. C. W. Stumph
Subject: *New Mexico as a Mission Field*
- 8:00 Address: Dr. J. W. Jent
Subject: *Orienting the Country Church into the Mission Program of Southern Baptists*

Tuesday, August 3

- 7:20 Morning Watch—Dr. John R. Sampey
- 9:00 Song and Praise Service
- 9:15 Missionary Message—Rev. Lucien C. Smith
Subject: *French Louisiana*
- 9:45 Conference: Dr. Frank Tripp
Subject: *What May Happen to Christianity in America?*
- 10:30 Conference: Dr. E. McNeill Poteat, Jr.
Subject: *Missions and Race Relations*
- 11:30 Song and Praise Service

- 11:45 Address: Dr. Frank Tripp
Subject: A Statewide Evangelistic Program
- 4:00-5:00 Conference: Dr. R. C. Campbell
Subject: Preparing a Church for an Evangelistic Meeting
- 6:45 Vespers—Dr. John R. Sampey
- 7:30 Missionary Message—Dr. Noble Y. Beall
Subject: The Home Mission Board's Approach to Negro Missions
- 8:00 Address: Dr. E. McNeill Poteat, Jr.
Subject: The Conquest of Christ in the Field of Social Relations

Wednesday, August 4

- 7:20 Morning Watch—Dr. John R. Sampey
- 9:00 Song and Praise Service
- 9:15 Missionary Message—Prof. A. Velez
Subject: The Mexican School at El Paso as a Mission Project
- 9:45 Conference: Dr. Solon B. Cousins
Subject: Home Missions Taking Stock—The Fields, the Scope, the Task and the Importance of Home Mission Work
- 10:30 Conference: Mrs. Una Roberts Lawrence
Subject: The W.M.U. in Home Mission Fields—Tasks and Achievements
- 11:30 Song and Praise Service
- 11:45 Address: Mrs. F. W. Armstrong
Subject: Women in the Mission Program of Jesus
- 4:00-5:00 Conference: Dr. R. C. Campbell
Subject: The Church Organizations and Perennial Evangelism
- 6:45 Vespers—Dr. John R. Sampey
- 7:30 Missionary Message—Miss Emma Leachman
Subject: On the Wing with the Word
- 8:00 Address: Dr. Solon B. Cousins
Subject: The Holy Spirit in Missions

Thursday, August 5

- 7:20 Morning Watch—Dr. John R. Sampey
- 9:00 Song and Praise Service
- 9:15 Missionary Message—A Cuban Missionary
Subject: Cuba for Christ
- 9:45 Conference: Dr. W. W. Hamilton
Subject: Missionary Education in the Missionary Program of Southern Baptists
- 10:30 Conference: Dr. E. Godbold
Subject: A City Mission Program to Meet the Needs of Our Changing City Life
- 11:30 Song and Praise Service
- 11:45 Address: Dr. W. W. Hamilton
Subject: Home Mission Achievements in a Great Southern City
- 4:00-5:00 Conference: Dr. R. C. Campbell
Subject: City-Wide and Association-Wide Evangelistic Programs
- 6:45 Vespers—Dr. John R. Sampey
- 7:30 Missionary Message—Dr. M. N. McCall
Subject: Building a Denomination in Cuba

- 8:00 Address: Dr. E. Godbold
Subject: The Challenge of Change

Friday, August 6

- 7:20 Morning Watch—Dr. John R. Sampey
- 9:00 Song and Praise Service
- 9:15 Missionary Message—Rev. M. K. Cobble
Subject: The Gospel in the Highlands
- 9:45 Conference: Dr. W. W. Barnes
Subject: The Coordination of Baptist Organizations—Conventions and Boards, State and Southwide—for Effective, Efficient and Economical Mission Work
- 10:30 Conference: Dr. Jos. T. Watts
Subject: Rethinking Missions in the Homeland
- 11:30 Song and Praise Service
- 11:45 Address: Dr. W. W. Barnes
Subject: Present Day Ecclesiastical Drifts among Southern Baptists and the Effect upon Missions
- 4:00-5:00 Conference: Dr. R. C. Campbell
Subject: Making Evangelists out of the Evangelized
- 6:45 Vespers—Dr. John R. Sampey
- 7:30 Missionary Message—Dr. J. F. Plainfield
Subject: Missions among the Foreigners in the Homeland as a Means of Winning Foreigners in Other Lands
- 8:00 Address: Dr. Jos. T. Watts
Subject: An Adventurous Task for Our Generation—Winning the Homeland

Saturday, August 7

- 7:20 Morning Watch—Dr. John R. Sampey
- 9:00 Song and Praise Service
- 9:15 Missionary Message—Shan Yan Lee
Subject: Winning the Chinese in America
- 9:45 Conference: Dr. M. N. McCall
Subject: Cuba and Her Needs
- 10:30 Conference
Subject: Ringing Home Mission Bells
- 11:30 Song and Praise Service
- 11:45 Address: Dr. W. F. Powell
Subject: Home Missions the Highest Patriotism
- 6:45 Vespers—Dr. John R. Sampey
- 7:30 Address: Dr. W. F. Powell
Subject: Winning the Homeland for the Sake of Lands Afar



Program of Foreign Missions Week at Ridgecrest is given on pages 35-36.





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.

What Is This Moslem World?—Charles R. Watson; Friendship Press; 1937; Pages 207; Price \$1



Among the hindrances to our southern Baptist mission work in Africa none is greater than the encroachment, through aggressive effort, of the Mohammedans who are pushing further and further southward from northern Nigeria. They are a force with which our workers must reckon, and that soon.

This book, then, is for us a peculiarly timely interpretation of the Moslem life and ideal and purpose with which our missionaries and our Foreign Mission Board must deal. It is the work of a Presbyterian missionary who was born in Egypt, the son of missionaries to Islam and now serving as president of the American University at Cairo. Thus it grows out of lifelong contacts as well as unusual opportunity to meet on equal terms the leaders of thought among the Moslems themselves.

The first seven chapters are geographical and historical. In great detail—too much detail, indeed, in the judgment of your reviewer—they trace the spread of Islam across the eastern hemisphere and attempt to picture the daily lives of Moslem folk and to explain the gripping power of Islam. They undertake an appraisal of Islam's strength and weakness and show something of the ferment and revolution which are working in the minds of Moslem youth. They trace Islam's contact with Christianity from the beginning and attempt to appraise the work of Christian missions among them.

The last chapter looks to the future. There will be details here and there which most southern Baptists will reject; but, on the whole, it is a statesman-like view which challenges thinking. Its appeal is to the somewhat serious student, rather than to the casual reader.

MISSOURI CHURCHES 100% RESIDENT WOMEN MEMBERS MISSIONARY GIVERS

List of Missouri S.B.C. Churches in Which during Calendar Year of 1936 Every Resident Woman Member Contributed to Missions (Cooperative Program Designated and Undesignated or Offerings of W.M.U. Names of presidents and pastors are for calendar year of 1936. The small figure preceding any name indicates the number of years the church has been "outstanding".) Sincerely is it regretted that this list was not received in time for an earlier issue of this magazine but heartiest congratulations are herewith extended to each of these fifteen victorious churches.

Church	W.M.S. President	Pastor
1 Buck Prairie (Lawrence Co.)	Mrs. Raymond Morris	Rev. J. M. Langston
1 Clarksburg	Mrs. Eva Whittaker	Rev. I. S. Nicholson
1 Columbia, Calvary	Mrs. J. M. Pitts	Rev. B. E. Lett
1 Fish Creek (Saline Co.)	Mrs. J. R. Heuman	Rev. C. D. O'Neill
1 Kansas City, Bales	Mrs. Alvin G. Hause	Rev. Alvin G. Hause
1 Kansas City, Rockhill	Mrs. J. A. Hancock	Rev. Paul Weber, Jr.
1 Kearney	Mrs. Mary A. Barr	Rev. H. I. Hester
1 Niangua	Mrs. Frank Thomas	
1 Odessa	Mrs. G. N. Magruder	Rev. G. N. Magruder
1 Rolla	Mrs. J. W. Jeffries	Rev. J. W. Jeffries
1 Rural Dale (N. Grand River)	Mrs. Dora Hartley	Rev. Edwin Riddle
1 St. Louis, Carondelet	Mrs. Roy Barton	Rev. W. M. Wigger
1 Springfield, First	Mrs. George Schotfield	Rev. Lewis M. Hale
1 Verona	Mrs. Fred McPhail	Rev. Fred McPhail
1 Windsor	Mrs. F. L. Stafford	Rev. G. R. Timbrook

-10-



HUNDRED THOUSAND CLUB



A STEWARDSHIP ACROSTIC

25000 PAID-UP MEMBERSHIPS: ASK GOD

2 years—1936-1937—during which the W.M.U., auxiliary to S.B.C., is making an effort to secure 5000 paid-up memberships for the 100,000 Club, the object of which is to pay the money we owe for missionary work around the world. Our work is at a standstill because we are withholding the money necessary to meet these obligations. One dollar per membership,

Paid monthly for twelve months, entitles you to a paid-up membership. All southwide and many state debts are included in the amount to be raised, Dividing it according to the plan of your state.

We are under obligation, together with all other southern Baptist women, to help untie the hands of our boards and missionaries by paying our debts. Pray that God will convince the women of this worthy task so they may help open the way in order that

Missionaries may be sent to the uttermost parts of the earth, bearing the glad tidings of salvation.

Earnestly we beseech you to present these plans to your society.

Memberships may be taken by individuals, groups, circles, organizations etc., as many as are desired.

Baptist Woman's Missionary Union will celebrate her Golden Jubilee of organized work in May 1938 at Richmond, Virginia. Urge

Every woman to contribute her time, influence and money in order that we may reach our goal—50,000 paid-up memberships.

Remember we are

Stewards of God. This stewardship carries with it responsibility and accountability—responsibility for giving the Gospel to the world, accountability to God for our faithfulness.

How may we secure these members?

I insist that every woman give prayerful consideration to this most worthy undertaking.

Plan, pray, pay, persevere and

Surely we shall come to our Golden Jubilee victorious through Him who said: "Go ye, give ye, send ye".

Appoint a general chairman of the 100,000 Club in your society, whose duty it is to see that it is presented to every woman, group or organization where there may be a possibility of securing memberships.

Set a goal for your society.

Knowledge of the need, our responsibility and our opportunity must be given to the people.

Go to the unenlisted women and lay it upon their hearts. Perhaps they will catch a vision of the world's great need—Christ.

Order literature from Dr. J. E. Dillard, 161 Eighth Ave., North, Nashville, Tennessee, and

Distribute it freely that all may know.

—Mrs. W. B. Sims, Illinois Golden Jubilee Chairman

-11-



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: The INDIAN

RED man praying to Great Spirit
Seeks for peace and satisfaction.
Pray that white man going to him
Point out clearly Jesus way.

Tell Me a Story

1st Day—Lev. 8:1-16, 33-36 (Priest)

2nd Day—Judges 2:8, 11-16, 8-23 (Judge)

3rd Day—1 Sam. 8:1-22 (King)

4th Day—Mal. 3:1-18 (Prophet)

5th Day—Mal. 4:1-6 (Prophet)

6th Day—Luke 3:1-18 (Forerunner)

7th Day—Luke 2:1-11, 40-47, 52 (Savior)

Sing Me a Song

8th Day—Psa. 89:1-15

9th Day—Psa. 92:1-15

10th Day—Psa. 95:1-11

11th Day—Psa. 101:1-8

12th Day—Psa. 136:1-17, 26

13th Day—Rev. 4:9-14

14th Day—Rev. 14:1-3, 6, 7; 16:3, 4

RED man learning of the Savior
Seeks to live in different manner.
Pray that white man live before him
As cometh a good Christian.

Answer Me a Riddle

15th Day—Judges 9:8-15

16th Day—11 Sam. 12:1-6

17th Day—Ezek. 17:1-10; 24:1-5

18th Day—Jonah 4:6-11

19th Day—Acts 10:10-16

20th Day—Gal. 4:22-31

21st Day—Jas. 1:23, 24

Go with Me on a Journey

22nd Day—Acts 11:29, 30

23rd Day—Acts 13:13-23

24th Day—Acts 13:49-14:7

25th Day—Acts 14:18-28

26th Day—Acts 15:36-16:5

27th Day—Acts 16:6-16; 17:1-4

28th Day—Acts 17:10-28

29th Day—Acts 18:1-11

30th Day—Acts 19:1-18

31st Day—Acts 20:1-3; 28:16, 30, 31

"Pray Ye"

For thankful hearts in praise for spiritual and material blessings

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

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

For "weeks" at Ridgecrest, N. C. (See pages 7-9, 35, 36.)

For associational meetings—for churches thus seldom reached otherwise

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

For Miss Pearl Bourne and others on missionary journey to Europe

For careful preparation for Golden Jubilee (See pages 1, 5.)

After studying page 5 please begin to pray daily or oftener for the state season of prayer. On your knees covenant to participate whole heartedly.

Calendar of Prayer

August, 1937

Prepared by Mrs. Maud R. McLure, Georgia

Whatever Is, Is Best

I KNOW as my life grows older—
And mine eyes have clearer sight—
That, under each rank wrong, somewhere
There lies the root of right.

Topic: The Indian

1—SUNDAY

Pray for Home and State Missions Week at Ridgecrest, N. C., August 1-7.

Go work today in the vineyard.

—Matt. 21:28

2—MONDAY

For Rev. and Mrs. Herbert Caudill (Marjorie Jacob), evangelistic and educational work, Regla, Havana Province, Cuba

God Himself shall be with them.

—Rev. 21:3

3—TUESDAY

For Rev. and Mrs. Charles L. Culpepper (Ola Lane)—on furlough—evangelistic work, Hwang-Hsien, China, and Charlie Culpepper, Margaret Fund student

Whoever trusteth in Jehovah, happy is he.

—Prov. 16:20

4—WEDNESDAY

For Rev. and Mrs. G. Lee Phelps (Susie J. Branson), workers among Indians, Wetumka, Okla.

Seek good and not evil.—Amos 5:14

5—THURSDAY

For Miss Doris Ruth Mahan, educational work, Budapest, Hungary

If any man would come after Me, let him deny himself.—Matt. 16:24

6—FRIDAY

For Rev. and Mrs. Daniel Delgado (Jovita Herrera); Rev. and Mrs. Elias Delgado, Rev. and Mrs. I. E. Gonzales, Rev. and Mrs. C. H. Rios (Amalia Vazquez)—missionaries to Mexicans in Texas

For Christ also pleased not Himself.

—Rom. 15:3

7—SATURDAY

For Miss Alma Graves, educational work, Fukuoka, Japan

Whoever shall call upon the name of the Lord shall be saved.—Rom. 10:13

8—SUNDAY

Pray for Foreign Missions Week at Ridgecrest, N. C., Aug. 8-13.

Pray ye therefore the Lord of the harvest.

—Matt. 9:38

9—MONDAY

For Editors of Royal Service

I will give thee counsel.—Ex. 18:19

10—TUESDAY

For (Rev. and Mrs. J. A. Herring (Nan Stephens Trammell), evangelistic work, Kweilin, China

For Thou, O Jehovah, art my refuge.

—Psa. 91:4

11—WEDNESDAY

For Mrs. J. H. Rowe (Carrie Childs), emeritus missionary from Japan; also for John Rowe, Margaret Fund student

As the hart panteth after the water brooks, so panteth my soul after Thee.—Psa. 42:1

12—THURSDAY

For Rev. and Mrs. Jas. W. McGovock (Catherine Elizabeth Johnson), evangelistic work, Santiago, Chile

Beloved, now are we the children of God.

—1 John 3:2

13—FRIDAY

For Dr. and Mrs. Shelby W. Vance (Frances Elizabeth Hudson), medical work, and Miss Sallie James, nurse, Yangchow, China

But Thou, O Jehovah, art a shield about me.—Psa. 3:3

14—SATURDAY

For Rev. and Mrs. S. L. Watson (Annie Miller), educational work, Bello Horizonte, Brazil; also for Stephen Lawton Watson and Benjamin Miller Watson, Margaret Fund students

They that wait for Me shall not be put to shame.—Isa. 49:23

15—SUNDAY

For all God's servants who have lost their sight

A bruised reed will He not break.—Isa. 42:3

16—MONDAY

For Dr. Jeannette Beall, medical work, and Miss Alda Grayson, nurse, Latchow, Fu, China

He covereth him all the day long.—Newt. 33:12

¹Attended W.M.U. Training School

²Attended Southwestern Training School

³Attended Baptist Bible Institute

⁴Former Margaret Fund Student

Calendar of Prayer

August, 1937

THAT each sorrow has a purpose—
By the sorrowing oft unguessed—
But, as sure as the sun brings morning,
Whatever is, is best.

—Ella Wheeler Wilcox

Topic: The Indian

17—TUESDAY

Pray for Rev. and Mrs. M. G. White (Kate Cox), evangelistic work, Bahia, Brazil; also for Masey G. White, Jr., and John White, Margaret Fund students

The path of the upright is made a highway.—Prov. 15:10

18—WEDNESDAY

For Rev. and Mrs. Wilson Fielder (Maud Aibritten), evangelistic work, Chengchow, China; also for Wilson Fielder, Jr., and Golda Jean Fielder, Margaret Fund students

There is a happy end to the man of peace.—Psa. 37:37

19—THURSDAY

For Rev. and Mrs. Paul Freeman (Clara Hagler), evangelistic work, C. Del Uruguay, Argentina

Mine eyes are ever toward Jehovah.—Psa. 25:15

20—FRIDAY

For Dr. and Mrs. R. T. Bryan (Mamie Salter), educational and evangelistic work, Shanghai, China

In Thy name do they rejoice all the day long.—Psa. 29:16

21—SATURDAY

For Rev. and Mrs. F. A. R. Morgan (Gertrude Weatherby), educational and evangelistic work, Sao Paulo, Brazil

Jehovah will keep thy foot from being taken.—Prov. 10:26

22—SUNDAY

For the spirit of evangelism in all our churches

Go out into the highways and hedges and constrain them to come in.—Luke 14:23

23—MONDAY

For Misses Clifford Barratt and Attie Bostick, evangelistic work, Pochow, China, and Rev. Wade Bostick, emeritus missionary from China

Be ye also patient: establish your heart.—Jas. 5:8

24—TUESDAY

Pray for Rev. and Mrs. A. B. Oliver (Edith Elisabeth Deter), evangelistic work, Curitiba, Brazil

Be strong and of good courage.—Job. 1:9

25—WEDNESDAY

For Rev. and Mrs. E. Q. Blackman (Gladys Yates), evangelistic and educational work, Shanghai, China

He that leareth Him and worketh righteousness is acceptable to Him.—Acts 10:35

26—THURSDAY

For Rev. and Mrs. A. R. Crabtree (Mable Henderson), educational work, Rio de Janeiro, Brazil, and Mary Margaret Crabtree, Margaret Fund student

His children shall have a place of refuge.—Prov. 14:26

27—FRIDAY

Rev. and Mrs. G. O. Foulon (Bertha M.), workers among French, Greenville, Ill. Whatever ye do in word and deed, do all in the name of the Lord Jesus.—Col. 3:17

28—SATURDAY

For Misses Elma Elam and Hattie Gardner, educational work, Shaki, Nigeria. Mercy and truth shall be to them that devise good.—Prov. 14:22

29—SUNDAY

For Rev. and Mrs. W. B. Johnson (Kate Corper), evangelistic work, Kunshan, China. We have our hope set on the living God.—1 Tim. 4:10

30—MONDAY

For Rev. G. H. Lacy, emeritus missionary from Mexico; also for James and Robert Willingham Lacy, Margaret Fund students. Jehovah bless thee and keep thee.—Num. 6:24

31—TUESDAY

For Rev. and Mrs. F. T. N. Woodward (Mable Elsie Williams), evangelistic work; Dr. Wm. L. Wallace, medical work, Wu Chow, China

For Thou wilt bless the righteous.—Psa. 5:12

†Attended W.M.U. Training School
‡Attended Southwestern Training School
§Attended Baptist Bible Institute
¶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: CALLED to REGIONS BEYOND

Acts 13:1-5, 13-15, 44-52 (Study chapters 13 and 14.)

1. *The Holy Spirit Choosing Missionaries.* The church at Antioch was having an all-day prayer meeting. The duty to "go and teach all nations" had long lain upon the heart of some of the leaders and had often been mentioned. Had the time come for this forward step? As they prayed and waited, the Holy Spirit made His will known. Barnabas and Saul were to go, and go without delay. Another season of earnest prayer, and they went forth with hands of blessing from the church. John Mark, lately from Jerusalem, went along to help. So the Spirit called men willing to hear and prepared to go.

2. *Cutting the Ropes.* Down to the seaport they journeyed and set sail for "all the world"! They cut the ropes of habit, of dear association, of race prejudice. They went first to Cyprus, the island of Barnabas' birth, whence the Gospel had first come "to the Greeks also" at Antioch (Acts 11:20). They preached in the synagogues throughout the island, ending with a sermon before the governor, convincing him by overcoming his favorite Bar-jesus; then on to Asia Minor, cutting the last cord of acquaintance.

3. *Ups and Downs.* From Perga, where John Mark quit and went home, Barnabas and Saul went into the province of Pisidia. Here they preached Christ in the synagogues to great crowds, and many gentiles also gladly believed. But those Jews who resisted the message, filled with jealousy, stirred up persecution—even devout and honored women taking part—and the missionaries were cast out. This happened in two cities; then the threat of stoning drove them on to the next province, Lycaonia. Here, at Lystra, the healing of a lame man brought the priest of Jupiter to the point of actual worship, with oxen garlanded for sacrifice. (*The Greek legend of Baucis and Philemon, entertaining the gods in their cottage, is set in this very province.*) Truly missionaries need level heads! "Jupiter" and "Mercury" shook off the compliment and proclaimed the living God. But they could not shake off the Jews from Pisidia, who followed them and roused a mob: "A god one day, a mere man the next day, stoned and left for dead" (ATR). As the disciples stood round sorrowing, Paul rose up and went to the next city, where again many became disciples. In the midst of the narrative is a shining verse, Acts 13:52. The Holy Spirit offers many a cup of joy, but none sweeter than the testing of the beatitude: "Blessed are they which are persecuted for righteousness' sake". So here we read, "The disciples were filled with joy and with the Holy Spirit". (cf. Acts 5:41)

4. *The First Returned Missionaries.* Retracing their steps, Paul and Barnabas organized the converts in each city into churches, Jews and gentiles together, with encouraging words and much prayer. Then home to the church, mighty in prayer, which had sent them out! (*Two women might impersonate the missionaries, giving this story by turns in the first person.*)

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 "Stewardship and Missions"

by Charles A. Cook, much help will be available in the following suggestions by Mrs. E. L. Tanner, stewardship chairman of Georgia W.M.U. She discusses the book as follows:

Charles A. Cook was used mightily by the Holy Spirit when he gave us "Stewardship and Missions". It is one of the most outstanding books on the subject that we have ever read. We believe a prayerful study of this book will result in a real "stewardship revival" which is our great need today. Prayer is the key to the use of this book.

Chapter I has as its aim the awakening of the individual to the necessity of a general and thorough study of Christian stewardship, beginning as it does with God's words, "If ye abide in My Word . . . ye shall know the truth." John 8:31-32. A careful study of the questions and answers will produce a "stewardship consciousness" which will result in a more active service for our Lord in the homeland and the foreign fields.

Chapter II defines stewardship. In teaching the chapter it is well to go beyond and gather up the Bible verses used in all the following chapters. When we are able to give a "Thus saith the Lord" to our every appeal for God's work then, only, may we hope to have our classes take to heart what we teach. More will be accomplished by reading His Word and hiding it in our hearts than in all other combined methods. Read carefully in unison I Cor. 4:1-2 and I Pet. 4:10. These and many other passages taken seriously will produce stewards, not only of money but also of personality, time, talents and grace. Faithfulness in being good stewards is the basis of true worship.

Coming to chapter III with a knowledge of God's teaching in His word concerning stewardship and with the definition in our minds, we are prepared to study "Stewards in Acquisition". Again God's Word guides us. We must remember that it is He who giveth us the power to get wealth—much or little. Study groups can easily and with much profit make a list of men and women who have prospered financially and spiritually, because they remembered God and gave Him His own. Have open discussion of how to acquire wealth according to God's plan.

Chapter IV has as its aim to make us realize our responsibility in the administration and use of all entrusted to us as stewards. God's Word tells us what is required. We must be faithful. Concrete examples of both classes—faithful and unfaithful—would be helpful. A careful study of all mission fields will cause a desire to use wisely the means entrusted to us.

Chapter V settles for all time the fact that stewardship in giving is required of New Testament Christians as it is in the Old Testament: "See that ye abound in this grace also"—II Cor. 8:7. Stress the fact that God pours in as His stewards pour out.

Having given time to what the Word says, it will prove most helpful to ask one member of the group to prepare prayerfully chapter VI and give entire chapter. Ask three titheers in group to relate experience or relate other examples.

In order to vary the program, it is well to divide chapters VII and VIII into paragraphs. Ask each member to give one.

When we consider stewardship methods in the church, remember to emphasize the fact that God has only one financial plan for the ongoing of His Kingdom—tithes and offerings. The motive for all service and all giving should be love for our Christ and His cause, realizing that "all we would do for Him must needs be done for others". Then service becomes a delight—the service our Master accepts.

Let us speak and give the Word on rewards—"rewarded according to what we have done"—and happy indeed those stewards to whom our King shall say: "Well done, good and faithful servant . . . enter into the joys of thy Lord". Use key of prayer unsparingly, fervently.

WHEN YOUR CIRCLE STUDIES "The Heart of the Levant" by Dr. J. McKee Adams, there will be genuine help derived by use of the following suggestions offered by Miss Inabelle Coleman of the Foreign Mission Board.

THIS is the Foreign Mission Board's new 1937 book prepared especially for the series on Palestine and Syria. While the other leading evangelical denominations are studying their Moslem fields in Korea, India and other Mohammedan sections of the world, southern Baptists are focusing their emphasis upon the bit of Moslem world in which they have missionaries. The prevailing religion of Palestine is Mohammedanism and its converts are increasing so rapidly that it is no exaggeration to say that, unless Christians hasten to claim Palestine, the Mohammedans will increase their circles of reserved spots of "sacredness" until the followers of the Christ of Galilee cannot even enter the Land of their Saviour. It is timely to study Palestine in order that added information may increase interest and zeal in the hearts of southern Baptists for the evangelization of the peoples of Palestine where today southern Baptists have only five missionaries, two of whom are on furlough.

Dr. Adams, the author of *The Heart of the Levant*, is Professor of Biblical Introduction in the Southern Baptist Theological Seminary at Louisville, Ky., and is a student of Palestine yesterday and today. His travels through this little land and his comprehensive study of its history, peoples, conditions and present orientations combine to enable him to produce a superior type of mission study book for adults. Advanced young people will also appreciate this text and study it with enthusiasm.

The author presents *The Heart of the Levant* in five chapters and a conclusion which falls very logically into the teachings of chapter five for classes having only the five study periods. Some classes may want to add the sixth period for this conclusion and for an additional review, round-table discussion and prayer for Palestine.

Teacher's Preparation—Read *Biblical Backgrounds*, Adams; *Palestinian Tapestries*, Watts; *The Re-Birth of a Nation*, Gartenhaus; *Asia Magazine*—January (1936), February (1936), August (1936), January (1937), February (1937); *National Geographic*—January (1937); *Current History*—July (1930), May (1933), December (1936); *Forum*—December (1936). Copy three maps (from text) on large wall posters. Copy outlines of chapters on blackboard or posters from day to day.

Presentation—Chapter I—*A Geographical Survey of Palestine and Syria*—Make this a period of map study, connecting the geographical references of the Bible with the present names of places and so forth.

Chapter II—*Peoples of Palestine and Syria*—By previous assignments let members of the class report on the peoples of yesterday and today; the religions; and the work of southern Baptists in Palestine today.

Chapter III—*The Chosen People in Relation to Palestine*—By the distribution of questions or mimeographed sheets of false and true tests, lead the class to study and understand the promises of God for His chosen people, their present exodus and their relationship to the Arabs who also claim direct descent from Abraham.

Chapter IV—*Modern Movements in Syria and Palestine*—In addition to a thorough discussion of the two movements presented, have reports from reference reading upon Zionism, especially from *The Re-Birth of a Nation*.

Chapter V—*The Levant and Southern Baptists and the Conclusion*—These pages bring the class to the crux of the whole matter: What can southern Baptists do about all of these things? Careful consideration must be given to what has been achieved? What southern Baptists are doing today? and What southern Baptists can and should do? Let this discussion deal with definite, concrete facts and challenges.

Note: And very important for every one of these five hours is the atmosphere prevailing in the class. Pauses to praise Him, to pray, to plead, to re-dedicate must permeate every hour, if the members receive any permanent assistance that shall enable them to bring His Kingdom to come in Palestine and Syria.

BUSINESS WOMEN'S CIRCLES

Miss Inabelle Coleman, Virginia

SUGGESTIONS

1. Poster—From Home Mission Board, 315 Red Rock Building, Atlanta, Georgia, secure free Home Mission Wall Map. Color Indian "territory"; mount in these vicinities clipped pictures distinctive of the divers characteristics and indentifying symbols peculiar to the American Indian, as: tepee, brick home, Indian in blanket, Indian in modern style, oil well, automobile, bow and arrow etc. Mount map on poster and print underneath:

**The Safe Orientation of the Indian
Demands His Evangelization**

NOW

2. Suggestion to Program Chairman—Secure for supplementary use: "Hiawatha's Childhood" — Longfellow; "Indian Cradle Song" from *Songs in Season*, A. Flanagan Co., Chicago, Illinois; "Indian Rhythm from an Indian Lodge"—Edward McDowell; "Indians of the Southwest"—a picture sheet (25c), M. E. M., 150 Fifth Avenue, New York City; "Set of Seven Pictures of Indians" (25c), Fred Harvey House, Albuquerque, New Mexico; additional Indian pictures from National Geographic Magazine (*Graphic, Asia, Travel*). Extra posters or a browsing table of these pictures plus Indian curios borrowed from friends or library, purchased from dime stores etc. will add much new information to the checkered impressions brought over from childhood.

TOPIC: The INDIAN

Violin: "The Indian Lament"

Prayer

Silent Prayer (Violin: "Indian Rhythm from an Indian Lodge")

Business, New Members etc.

At the End of a Voyage: Our Host (Page 20)

Low and High Ways of Indian Life (Page 21)

Violin: "Indian Cradle Song"

Early Trails to the Indian Hearts (Page 24)

Quartet: "Lead On, O King, Eternal"

Highways to the Indians Today (Page 25)

Dangers along the Indian Highway (Page 26)

God's Friends on the Indian Highway (Page 27)

Round Table Discussion

—Hymn: "I Will Lift Up Mine Eyes"

—Indians' Favorite Psalm: Twenty-third

—Poem: Selection from "Hiawatha"

—Treks of Broken Treaties (Page 22)

—Hymn: "A Charge to Keep"

ONE of MANY

JACKIE CORNSILK dug his toes in the soft, wet sand in the meadow's brook and paused to think. His cheeks burned under the olive tan as he murmured the sob of his heart: "I am not a Negro!" Jackie is really a young prince, descended directly from the chief of the Cherokees. For hundreds of years he can claim a royal heritage. The power of such pure Indian blood is evidenced in his poise and alert mind; in his courage and spirit of self-sacrifice for others; in his ambition and aggressiveness.

A sob chokes his throat and he swallows to keep back the tears that wounded pride and disappointment have produced. Much has happened in the past year. His father died and the drought burned up the corn crop. Hearing that good daily wages could be earned for "stripping tobacco" in the east, his mother had closed their little home and, with her son and baby girl, made her way to the eastern tobacco lands. She had secured a job, but the wages were small. The only home they can afford is a tobacco barn.

Jackie went to school this morning. But he didn't stay. The children stared; and the teacher said that this school was for white children only. He must go to a Negro school. "But I am not a Negro," he sobbed.

Jackie is one-of-many in our very midst! Have we repented for the injustice that our forefathers meted out to the Indians of the yesteryears?

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



It hardly seems necessary to remind the Program Committee that August is a hot, hot month in the south. When the committee meets to make plans, the hostess will choose the coolest place in her home, turn on the electric fan and do everything possible to keep the committee comfortable. If program plans are made under such conditions, they will be carried out under even more difficult ones. Even the most delightful program cannot be fully enjoyed if those who are trying to listen are uncomfortable. Therefore, the committee should consider carefully the coolest and most comfortable place to hold the society meeting. One society holds its August meeting in the grounds of a near-by school. Others plan porch meetings or garden gatherings. But wherever the meeting is held, special efforts should be made to have the place as cool and shady as can be, with members of the committee on hand ahead of time to arrange for this. The committee should feel that the program is a success if the women stay awake, listen and say they are glad they came in spite of the heat.

After people are comfortably settled, they must be kept awake. And the surest way of lulling them to sleep is to read to them. Try it on your family! So if the society is kept awake and is given information, there must be no reading of long pages from a mission magazine, however thrilling the material. Those who take part on the August program must tell and not read about the Indians. They must speak out loud enough to be heard and use an interesting tone of voice. Ask them to practice speaking with animation as though they were glad to talk about the subject assigned.

Four women should be given parts on the program. The first one may tell of "The First Families of America" using "Indians Our Hosts" and "The Red Men" (pages 20-22). The second talk may be called "Treaties and Treatment", combining "Treaties Made and Broken" and "Early Indian Missions" (pages 22-25). Neither of these talks should be longer than five minutes: so it will be necessary to cut the material decidedly. Indian music as suggested by Mrs. Creasman may be used here or at the close of the program.

The third talk, "Present Day Problems" (pages 26-27), should give very briefly the following points: 1—Diversity of Tongues; 2—Catholicism; 3—Inconsistency of Christians. If only three women are available for the program, the third and fourth talks may be combined.

"Indian Missions Today", the subject of the fourth talk, may include "Indian Baptists" (pages 25-28) but should not be longer than five minutes. The whole program, with the Bible study and music, should not exceed an hour.

An interesting feature would be to have two Sunbeams, a boy and a girl, recite or sing in Indian costumes. Many little boys have Indian suits; a bright shawl may be used for the girl's costume. The Sunbeam leader may be asked to arrange this, having them give some song or recitation used in their band meeting.

A variation to the usual program would be to have three of the four women who take part dress as "Blanket Indians". Wrapped in brightly striped blankets, they may speak as representatives of their tribes. "My People, the Red Race", "Treaties and the Gospel for My People", "Problems and Missions Today among My People" would be suitable subjects for their talks.

PROGRAM for AUGUST

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

Prepared by Mrs. C. D. Creaman, Tennessee

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

TOPIC for MONTH: The INDIAN

Hymn—Send the Light

Bible Study—Called to Regions Beyond—Acts 13:1-5, 13-15, 44-52 (Page 15)

Prayer that we may hear the call to "regions beyond" and may answer it with consecrated devotion to the missionary cause

Indian Music (If possible have Indian music played on the piano or sung by some soloist. Musicians in the society will know of lovely Indian solos and piano pieces.)

The Indians Our Hosts

Treaties Made and Broken

Prayer thanking God for those who in early days tried to pay the white man's debt to the Indians by giving them the Gospel

Hymn—Rescue the Perishing

Indian Missions Today

Indian Baptists

Prayer for all of our missionaries among the Indians and that we may support them with our prayers, our money and our righteous living

The INDIANS OUR HOSTS



A radio wit recently broadcast this remark: "In 1492 America discovered Columbus, and it was as great surprise to America as to Columbus". Surely there is some truth, as well as wit, in this statement. We can imagine something of the surprise of the American Indians when they saw strange looking vessels emerging from the great expanse of water, on which they had never dared to venture, and strange looking men landing on a shore that hitherto had been all their own. That surprise grew into amazement and then fear as many strange looking vessels began bringing many

strange looking people to their shores: the Indians found themselves unwilling hosts to great hordes of guests who came uninvited, not just to visit them but to take up a permanent residence in their land.

Our study of the races brings us this month to the Indians. We need at the outset to realize that they are our hosts—that they are the only true Americans and that we are foreign interlopers, living in a land that is rightfully theirs and claiming as our own a continent that was once their undisputed possession.

Who are these Indian hosts of ours? No one can answer that question. They are the mystery race of the world. All we know is that when the white man discovered the western hemisphere they found this race of people living here

whom they called Indians because of the mistaken idea that the newly discovered land was a part of India. Whence and when and how the Indians had come to America remains one of the unsolved mysteries of the world. Many theories of their origin have been advanced, but none of them can be proved. An old Indian chief explained the puzzle in these words: "Long ago the Great Mystery caused this land to be and made the Indians to live in this land". Surely this is all the explanation we need: for God, the Great Mystery, made this land and brought the Indians here in His own way for His own purpose, and then in His own time He led the white man to discover the red man's land. And here they are together—the Indian hosts and their permanent white guests, and surely it is all according to the plan of the "Great Mystery".

Yes, we cannot but believe that God brought the white man to the red man's land for His own great purpose. He did not mean that this wonder land of the world should be merely the haunts of the few thousands of painted red skinned people who could never develop its resources and make them of world service. It was His purpose that millions of white skinned people should live here and establish on this continent a great nation. It was His purpose that people should live in this land who would dig the riches of its ore from the earth, who would cultivate its great plains, who would harness its water power, who would build cities and operate factories and make its influence felt around the world. So He permitted us to come for our long "visit" to the Indians' land to make of us here a great nation that all the nations of the world might be blessed. But surely He would not have us forget those who are still our "hosts", those whose hospitality makes possible the existence of our nation. While we are blessing a world He would have us be a blessing to them also.

The RED RACE

THE white man has never known the Indian. It is thus: there are two

roads, the white man's road and the Indian's road. Neither traveler knows the road of the other. Thus ever has it been from the long ago even until today". So writes an Indian chief, and there is much truth in his statement. The two roads traveled by the white and red races are so far apart that it is difficult for them to understand each other. We need to know more about our Indian hosts. And yet to know Indians is a difficult task, for they are a varied people. To most of us an Indian is just an Indian, but the fact is that the race is divided into many nations and tribes, differing in language, characteristics and customs. It is said that from fifty to sixty distinct tongues exist among the Indians of the United States and that each of these has many dialects; so it would be safe to estimate that from two to three hundred languages are spoken by as many groups of our Indian neighbors. And the diversity of language typifies the general diversities among the Indians. Yet there are similarities that bind them together as one race. An encyclopedia describes them as follows: "Their chief characteristics are long, black and straight hair, scanty beard, heavy brows, receding forehead, dull and sleepy eyes and prominent, wide nose, full, compressed lips and a broad face with high cheek bones. In disposition the Indian is austere, moody, wary and too proud to show emotion".

There are perhaps fifteen million Indians in the world today. Three hundred and fifty thousand of these live in the United States with about two hundred thousand in the southland. By far the largest per cent of these—at least a hundred and twenty thousand—live in Oklahoma. There are also large groups in Arizona and New Mexico and smaller groups in Alabama, Mississippi and Florida.

The idea that the Indians are a vanishing race is incorrect. There are those who believe that there are more Indians in the United States today than when Columbus discovered America. Be-

tween 1920 and 1930 the Indian population increased 87,960, or thirty-six per cent.

The Indians of the south are divided into two classes: the five civilized tribes, so named because they have taken on more of the dress and customs of the white race; and the Blanket Tribes, those who have resisted for a longer time the advances of the white man and who still use the many colored blankets in their dress. In fact the study of Indian life today will reveal many contrasts. Some of them have been fortunate enough to fall heir to rich oil lands and consequently are very prosperous, while others are as poor as the poorest in our country. Some still live as they did before the coming of the white man, in adobe houses, hogans and tepees; while others live in neat framed houses and brick bungalows. Some still wrap themselves in their blankets, paint their faces, the men wearing their long braids hanging over their shoulders and the women adorning themselves with many strings of beads; while others dress just as we do. Some still grind their corn between two big rocks, still reach their hands into the common kettle to draw out their food, still roll themselves at night in their blankets and lie down on a hard wooden platform for a bed; while others drive cars and enjoy all the conveniences of our American civilization.

The writer of this program once saw two Indian women lunching in a restaurant. The older woman was wrapped in her blanket and the younger was dressed in the latest Parisian styles. They drove away from the restaurant in a Packard car and it was the blanket woman who steered the wheel. This is a picture of the Indians today: clinging to many of their old customs even while they are taking on the civilization of their white guests. However, as their children attend the government schools and the whole race comes more and more in contact with the ways of the white man they are becoming a changed race.

Gradually they are leaving their wild life to live more like their white neighbors.

Savage and war-like tendencies are giving way to the pursuit of peaceful industries and worthy ambitions. An Indian chief has expressed the attitude of the race in the following words: "I am getting old now, and I am getting up in years, and all I wish at the present time is for my children to grow industrious and work because they cannot get honor in war as I used to get it. I cannot teach my children the way my father taught me, that the way to get honor is to go to war; but I can teach my children that the way to get honor is to go to work and be good men and women". We know that the old chief is right and that as the Indian learns the value of industry and "being good" he will make for himself a place of honor in the life of our nation and a place of service to the world.

TREATIES MADE AND BROKEN

SOME one has said that when the white man discovered America he fell first on his knees and then on the aborigines. Truly the white man's treatment of his red brother has not always been what it should have been. We believe that God meant that the white race should have this land for the home of a great nation, but we do not approve of the unfair treatment that the white man has given his Indian brother. It is difficult to know what would have been fair when an alien race was coming in to take possession of a land belonging to another race. Certainly the Indians did not need all of this great country, and it seems that there could have been a partitioning of territory that would have been fair and satisfactory to both races alike. But the trouble was that the white man wanted the best part of the country and, because he was more powerful, took what he wanted whether it was fair to the Indian or not. A writer has made a little Indian child say: "The white people let my people stay on this side of somewhere, until somebody wanted it, and then moved them on the other side of nowhere that nobody wanted". This is a rather accurate picture of our treatment of the Indian race.

There is no sadder event in all history than the expulsion of the Indians from their loved homes and their forced journey to new lands which had been exchanged for their own, but which they knew nothing about and did not want. Surely such a trek is rightly termed a "Trail of Tears".

Our government has always made a pretence of being fair to the Indians, and of course the best of the white people have always desired that they be given just treatment. For many years all negotiations for the exchange of lands were made through "treaties". In these our government recognized, formally at least, the right of the Indians to the lands they occupied and made a contract to exchange these for other lands, usually agreeing to pay what seemed a fair price for the difference in the value of the lands. For illustration, a group of Cherokees sold their valuable possessions in Georgia for five million dollars and a tract of land in Oklahoma. These treaties usually seemed fair enough and doubtless would have been all right had they been made and kept in the right way. But sometimes they were made without the knowledge of the Indians and all too often were broken and the poor Indians lost their loved and valued lands without receiving a just recompense. In fact, a study of the history of our government's dealings with the Indians shows that practically every treaty between the government and the Indians was violated in some way. There is not a darker page on American history than this.

A number of excuses can be given in defense of our government for these "shady" transactions. In a country as yet unsurveyed the description of ceded tracts was necessarily inexact and unsatisfactory. The difference between the English language, with its provision for expressing delicate shades of meaning, and the crude language of the Indians complicated the act of treaty making. The ignorance of the Indians regarding the lawful methods of our government and the dishonesty of interpreters and

government agents have contributed to the seemingly unfair treatment of the Indians by the government. These are some of the reasons given by Francis E. Leupp in his book — "In Red Man's Land" — for what has seemed to be a breaking of treaties with Indians. He says that "the practice of treaty making finally became so sorry a farce that Congress abolished it by law: and since 1871 'agreements' have taken the place of treaties in dealings between the government and the Indians". However it must be acknowledged that this was a change more in phrase than in principle. These agreements were framed at councils between white negotiators and Indian leaders and then sent to Congress. If the terms of an agreement did not suit Congress, instead of sending it back to those who had formed it Congress made the changes itself and then ratified the bill as if the contents were the same as that made by the negotiators. So gradually the custom of making treaties or agreements with Indians has passed and, instead, Congress legislates as it pleases in all Indian affairs.

Surely there has never been a people in just the position that the Indians hold with respect to our government. They are neither foreigners nor citizens but are rather "wards" of a "Guardian Government". In her guardianship we believe that our government has tried and is trying to promote the best interests of the Indian. The trouble has not been in the ideals of the government but in the selfishness and greed of the white people and in the inefficiency and dishonesty of officers placed over Indian affairs.

The government has done, and is still doing, splendid educational work for the Indians. Day schools, reservation boarding schools and non-reservation boarding schools are providing free education to Indian children. As the Indians become qualified and desire it they are granted the right of American citizenship. More and more of them are availing themselves of this privilege and are taking their places not as wards but as

honorable citizens of the nation that has built its life in their land.

EARLY INDIAN MISSIONS

THERE is a bright star shining amid the darkness of the white man's treatment of the Indians. It is the star of Christian missions. From the very beginning of the white man's colonization of America there were those who felt the responsibility of giving the Gospel to the red man. At first there was no organized effort but individuals, as they felt responsible, began to do what they could for the salvation of their Indian neighbors. As early as 1646 John Eliot became the "Apostle to the Indians". He learned the language of the neighboring tribes, translated the Bible into this language and had copies of it printed on the first printing press set up in the United States. His efforts were so successful that during his lifetime he established among the Indians fourteen Christian communities known as "Praying Towns". David Brainerd, Thomas Mayhew and others followed the example of John Eliot, living among the Indians and giving themselves sacrificially to the task of winning them to Christ.

We do not know just when the first converts to the Christian faith were made among the Indians of the south. Dr. Alldredge tells us that as early as 1756, and perhaps much earlier, Christian colonists put forth an effort to win their Indian neighbors to Christ. At first no separate churches were organized, but the Indian converts were received into the white churches.

An interesting instance of individual missionary work is that of James Bradby in Virginia. About 1793 he became a Baptist and, desiring freedom in the worship of God, he went to live with the Chickahominy Indians. They received him cordially, granted him freedom of worship and listened gladly to the Christian message. He married an Indian wife and won practically the whole tribe to Christ. Today the one division of the Chickahominy Tribe remaining in Virginia bears the name of Bradby and

is distinctly Baptist. Other Baptists, fleeing from persecution, went to live with the Indians and, as a result, "here and there, especially in the eastern Alleghany regions, are found traces of groups of Indians who were Baptists in faith long before there is any record of active missionary effort on the part of Baptist churches for the evangelization of the Indians". (Alldredge)

The beginning of cooperative effort of Baptists in Indian missions dates from the organization of the Triennial Convention in 1814. Rev. Humphrey Posey and Isaac McCoy were the first missionaries to the Indians appointed by this convention. Much of their work was done in the south.

When the Southern Baptist Convention was organized in 1845 the Board of Domestic Missions was formed whose chief work was Indian missions. It was about this time that the tribes of the south were moved to Indian Territory. "The missionaries, already established among these tribes in their homes east of the river, moved with the Indians and the work held together in a marvelous way under these adverse circumstances. In some instances the trials and hardships of that great trek seemed to increase the evangelistic zeal of the Indian Baptist churches and there were many baptisms".

Dr. A. J. Holt and Rev. John McIntosh were sent to work among the Blanket Tribes in Indian Territory in 1873. Rev. and Mrs. H. F. Buckner, Rev. J. S. Murrow and others dared to face all the hardships of frontier life that the Indians—at that time wild and uncivilized—might hear the story of the redeeming love of Jesus. As a result of their sacrificial efforts hundreds were won to Christ, many churches were established and foundations were laid for the work we are doing among the Indians today.

Any story of early Indian missions should make mention of the Levering Mission School. Mr. Levering of Baltimore—the father of Mr. Joshua and Mr. Eugene Levering, so well known among southern Baptists—became much

interested in the Indians and dreamed a wonderful dream of starting a school which would educate Indians through manual training. He prepared to make his dream come true by laying aside a sum of money for building the school. He died before his dream was realized but his sons carried out their father's wishes. The money was given to the Home Mission Board. Other money was added to the gift and in 1882 the Levering Mission School was built and opened on September 5. While the school has not had continued existence, it rendered valuable service for many years and its influence is felt today in the lives of splendid Baptist leaders who received their first training there.

INDIAN MISSIONS TODAY

OUR Home Board has sixty-two missionaries among the various tribes of Indians for part or full time service, and these report for last year 443 conversions, which is the largest number that has been reported for many years. Dr. J. W. Beagle is in general charge of the Indian work. There is perhaps no one in the south who knows and loves the Indians as does Dr. Beagle; that they love him is proved by the fact that he has been adopted into an Indian tribe and given the picturesque name of "Chief Big Horse". The following information about our Indian work is taken for the most part from his last report.

In Oklahoma—In Oklahoma we have work among both the Blanket and Civilized Tribes. The work of the Blanket Tribes is organized into what is known as the Indian Baptist Association, embracing the following tribes: Osage, Pawnee, Otoe, Sac and Fox, Kickapoo, Ponca, Kaw and Iowa. Twelve workers care for the work among these tribes. The annual associational meeting was held at the Pawnee church last July. A large crowd attended, nineteen different tribes being represented. Rev. G. Lee Phelps, our general missionary to all Oklahoma Indians, reports the work among the five civilized tribes in Oklahoma as more encouraging than for years. Among the Cherokees we have

nineteen workers. Among the Choctaws we have eight. Rev. A. W. Hancock is general missionary to his own people, the Choctaws, and is rendering helpful service to all Choctaw churches. Among the Creeks we have six workers. Dr. Beagle says that this is probably the best organized tribe among the civilized tribes. Among the Chickasaws we have six workers. These are appointed and partly supported by their district association, the Home Board supplementing the salaries of the appointees. An interesting feature of the Indian missions in Oklahoma is the work at the Chillico government school. There Miss Gladys Sharp is reaching hundreds of young Indian boys and girls representing many tribes.

In Florida—Several years ago the Creek-Muskogee Association of Oklahoma sent Rev. and Mrs. Willie King as missionaries to the Seminoles of Florida. This has been a most difficult work, for the Florida Seminoles have hated the white man and have resisted every effort to reach them with either civilization or Christianity. Three times the Creeks of Oklahoma attempted missionary work among them only to fail. Then came Mr. and Mrs. King. The former, a full blood Creek Indian, determined to overcome every obstacle that his kindred people in Florida might know of Jesus. Mrs. Lawrence in "Follow Me" describes his work as follows: "The way has been slow and hard, walking through the sawgrass country, hunting out the hidden camps of the Indians, sitting by their fires, singing the songs of Jesus when not permitted to read the Scriptures to them, winning their confidence, getting a hearing for his message". And as a result of his consecrated work, on June 7, 1936, a church was organized. What a great occasion was that. Thirty-six Creeks went all the way from Oklahoma to be present. Fifty Seminoles and many white friends were there. And sixteen Seminoles came out before their people as believers in Christ to form this church, which was not only the first Baptist church but

the first church of any denomination among the Seminoles.

In Alabama, North Carolina and Mississippi—In southern Alabama we have two missionaries—Rev. and Mrs. R. M. Averitt—working in a field of about five thousand people. The four churches and three mission stations on this field keep these missionaries busy preaching and teaching. In North Carolina, Missionary W. H. Fitzgerald serves the remnant of Cherokees; and in Mississippi, Missionary S. E. McAdory serves the remnant of Choctaws. These bring encouraging reports of their work.

In New Mexico and Arizona—Dr. Stumph, who is in charge of our work among the Indians in New Mexico, recently said, "The work among the Indians of New Mexico is one hundred years behind that in Oklahoma". Today we have only seven missionaries in all that vast territory. These work among the Navajo, Pueblo and Pima Indians. Rev. and Mrs. M. E. Heard are in charge of the Pima Indian Church at Sacatone, Arizona. At the Santa Fe Government Indian School we have about a hundred students of Baptist preference who are cared for by Miss Pauline Cammack, aided by Dr. Stumph. Miss Cammack writes: "It is a great joy to work with these students, who are entrusted to our care, for a brief period each week for religious instruction". Dr. and Mrs. Stumph, located at Albuquerque, are in general charge of all S.B.C. Home Board work among the New Mexico Indians. Their special work is to care for the church at Alamo and other Indian pueblos. They also visit regularly the Indian patients in the government hospital. Rev. and Mrs. R. A. Pryor, who give their time to the Navajos at Farmington, N. M., are hopeful of getting permission from the government to erect a mission plant near the new government school being erected for the Navajos. Mr. Pryor, writing of the Navajos, says: "The Gospel of Jesus Christ is the only hope for the Navajo Indians' future, both earthly and Heavenly, and the only so-

lution for America's problem in what to do with the Navajos. Everything else has been tried and failed. The relationship gets more complicated every week. The teachings of Christ will bring about a spirit of brotherhood for each other, for our government that nothing else can do". Writing of the needs of the eight thousand Navajos in the San Juan Valley, he says: "Many of them seldom have enough to eat, cold meat most of the entire winter, and have nothing to look forward to save the visit of the missionary and the message of Christ's love for them. Daily there are deaths among them and perhaps less than two per cent have any saving knowledge of Christ. Some one is going to answer to God one day for every one that goes down to death unprepared". (From "Follow Me")

PRESENT DAY PROBLEMS

MISSIONARY work among Indians has always been difficult, and so it is today. Let us consider some of the problems which hinder the progress of the work.

Diversity of Tongues—The fact that the Indians speak so many languages and dialects makes the work among them most difficult. One missionary usually works among several tribes and, of course, cannot learn the languages of all; so he usually does his work in English and uses interpreters to translate his words into the language of the respective Indians. Sometimes in one meeting there will be those speaking several languages. In that case an interpreter for each group is necessary. Intelligent, capable interpreters are by no means easy to find; therefore often the message of the missionary loses much of its power before it reaches the ears of the Indians. Sometimes the messages have to be relayed, passing from one interpreter to another. A missionary tells of an experience when a message had to go through five interpreters before it reached the ears of the waiting congregation.

Pagan Religions—Many forms of worship exist among the Indian tribes.

Some worship gods of the four cardinal points of the compass. Some worship spirits that they believe inhabit the sun, the moon and stars, wind, rain and snow or some animal or plant life. Their worship consists largely of religious dances, most common of which are the Sun Dance and Ghost Dance. These dances are always weird, emotional affairs and usually produce harmful physical and moral effects. The most serious religious practice at present is that of peyote worship. Peyote is a habit-forming opiate which is taken by the worshippers in a religious ceremony. Those who form the habit of using peyote find it very difficult to break away from. Indian Christians say to the missionaries, "Only Christ can overcome peyote".

Catholicism—The influence of Catholicism, especially in Arizona and New Mexico, is a great barrier to the progress of the Gospel. Dr. Stumph reminds us there were 310 years of Catholic work among the pueblos before the first evangelical missionary came. It is little wonder that Catholic influence is hard to combat. The Catholic authorities have refused to allow Baptists to hold services and have done everything in their power to prevent the Indians from listening to the Baptist missionaries. Dr. Stumph tells of a priest who made a father pay five dollars because he had sent his children to a Baptist Sunday school. After that the children were out of Sunday school for a while and when the missionary asked the father about it he replied, "The children will be back as soon as I have another five dollars for the priest so I will be ready in case he demands it!"

Inconsistency of Christians—The inconsistency of so-called Christians among their white neighbors is a great hindrance to Indian missionary work. Dr. Beagle tells about an old Indian speaking in a testimony meeting as follows: "Jesus Way, straight way. Jesus Way, broad way. Indian and white man walkum together in Jesus Way, but Indian find white man makum lots

crooked walk in straight way". We must acknowledge that the Indian's criticism of the white Christian is oftentimes true. An Indian asked a missionary for a copy of the Bible saying: "Let me see that book. If I find that the Christians are like the Book I will accept its message; if they are not I will not accept it". If white Christians only lived up to the standard of their Book how much easier it would be to win their red neighbors to the message of the Book.

INDIAN BAPTISTS

EVER since Dr. Beagle gave to us that most delightful book, "People of the Jesus Way"—wherein we became acquainted with Indian Baptists—we have been very much in love with our red skinned brothers and sisters. Surely in all the world there is not a more loyal, a more devoted, a more Christ-like group of Christians than are these Indian Baptists.

We like our Indian Baptist brothers and sisters because they are Bible loving and Bible living people. They take the commands of God's Word very literally and try to obey them. An illustration of this is found in the story of an Indian who sold a sheep to a white man on Saturday expecting the purchaser to come for it that night. When he didn't come until Sunday, the Indian refused to let him have it, saying that he could not transact business on the Lord's day. The white man tried to persuade him that since the sheep had been bought on Saturday it would be all right for him to get it on Sunday, but the old Indian could not see it that way. He offered to give the money back but refused to deliver the sheep. He explained the difference in their attitude in the matter by saying: "Me talk to Jesus. My neighbor no talk to Jesus". And the white man had to come the next day for his sheep.

We like these Indian Baptists because of their generosity. Missionary Phelps says that in his judgment "the Indian Baptists of Oklahoma are a most liberal people, making the largest per capita gifts, according to what they have,

of any people in the bounds of the Southern Baptist Convention". Dr. Beagle tells of attending an association last year and being impressed with the fact that every church brought with their letter a contribution. They are generous supporters of the Cooperative Program, believing that all "Jesus Way people" must bring "Jesus Way money" for the support of the "Jesus Way program". They hate debt and take very literally the Bible admonition, "Owe no man anything". It is said that there is not a single debt on any Indian church.

We like our Indian Baptists because they are evangelistic and missionary in spirit. In a report on missions, given at an associational meeting last year, was this statement: "The main business of every Christian and every church is to give the Gospel message to all the world. Other activities are incidental". They love revivals and have them often. In fact every time Indian Baptists get together they have an evangelistic meeting. Even at their associational meetings some of the services are given over to evangelism, where earnest efforts are made for the salvation of the lost.

Some of our finest missionaries among the Indians are themselves Indians. We have already mentioned the fact that Mr. King, who works among the Florida Seminoles, is a full blooded Creek. Mr. and Mrs. Aaron Hancock, of Choctaw blood, exemplify in their appearance, character and service the very finest In-

dian Christianity. Miss Gladys Sharp, our missionary at Chillico, has enough of Indian blood to make her understand Indian life and to fit her admirably for work among them. Other fine examples of Indian leaders are found in Rev. and Mrs. D. D. Cooper of the Chickasaw Tribe, who are pioneers among the Kickapoos. Writing of Mr. Cooper, Mrs. Lawrence says: "He is one of the most forceful and effective evangelists I have ever heard, and I have heard many. He is a fearless, pungent speaker, knows his people and their sins, loves them better than his own life and loves Christ with an utter devotion". Of Mrs. Cooper she says: "Maybe I am prejudiced, but I think she is the most attractive Indian woman I have ever seen and one of the most attractive of any race. She has a sweet, gentle manner, low clear voice, sunny smile and a firm but charming way of speaking in public. She is an ideal type of Indian woman leader, and the Indians of all tribes love her greatly".

After reading such descriptions as these we can turn our minds and hearts toward our Indian Baptists with feelings of pride and tenderness, rejoicing over the glorious results of past missionary work among the Indians. We are hoping that, as white and Indian Baptists together consecrate themselves more to the task of winning the red men to Christ, the Indian race may become more and more Christian and Baptist.

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the Indians as our hosts.
2. What in your opinion is the best theory in regard to the origin of the Indians?
3. Tell something of the characteristics of the Indian race.
4. How many Indians are there in the United States today?
5. Discuss the treatment of the Indians by our government.
6. Tell something of early Indian missions.
7. Tell of Indian missions today.
8. Mention some problems in Indian mission work.
9. Tell something of Indian Baptists.
10. How may the white race pay the debt that they owe to the Indians?

REFERENCE MATERIAL

World Comrades

—The Window of Y.W.A.

Home and Foreign Fields

—State Denominational Paper

The Report of the Home Mission Board for 1937

People of the Jesus Way.....J. W. Beagle
The Gospel among the Red Men.....Robert Hamilton
The Red Man's Land.....Francis E. Leupp
Follow Me.....Una Roberts Lawrence



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EDITORIAL (Concluded from Page 4)

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A majestic movement is this of missions. To multiply its messengers is the mighty motive of our missionary organization. The Golden Jubilee plans are but myriad methods to carry out Christ's commission. We shall be helped immeasurably if even now we begin, at all times and in all places, to magnify our mission magazines.

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YOUNG WOMAN'S AUXILIARY



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

SUNBEAMS to the FORE



This year the Sunbeam Focus Week comes August 8 to 14. What good times Sunbeams, their leaders and their mothers and the fostering W.M.S. can enjoy during this week! Many suggestions are offered for its observance in *World Comrades* and through state Baptist papers and letters from state W.M.U. young people's secretaries. Then there are the splendid plans that come to the mind of the alert Sunbeam Band leader, as she prays and plans to make the week valuable. These Focus Weeks were inaugurated to help all of us better understand the worth of our graded W.M.U. organizations. By the publicity accorded in concentrating on each organization in turn our constituency comes to know the work of each young people's organization. Does your W.M.S. know what your Sunbeam Band is doing? This week is the time to help them become informed. Has your W.M.S. failed to foster a Sunbeam Band? This is the week to bring them to see the necessity for giving little children missionary education. Strange how slow we are to realize the importance of sowing seeds of missionary interest in young hearts!

"As the twig is bent, so is the tree inclined". To change the course of a river one has only to re-direct it at its source. The fruit of the harvest depends on the kind of seed planted. What need to pile up natural examples to prove our point? Out of our Sunbeam Fiftieth Anniversary we remember that 75 per cent of our denomination's appointed missionaries, home and foreign, first heard God's call to special service in Sunbeam Bands. We surely have not forgotten the large numbers who stood in audiences here and there, eager laborers today, who once were members of Sunbeam Bands. We know Sunbeam Bands are worthwhile in the Kingdom. The child is in our midst where the Master placed him, but how slow we are to act upon our knowledge of his importance. Let us make this Sunbeam Focus Week a time of many new Sunbeam organizations and of enlarged fostering of existent Sunbeam Bands. What real reason does your W.M.S. have for omitting the children from its missionary education plans?

Where the Sunbeam Band is started use this week to acquaint the church with its program. Let the children themselves tell what they enjoy and what they learn at Sunbeam meetings. These will be simple brief statements to be sure, but we expect children to speak as children, not as adults. The fostering circle will profit by visiting the Sunbeam Band and seeing it in as normal action as possible. Or the Sunbeams can go to the W.M.S. or circle meeting, repeating a program they have enjoyed, not as a "performance" but in the informal manner of the usual Sunbeam program. Take Wan Chuan and tell about "him", show the Brought-One cards, begin quoting the stewardship Scriptures, dramatize a story the Sunbeams select, sing the Sunbeam song, give the Sunbeam watchword and rally cry. There are plenty of things to do to show the customary Sunbeam meeting to the mothers.

Another day plan a systematic but not mechanized visitation of uninterested mothers, who do not send their children to Sunbeam Band, by mothers whose children do go. Talk frankly about the value of the Sunbeam Band. Show *World Comrades* and tell how the stories can be used as bedtime stories, take subscriptions. Show some of the simple mission story books for Sunbeams, *The Camel Bell*, *Toro and Ume*, *Little Black Sunday*. Are these not more important than the funny papers? Out of careful, prayerful visits should come new Sunbeam members and more Sunbeam Band interest.

Sunbeam Focus Week? Try it and see if it is not a worthwhile emphasis for August 8-14.



OUR YOUNG PEOPLE



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

INVITING AUGUST



Sometimes the W.M.U. young people's director or the counselors and leaders feel that summer is a time to relax in missionary education, but August brings such inviting possibilities that yielding to a summer languor would be a grave mistake. Freedom from school responsibilities offers time for mission study, for personal service, for continuing the Stewardship Education plans, for work on the Forward Steps and Ranking System—for all the things you have been putting off because there isn't time! Now there is time, use it.

There is time for picnic meetings which satisfy social needs as well as feed missionary information. Use God's outdoors, helping the young people to appreciate the fact that "this is my Father's world" as they sing this outdoor song. A sense of worship, of marvel at God's creative power should be cultivated in outdoor meetings. The program topic for August lends itself especially to open air presentation.

There is time for G.A.'s. and R.A.'s. to be working on their Forward Steps and Ranking System now also. No school gives freedom for the independent study and handwork needed especially in the advanced steps and ranks. Girls and boys should do their own work, not be carried through by the counselor's efforts but, with the supervision of the counselor, led to high grade performance. Work should grade 90 or 95 in the eye of the critic, so the counselor should not ask approval of second rate or hurried work. The value of these steps and ranks comes in doing the assignments well. Do you have the free leaflet concerning the Forward Steps, distributed through state W.M.U. headquarters to G.A. counselors?

There is time in August to be busy on the Stewardship Education plans also, looking toward the Stewardship Night—to which all the church will be invited in the early fall—and developing the faithfulness of stewards in the young people. Your home-from-college Y.W.A.'s. will be useful to stewardship chairmen and young people's directors and counselors in helping them direct the Tithing Investigations for the Intermediate R.A.'s. and G.A.'s. and the Tithers' Tests for the Junior R.A.'s. and G.A.'s. as well as the Sunbeam memory work and the Y.W.A.'s. original presentations.

There is time to hear from those who have been away to camps and have returned glowing with renewed enthusiasm. Let them tell all they can; act on the fine suggestions they will bring home with them. Doing things differently will augment interest. Why go or send to camp if not to learn how to do better?

There is time too for mission study and, again, the home-from-college Y.W.A.'s. can be used as teachers. This will be a blessing to them and to the younger people also.

It is time to select the Golden Jubilee chairman for each young people's organization. Our young people will enter heartily into all the celebration of our Fiftieth Anniversary led by counselors and their own chairmen. (See pages 1, 5.)

Yes, in inviting August there is time for many activities heretofore crowded out. Use every moment well for Him.



MARGARET FUND



Chairman, Mrs. Frank Burney, Waynesboro, Ga.

FRUITS

Give her of the fruits of her hands and let her own works praise her in the gates. —Prov. 31:31



God has marvelously blessed the fruits of the hands of Woman's Missionary Union through her Margaret Fund. A fruit of sweet aroma and beautiful service is the development of a Margaret Memorial Endowment Fund of the Margaret Fund.

We recall that it was in New Orleans in 1930 that the Margaret Memorial was launched. At the recent meeting in New Orleans in May we voted to lift the Margaret Memorial from the Emergency Fund of the Margaret Fund and make it an Endowment Fund. It will bring added joy and satisfaction to many, whose names or those of loved ones are enrolled in the Margaret Memorial Book, to know that these gifts will remain as a memorial and that only the interest is to be used for scholarships.

Some are asking what we mean by a Margaret Memorial? In New Orleans stands a statue, said to be the first monument to a woman in the United States. It is called the "Margaret" statue, no other word being carved in the stone. All visitors are told of the beautiful service, sacrificial ministry of this humble woman who spent her life in ministering to orphans and in founding a school for them in that great city.

When we learned of this Margaret statue in stone, we were inspired to launch a Margaret Memorial in names. The plan was to find Margarets everywhere and to permit, by the gift of at least \$2, that their names be enrolled in a Margaret Memorial Book of Remembrance.

How joyful and beautiful has been the response! 2168 names are now enrolled in our book and almost \$6000 have thus been added to our Margaret Fund. This amount will now be called the Margaret Memorial Endowment Fund.

The most valuable page in the Margaret Memorial Book of Remembrance is the lovely page dedicated by Mississippi in appreciation of the eighteen years of service of their honored secretary, Margaret Lackey. \$358 was sent by them to enroll her name, so prized is she. Certainly the works of her hands shall praise her in the gates!

Of special interest and of bolier atmosphere are the pages "In Memoriam". There the names of our precious Margarets and others, whose hands now rest from their labors, are linked on to this living, growing, memorial which is so appreciated around the world.

This plan is a simple means. Yet it is a beautiful way of enlarging a fund which aids in providing scholarships for the sons and daughters of our S.B.C. missionaries.

Recently at the lovely Rainbow Margaret Fund Luncheon held at the Baptist Bible Institute in New Orleans a precious mother's heart was touched and she wrote a note saying she too wanted to enroll the name of her departed lovely daughter, promising \$100 to the Margaret Memorial. Grateful are we for all gifts. Is your Margaret enrolled?

"Margarets" enrolled in Book of Remembrance—May 1930-May 1937—are as follows:

Alabama	116	Maryland	24	Virginia	65
Arizona	9	Mississippi	51	In Memoriam	44
Arkansas	34	Missouri	94	Argentina	1
District of Columbia	5	New Mexico	13	Brazil	6
Florida	81	North Carolina	69	China	6
Georgia	689	Oklahoma	6		
Illinois	17	South Carolina	42		
Kentucky	158	Tennessee	357		
Louisiana	30	Texas	251	Total	2168



TRAINING SCHOOL



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

PERSONAL SERVICE ACTIVITY of the TRAINING SCHOOL Y.W.A.



All about are the sick, the shut-in, the aged, children, the unfortunate, the weak, the fallen, the discouraged, and from each comes the mute appeal—"Come over and help us". The Training School Y.W.A. answers that call with an earnest desire to share Christ and make known His saving grace, His good cheer and His love.

Last Christmas the children at the Louisville Baptist Orphanage tugged at our heart strings. One result was that thirty-four rejoiced with individual gifts of toys, books and other useful things. We also contributed toys for the children's clubs at Good Will Center.

Each Sunday morning we assist with services in some of the wards of the City Hospital. We have seen souls reborn and reclaimed for Christ and His church. On the week day visitation more work is done by conversation and literature. Often some one in despair and doubt, saddened and discouraged by sin and circumstances, is given a new hope in Christ, health seems to return more rapidly and life has a different meaning. Two young women, who will be months in the tubercular ward, have (after several visits from the girls) accepted the "Gift of Salvation" and are now happy; each evening they sing the Gospel songs, which is a testimony to the whole ward. One woman, past middle age, yielded to the Savior and, with tears in her eyes, took the hand of the girl who had pointed her to the Christ of Calvary and said: "I'm so glad you came to me; you are the first person who has ever really tried to help me". The next morning she started to her home,

miles away, with a new song and a determination to ask for church membership in her home church.

Not long ago thirty of the girls went to the Susan Speed Davis Home and Hospital for unmarried mothers. The girls there were a bit shy at first, but they were soon at ease and joined heartily in the singing and seemed so interested in the special music, a chalk-talk, poems, a good Gospel message and prayers. To close the program the two groups joined hands and sang "Bless Be the Tie That Binds". It was possible to speak to a few personally of Jesus: one girl, who has now gone home, has written saying from that night she yielded to Christ Jesus and has asked for prayers. Once a week there is a meeting with the nurses at the City Hospital, a Bible lesson or a prayer and praise service. It is a real source of support and encouragement to them in their daily contacts with unbelief and worldliness all around them.

Likewise a group went to Parr's Rest, a home for aged women. Fifty-five of them were in the parlor long before time for our program, waiting eagerly. We had chorus singing, a vocal solo, a piano solo, a chalk-talk and a helpful message. At the close we had a time of fellowship; they begged for more music. Their happiness was so evident that our hearts overflowed with joy and praise.

Other services undertaken during the year were buying a heating stove for a destitute woman, providing milk for an aged couple and conducting a service at the workhouse for a group of men and women.—Naomi Nelson ('37), Mo.



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

According to the program editor of *Royal Service* there are in the world about 15,000,000 Indians of whom only 350,000 live in the United States. This leaves 14,650,000 living in other parts of North America, in Central and South America and perhaps some few on islands near the Americas and in other parts of the world. That being the case, then the work of evangelizing the Indians is more largely a foreign than a home mission task for all the churches.

Willie King, missionary to the Seminole Indians in Florida, writes: "I have visited 28 Indian camps in the Big Cypress Swamp this month and also some of the Cow Creek Indians. I found many of the Seminoles in need of medicine. There is need here at the mission church of a school. Many children are roaming idle who ought to be in school. An Indian teacher would do much better than white. Let's pray for a teacher! God might send one here some day".

A recent graduate of the Yale Divinity School with his young wife has just gone to Alaska to work under the National Board of Missions of the Presbyterian Church among the Hydah Indians of the Prince of Wales Island.

When their bishop visited the Indians in the Canadian diocese of Moonsonoe, they asked if they might make their offerings in furs instead of money. When the day came they brought their pelts carefully dressed and, at the time of the offering, led by their chief each one with great dignity arose and carried his fur to the chancel where with a reverent bow he presented it to the bishop. There were 150 present.—*Missionary Review of the World*

Chief Umpathtuh of the Mohicans, a graduate of Carlisle University and a strong advocate of Christianity for his race, believes that—unless there is a change of heart among the Indians through the acceptance of Jesus Christ as Savior—the education given them by the United States would be wasted. He says: "If education of the soul does not go along with education of the mind, the result for the Indian will be disastrous". The small number of Mohicans left are seventy-five per cent Christian.—*United Presbyterian*

The Sage Memorial Hospital, Ganado, Arizona, is the only training school in the United States for American Indian nurses and is the only hospital in the southwest accredited this year by the American College of Surgeons. Those enrolled this year came from twelve different tribes. Think of the influence for Christianity as these girls, "who are not preparing to be nurses just because they have seen a vision of how they can serve Christ that way", go back to work among their people.

Christian workers among the Indians in the less accessible parts of Peru have an extremely difficult time owing to the fanaticism which still prevails there. It is reported that the work the Franciscans carried on in the eighteenth century is to be opened by missionary priests soon.

"If I did not believe that the Kingdom of God would spread over the whole world, I could have no hope, I could do no work and I would give my office over this morning to any one who would take it".—*Stanley Baldwin, Former Prime Minister of England in "Watchman-Examiner"*

FOREIGN MISSIONS WEEK

RIDGECREST, North Carolina, AUGUST 8-13

THEME: "He had opened the door of faith unto the gentiles"—*Acts 14:27*

Sunday, August 8

9:45	Sunday School	
11:00	Morning Worship	Chas. E. Maddry
6:45	Sunset Service	Olin T. Binkley
8:00	Missionary Message	H. H. Muirhead, Brazil

Monday, August 9

Topic: The Open Door in Africa

7:20	Morning Watch	Wade H. Bryant
9:00-9:45	Missionary Message	George Green, Africa
9:45-10:15	Young People's Hour	Solon B. Cousins
10:15-11:15	Round Table	H. P. McCormick, Africa
11:30-12:45	Address	T. L. Holcomb
6:45	Sunset Service	Olin T. Binkley
8:00	Missionary Message	Solon B. Cousins
	Moving Pictures	Mary M. Hunter

Tuesday, August 10

Topic: God Hath Opened a Door of Faith unto Latin America

7:20	Morning Watch	Wade H. Bryant
9:00-9:45	Missionary Message	Mildred Cox, Brazil
9:45-10:15	Young People's Hour	Cornelia Brower, Chile
10:15-11:15	Round Table	John W. Shepard, Brazil
11:30-12:45	Missionary Message	O. P. Maddox, Brazil
6:45	Sunset Service	Olin T. Binkley
8:00	Missionary Message	Chas. E. Maddry
	Moving Pictures	Mary M. Hunter

Wednesday, August 11

Topic: Doors Opened by the Women

7:20	Morning Watch	Wade H. Bryant
9:00-9:45	Missionary Message	Mrs. C. K. Dozier, Japan
9:45-10:15	Young People's Hour	Grace Wells, China
10:15-11:15	Round Table	Minnie Landrum, Brazil
11:30-12:45	Address	Mrs. F. W. Armstrong
6:45	Sunset Service	Olin T. Binkley
8:00	Missionary Message	Mrs. David Appleby, Brazil
	Presentation of Margaret Fund	Mrs. Frank Burney
	Moving Pictures	Mary M. Hunter

Thursday, August 12

Topic: Open Doors in Europe

7:20	Morning Watch	Wade H. Bryant
9:00- 9:45	Missionary Message	C. K. Djang, China
9:45-10:15	Young People's Hour	W. Henderson Barton
10:15-11:15	Round Table	H. H. Muirhead, Brazil
11:30-12:45	Address	Chas. E. Maddry
6:45	Sunset Service	Olin T. Binkley
8:00	Missionary Address	John R. Sampey
	Moving Pictures	Mary M. Hunter

Friday, August 13

Topic: The Door of Faith to the East

7:20	Morning Watch	Wade H. Bryant
9:00- 9:45	Missionary Message	M. T. Andrews
9:45-10:15	Young People's Hour	R. S. Jones
10:15-11:15	Round Table	J. T. Williams, China
11:30-12:45	Address	C. L. Culpepper, China
6:45	Sunset Service	Olin T. Binkley
8:00	Missionary Address	John R. Sampey
	Moving Pictures	Mary M. Hunter

Notes

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

Many new curios have been added to the Foreign Mission Exhibit this year. Do not fail to see this display.

The Book Shop is on the first floor in the Hotel Lobby. Be sure to pay it a visit.

Recreation will be in charge of Rev. Paul Forsythe, from 2 to 5 daily, except Sunday.

Miss Ann Wood will be in charge of the playground from 9 A. M. to 1 P. M. daily.

Foreign Missions Week is made possible by the financial assistance of the Sunday School Board, for whose generosity we are most grateful. Do not fail to pay your registration fee of \$1; the fees go to the maintenance of Ridgecrest.

Write promptly for your reservation to Mr. Perry Morgan, Pritchelle Hall, Ridgecrest, N. C.



*Program of Home Missions Week
at Ridgecrest is given on pages 7-9.*

