

Royal Service



**Proclaim! Plan for
Week of Prayer for
Home Missions**

Feb. 28 - March 4

Theme:

**"Preach the acceptable year
of the Lord!"—Luke 4:19**

**PUBLISHED MONTHLY by WOMAN'S MISSIONARY UNION
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Royal Service

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MONTHLY MISSIONARY TOPIC

The Homeland: "Sheaves . . . with Rejoicing"

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EDITORIAL



"SET the TRUMPET to THY MOUTH"

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



Any undertaking requires preparation. Great care must be exercised to lay sure foundations if the superstructure is to be enduringly beautiful and secure. The greater the project the more thorough must be the preparation for it. In southern Baptist churches the closing months of the year 1937 were characterized by intensive preparation for the Year of Jubilee. The purposes of Woman's Missionary Union are compassed in the promotion of missions. Because the purposes and objectives of our organization are high and holy, because we build not for time but for eternity an effort has been made to lay foundations for this effort deep and strong. The emphasis upon spiritual strength was made because of its supreme importance to our individual lives in carrying through to fruition the aims which the Union has set for this Golden Jubilee Year.

Provision has been made for a fully informed leadership. State, district and local organization has been completed with the minimum of extra-organization. Now we are moving forward to perform the purposes we have declared. Upon our chosen leaders rests responsibility that our whole constituency shall be inspired to united service. "If the trumpet give an uncertain sound who shall prepare himself for the battle?" Indifferent or uncertain leadership can not unite a host for Christian conquest. The victories to which we aspire are timeless, the fruits of our labor are eternal, the warfare to which we issue a rallying call is ageless. To assure victory our leadership must be confident, consecrated and convincing. Such leadership inspires confidence and invites cooperation. Dear leaders in a beloved work, day after day, month after month through this Golden Jubilee Year you must "set the trumpet to thy mouth". Let it not ever give "an uncertain sound" and we verily believe there will be constant and continuing rallying to its call.

Young people of your churches are your hostages to missions. The women of 1888 were profound psychologists. They recognized the principle that what you would put into the denominational life you must plant in the mind and heart of youth. Therefore they clearly stated their purpose "to stimulate the missionary spirit and the grace of giving among the women and the young people of the churches". The half-century of history and achievement which we celebrate in this year 1938 redords rich returns on this investment in missionary education of young people. Its annals bear testimony of the fruits of this effort. On every mission field, in places of responsibility in the churches there are found countless young people whose missionary purposes had birth or were quickened through the missionary education organizations and efforts of W.M.U. Let your trumpet which summons the youth of today have no uncertain sound. What missionary inspiration for young people is offered in all the glowing plans of the Golden Jubilee! What thrills will come to them as in years to come they recount the experiences of this history making year! Include them in all your planning and participation. "Set the trumpet to thy mouth" remembering that "if the trumpet give forth an uncertain sound who shall prepare himself to battle?"



OUR GOLDEN JUBILEE



Southwide Jubilee Chairman: Mrs. George McWilliams, Missouri

WOMAN'S MISSIONARY UNION and the COOPERATIVE PROGRAM



A group of beginners in the Sunday school was seated in the circle re-telling the story of Noah and the Ark. "And what do you see?" questioned the leader of the children. Many had been the answers—"I see water, nothing but water"; "I see a dove". Finally one little boy, devoid of imagination, said: "I see the piano". To many southern Baptists the Cooperative Program is nothing but the prosaic "piano"—a chart of names and figures. To this chart must be brought the warm life of knowledge, love, imagination. Frank Connely of China thrills the hearts of listeners as he tells his heart-breaking experiences of distributing food—just dry millet seed—to starving Chinese and of the hour when the millet seed was gone and hundreds were still unfed. You see hungry-pined faces looking up at him, scrawny fingers clutching his clothes; you see him break away unable to save another person from starvation even for a day—if you have the knowledge, love and imagination. You hear Dr. Ethel Pierce of China tell her experiences of trying to have a clinic without any equipment, any drugs, any *anything*; you hear her laughingly say she mixed cod-liver oil that Chinese children *liked*! You see emaciated, diseased children being ministered to by one with the love light of Christ Jesus shining in her eyes—if you have knowledge, love and imagination.

The Golden Jubilee program includes a special offering. Much enthusiasm can be generated with the attractive plans of certificates, gold chests, trumpets, all sorts of ceremonies; but the special financial emphasis for the Golden Jubilee Year should be upon the regular Cooperative Program. It is such a challenging world program, this Cooperative Program of Southern Baptists. It includes healing, teaching, preaching in seventeen foreign countries, in Cuba and our own homeland; it includes hundreds of missionaries—our friends, our *personal substitutes*. W.M.U. members have always been regular, generous givers to the regular denominational program. The *ten per cent increase* in their total gifts, which is the financial Golden Jubilee goal, is but the expression of the emphasis on the Cooperative Program which Woman's Missionary Union has always made. Too often speakers from convention platforms over-emphasize the special offerings of Woman's Missionary Union. These are worthy offerings—the vast majority of them going into the *regular* program of southern Baptists—but attention more often should be called to the regular contributions of W.M.U. members to the Cooperative Program. This ten per cent increase goal asked for is but an added proof of their loyalty and interest.

Women have another contribution to make to the Cooperative Program aside from their money gifts. God gave to women a wondrously beautiful gift—the *mother-heart*. The mother-heart reaches out in love and sympathy to all needy people; the love and sympathy find expression in efforts of assistance. The women responsible for the organization of Woman's Missionary Union heard the call of the heathen womanhood of the world who knew not their Christ; the illa of childhood that had never heard of the Jesus who loved little children tugged at their hearts. Woman's Missionary Union was their answer to this heart call. One "sees from the inside out", says Dorothy Canfield Fisher. The gift of the

(Concluded on Page 8)



PERSONAL SERVICE



Southwide Personal Service Chairman, Mrs. Eureka Whiteker, Ky.

The HEART of OUR GOLDEN JUBILEE



We read in Leviticus that the Year of Jubilee was inaugurated by a proclamation of universal liberty. Isn't the liberty we want for the world today found only in Christ Jesus? How else can men be freed from their sins? The Jubilee Year was an occasion of great joy to ancient Israel. If we stress our efforts at soul-winning and bring lost souls to Christ we bring joy not only on earth but also in Heaven. Jubilee joy can reach Heaven for we are told that "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

All persons do not have equality in outward circumstances. The Jubilee Year was the time of restoring this equality. Many have been unfortunate and need physical, mental and spiritual help which members of Woman's Missionary Union out of their abundance can supply to their neighbors.

Mrs. Leon S. Holley, Golden Jubilee Chairman of South Carolina, has expressed the heart of this matter in these words: "The children of Israel observed regular daily, weekly and annual periods of worship; but to save His people from letting their worship fall into the commonplace and deadly routine God called them at special longer intervals to give themselves to consecrated worship when He would be exalted above all else, even to the exclusion for a whole year of their usual labors for a livelihood. How applicable to ourselves and our own times! We too often let our worship fall into deadly routine and our thought of God drift into the commonplace. We need the Jubilee Year with all of its challenge and call to worship as the children of Israel did".

Coupled with this thought of worship and magnifying God is another thought—a right and helpful relation to our fellowman: "And if thou sell aught unto thy neighbor or buy of thy neighbor's hand, ye shall not wrong one another. - - And if thy brother be waxen poor and his hand fail with thee, then thou shalt uphold him - - - "Duty to our neighbor, justice in human relations, brotherly love and benevolent interest are clearly enjoined. Thus personal service has an urge and impetus in this Jubilee Year that should grip us and send us out with new interest to be about our Father's business. Surely this phase of our work will have real emphasis in the plans for the year".

We express some of our personal service opportunities in the following Jubilee acrostic:

Joy shedding—Visits and in greeting cards
 United efforts—Directed personal service
 Bettering conditions—In homes, schools and communities
 Individual efforts—As Christians meeting all needs that arise
 Loving people—The unlovely and through interracial contacts
 Enlisting—Through Good Will Centers, Vacation Bible Schools and the holding of services
 Evangelizing—Definite efforts at soul-winning



HUNDRED THOUSAND CLUB



TELL IT AGAIN

Dr. J. E. Dillard, S.B.C. Director of Promotion



When my boy was a little lad, he would climb up in my lap and say: "Daddy, tell me a stowry". Then for the steenth time I would tell him about the Babe of Bethlehem or the Babe among the Bulrushes, and he would say: "Tell it agin; tell it agin!"

There are some stories I never tire of hearing or telling. One of them is the story of the Baptist Hundred Thousand Club.

Once upon a time in their love, loyalty and abounding enthusiasm, southern Baptists put forth an unusual effort to advance the Kingdom of God and to tell to the nations the "Sweetest Story Ever Told". In their enthusiasm they went beyond their available means and, before they realized it, they were \$6,200,000 in debt!

This big debt hurt their morale, discouraged their workers and came near wrecking their work. Carping critics said, "Southern Baptists are about done for"; magazine writers said, "They are bankrupt"; banks called their loans; some creditors threatened to throw the denomination into bankruptcy. Appeals were made for large gifts, but we didn't get them; special debt-paying periods were set, but few paid attention to them. Things got worse; we couldn't pay our debts and in several cases we failed to pay interest. What could we do? Many were ready to give up. But some would not. They said: "With the help of God, we will pay every dollar we owe!"

Then it was that the Baptist Hundred Thousand Club plan was devised, adopted and inaugurated. We said: "Let's get 100,000 southern Baptists to give a dollar a month over and above their regular gifts and let this be paid upon the principal of these debts".

The plan seemed good and practicable. It fired the imagination and rekindled hope in the breasts of our people; our agencies said they believed it would work and that they would help work it; our creditors said, "Southern Baptists are going to pay their debts and set the world an example of honesty amid hardships".

And so this plan was adopted as the debt-paying plan of the Southern Baptist Convention. We have no other debt-paying plan. The funds from the Cooperative Program are used to pay interest and to carry on the regular work of the agencies. Of course, if an agency can carry on and at the same time use some of its regular cooperative receipts to apply upon debts it should do so, but in most cases the receipts from the Cooperative Program are barely sufficient to maintain the work as it now is, with little or nothing for enlargement and with nothing to pay on the debts. Our people need to know that unless they are helping through the Hundred Thousand Club they are doing little toward paying these debts.

99 10/10 cents out of every dollar received through the Hundred Thousand Club are paid upon the principal of these debts. There are no "preferred objects" and not a penny is taken out to pay salaries, office expenses or even postage. The Baptist Sunday School Board pays the cost of promoting the Club. The Club is now over four years old.

What Has Been Done

While we have never had a hundred thousand members, and while many members drop out and others have not kept up their payments, at the same time

we have received from this Club up to December 1, 1937, the sum of \$766,583.24. Thereby we have greatly reduced the principal of our debts and have saved in interest the equivalent of the salaries of 57 1/3 foreign missionaries. Aren't you glad you had a part in it?

What of the Future?

That depends on you and me. The Southern Baptist Convention has no other constituency except the members of the churches; if the churches fail, to whom can we go? The churches have pastors for leaders; if the pastor fails to pray and present the Club and set the example, and if he fails to follow it up, what can we do?

A Suggestion

Here is a suggestion: Go to your pastor and tell him you will help him put on the H.T.C. Club; tell him the W.M.U. wants to report 50,000 paid-up memberships in the debt-paying effort at its Golden Jubilee next May; tell him every pastor as well as every W.M.S. ought to major on getting the denomination out of debt; tell him it is not good ethics, not to mention religion, for a church to spend money for luxuries or even comforts and do nothing toward paying debts.

Then take it up in your W.M.S. and let the women know what the Club is, what it is doing and can do with their help. If somebody else is leading, join in and help; if nobody is leading, you take hold and do it yourself. If you have the will, you will find a way.

And what a good time we will have at the Golden Jubilee!

GOLDEN JUBILEE (Concluded from Page 5)

mother-heart carries with it the ability to see with their hearts, as they read from the printed page; hear with their hearts as they listen to speakers talk; it makes the Cooperative Program of Southern Baptists a living, vital thing to southern Baptist women. It is ours, this glad Jubilee Year, to take that chart of figures and words and breathe into it the warm breath of love and vitality. These years of mission study have brought to southern Baptist women a knowledge of the missionary program of southern Baptists; it means to them *people*, not charts; *individuals*, not masses; it means personal opportunity to heal the sick as we go with those friends, the missionary doctor and nurse; it means personal opportunity to preach our Christ to people as we stand in the pulpit, on the street corner, anywhere, with the missionary pastors our money sends; it means personal opportunity to stand in thousands of school rooms and teach the children of the world through our missionary teachers. "Seeing from the inside out!" Can we *personalize* the Cooperative Program? What a Golden Jubilee contribution it will be.—Mrs. George McWilliams

"CONTINUING in PRAYER" BOOKMARKS

PERHAPS the most important phase of our Golden Jubilee celebration is the emphasis that is being placed upon spiritual preparation. As a means to that end, the "Self-Searching Questions" were first issued, then the "Continuing in Prayer Bookmarks" for December, January and February. There is an object listed to be prayed for each day of the month. Every W.M.S. and Y.W.A. member will want to keep her *Royal Service* and *The Window of P.W.A.* near to be used daily (see pages 33-34 of this issue) with her Bible. Upon request additional copies of the February Bookmark will be furnished free from your state W.M.U. headquarters. "More things are wrought by prayer than this world dreams of" said Tennyson.—Miss Vonnie B. Lance, South Carolina W.M.U. Corresponding Secretary



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"O give thanks unto the Lord! Call upon His name; make known His deeds among the people".—Psa. 105:1



In this hallowed 50th year we shall indeed "give thanks unto the Lord". Humbly, gratefully and yet proudly will we "put the trumpet to our mouths" to "make known His deeds among the people".

During these fifty years God has marvelously led Woman's Missionary Union in joyous paths of service. Through His blessings on our Margaret Fund we can make known His deeds among many people *through former students*, now active missionaries, in nearly all S.B.C. mission fields. For this we give thanks unto the Lord. Through the Margaret Fund, Woman's Missionary Union has bound herself to our missionaries by golden cords of love and prayer. Messages from grateful missionary hearts move us to "call upon His name" for further guidance, plans and programs which shall continue to be a blessing. We pray it shall be mightily used of God in making a distinct contribution to missions in the present year.

Time brings changes. A new policy the Margaret Fund begins during this Jubilee Year. Money for scholarships will no longer be apportioned among the states. Special allocations out of our Lottie Moon Christmas Offerings for foreign missions and out of our Annie W. Armstrong Offerings for home missions will now be used to help provide Margaret Fund scholarships. Margaret Fund chairmen will pray and work that these seasons of prayer offerings may be increased in order that ample funds may be provided for all eligible students.

God hath led us to greater things as we thus begin to include the eligible sons and daughters of all regular Home Board missionaries on our Margaret Fund list. And so the fall of our Jubilee Year will be remembered, in Margaret Fund ranks, as a time when we began to undertake a greater task by including this larger list among our students. From the very beginning of the Margaret Fund we have always included sons and daughters of all S.B.C. home missionaries who lived outside the United States: now for this larger list and its plan of financing we can "give thanks unto the Lord".

On our list are many of our students from China, separated from parents who are being put through tests of fire, war, scourges of disease and distress: we should fervently "call upon His name", that wars shall cease. To these precious boys and girls we should give unusual comfort and care now, pointing them with confidence to our merciful God who is able to bring out of this chaos great and mighty wonders. We will not be true to our trust unless we are found faithful now in prayer for all these students and their parents, unless by word and deed we minister to them in loving understanding sympathy and unless we give to our Margaret Fund so that this cause can answer the appeal of every S.B.C. missionary.

We shall blow the trumpet and "make known His deeds" through the Margaret Fund to the people of our churches, our associations and our state. We shall covet and claim a part of some Jubilee program for the Margaret Fund as there are yet many hearts who know not of its ministry and many societies who have not yet had a part in its great work.



FROM OUR MISSIONARIES



The YEAR of JUBILEE



According to Jewish tradition it is reminiscent of ten things: 1. Creation; 2. Return to God (*conversion*); 3. Revelation on Mount Sinai; 4. Exhortation of the prophets; 5. Destruction of the Temple; 6. The sacrifice of Isaac; 7. Imminent danger; 8. Day of Judgment; 9. Redemption of Israel; 10. Resurrection. By the guilt of sin we were bound over to the justice of God and were His lawful captives until Christ provided for us grace sufficient to enable us to shake off the yoke of sin and made us free. This is

the Gospel proclamation and is like the blowing of the Jubilee trumpet which proclaimed the great year of release.

And so today it is to sound an alarm for the wavering heart. "Awake, ye sleepers", it says, to use Maimonides' stirring interpretation; "awake, ye sleepers, and ponder your deeds; remember your Creator and go back to Him in penitence. Be not of those that miss reality, in their hunt after shadows, and waste their years in seeking after vain things which cannot profit or deliver. Look well to your souls and consider your acts; forsake each of you his evil ways and thoughts and return to God, so that He may have mercy upon you".—(*Hilc. Teshubah, iii.4*)

God's dealings with the people and the land of Israel portray for us His designs with reference to mankind as a whole. There is a progression of periods of conflict and trial, each divided into six equal portions to which is added one of complete rest. The seven days of the week were terminated by the Sabbath; the seventh new moon became the holiest of new moons; the seventh year was terminated by the Sabbatical year (*or minor Jubilee*); the seventh Sabbatical year brought the grand Jubilee; and, according to Jewish tradition, the seventh millenium of the world will be closed by one of complete rest for mankind and the world.

That there is a process of fulfillment of this prophecy we have it on the authority of the best expositor of Scripture—even our Lord Jesus Himself—who, reading this in the synagogue of Nazareth, applied it to Himself, saying: "This day is this Scripture fulfilled in your ears" (*Luke 4:21*). And Luke tells us that when the Saviour came to the words, "to preach the acceptable year of the Lord", He closed the book, signifying that the rest of the prophecy awaits future fulfillment at the Saviour's second coming. After Israel's iniquity shall have been purged by a look at their crucified Messiah, the whole creation which has been groaning and travailing in pain shall at last be delivered from the bondage of corruption into the glorious liberty of the children of God.—*Rev. Jacob Gartenhaus, Home Board Missionary to Jews*

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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.

ABRAHAM as an EXAMPLE—Gen. 12:1-9; 18:17-19

PERSONALITY includes intelligence, character, temperament and experience. In all these David is well known to us, also Joseph and some others. Abraham is drawn more simply, in a few compelling strokes—almost every one an example to us.

1. **Abraham's Faith.** To the Jews he is "Father Abraham", to the Moslems "the Father of the Faithful", both claiming him for their special possession. But Paul in Romans and Galatians argues that "they that are of faith, the same are sons of Abraham" (*Gal. 3:6-9*)—that wonderful Abraham who "believed God, and it was reckoned to him for righteousness"; who "in hope believed against hope"; who "wavered not through unbelief but waxed strong through faith". And a like faith is blessed to us who believe in Jesus (*Rom. 4:23-25*). James tells us that faith is bound to express itself in obedience. As Canon Liddon says: "Give your conviction a chance to grow. . . . If a man has a serious conviction, he makes ventures upon the strength of it, and these ventures in turn strengthen, deepen and broaden the conviction. . . . We shall learn the lessons of eternity even during the hours of time". So Abraham sought the promised land.

2. **Abraham's Family Altar.** Adam and Eve and Noah had set the example. "The Great Pioneer", Abraham has been called. Some of our American fathers, pioneering into the west, left this habit behind if they had ever had it. Not so Abraham. Dan Crawford tells a charming story of the first evening of prayers in the jungle with his young bride just out from England. They read of Abraham's journeys (*Gen. 12:8*). "Quick with her woman's wit she cried: 'Look! he took more pains with his altar than he did with his home: he pitched his tent, he builded his altar'". Perhaps this was why he could entertain angels so easily. Everybody else in the Old Testament is struck with fear on finding he had been talking with an angel. But not Abraham. And his household religious instruction was effective. His sons and their descendants did grasp the idea that God is one, that God is a Spirit, that God can and does speak to man.

3. **Abraham as Intercessor.** It was the family altar no less than believing the promises and obeying God, even to the offering of Isaac, that made Abraham "the friend of God", so that God told him the doom coming upon Sodom and Gomorrah. Abraham had generously let Lot choose where to settle, and foolish Lot had pitched his tent towards Sodom. But surely there were ten righteous ones there, counting Lot and his family! Alas, they were not to be counted on. No prayer habits there, and no moral influence! Abraham yearned over the wicked cities. So did Jehovah. But the time of those cities had come.

4. **Remember also Abraham the tither.** Prompt to rescue Lot with his own three hundred trained men, he gave a tenth of the spoils of war to the mysterious Melchizedek, King of Salem, Priest of God Most High, who blessed him in that great name.

People sometimes complain that Paul in Romans and Galatians contradicts James about Abraham's faith and works; but he doesn't. Paul is contrasting faith with mere ceremonialism.



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: "SHEAVES—with REJOICING"

SOW THY SEED, be never weary,
Let no fear thy soul annoy;
Be the prospect ne'er so dreary,
Thou shalt reap the fruit of joy.

Lol the scene of verdure brightening,
See the rising grain appear;
Look again! the fields are whitening,
For the harvest time is near.—*Thomas Hastings*

Rejoicing in the Word

1st Day—Psa. 19:1-8
2nd Day—Rom. 16:1-7; 16:18
3rd Day—I John 1:1-10
4th Day—I John 2:1-10
5th Day—I John 8:2, 3, 11-16
6th Day—I John 5:4, 12-15, 20, 21
7th Day—Jer. 16:16

Rejoicing in Hope

8th Day—Rom. 12:4-12
9th Day—Col. 1:20-29
10th Day—I Sam. 2:1, 9
11th Day—Hab. 3:18, 19
12th Day—Phil. 3:1a; 4:4, 13, 19, 20
13th Day—Phil. 2:1-16
14th Day—Phil. 1:1-15, 19-21

Rejoicing in His Works—

15th Day—Psa. 107:19-22
16th Day—Acts 5:14-23
17th Day—Acts 5:24-33
18th Day—Acts 5:34-42
19th Day—Deut. 26:8-11
20th Day—Eccl. 3:7-15
21st Day—Eccl. 11:6-10

Rejoicing in Soul Winning

22nd Day—Psa. 126:6
23rd Day—Dan. 12:3
24th Day—Psa. 51:1, 2, 12, 13
25th Day—Col. 3:12-17
26th Day—Jas. 5:19, 20
27th Day—Luke 15:3-7
28th Day—Luke 24:27, 44-48



"Pray Ye"

Giving thanks for God's goodness to our country
Intercede that our country will accept the warning
of Scripture that "righteousness exalteth a nation but
that sin is a reproach to any people".

Pray that W.M.S. and Y.W.A. members will faithfully
use the preparatory study book—"Fruits of the
Years"—in anticipation of the Week of Prayer for
Home Missions, Feb. 28-March 4 inclusive.

Ask that every W.M.U. member be eager to contribute
as generously as possible to the Annie W. Armstrong
Offering, helping the goal of \$120,000 to be far
exceeded.

Intercede for a deepening of the spiritual life of
W.M.U. members because of the Golden Jubilee.

Remember in prayer: Baptist Hundred Thousand Club; Richmond committees
preparing for May meeting; W.M.U. young people's organizations.

Please see pages 15, 33 for immediate use of book in preparation for
Week of Prayer for Home Missions.

Calendar of Prayer February, 1938

Prepared by Mrs. Maud R. McLure, Georgia

THAT LAND is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—man's best estate.

—*Alexander Blackburn*

Topic: The Homeland: "Sheaves—with Rejoicing"

1—TUESDAY

Pray for Rev. and Mrs. Maurice Aguilard (Rae), Basile, and Miss Vena Aguilard, Morgan City, La., French evangelistic work.
He hath set His love upon us.—Psa. 91:14

2—WEDNESDAY

For Rev. and Mrs. M. W. Rankin (Grace Elliott)—on furlough—and Miss A. M. Sandlin, evangelistic work, Shichow, China
Rest in the Lord and wait patiently for Him.—Psa. 37:7

3—THURSDAY

For Rev. and Mrs. Herbert Candill (Marjorie Jacob), Regla, and Miss Kathryn Sewell, Bejucal, Cuba, evangelistic work
For the love of Christ constraineth us.—II Cor. 5:14

4—FRIDAY

For Misses Mary Alexander and Florence Dodson, educational work, and Miss Lydia Greene, supervisor kindergarten evangelistic work, South China Mission, Canton, China
God is faithful by whom you were called.—I Cor. 1:9

5—SATURDAY

For Mrs. E. D. Stein (Mildred Bollinger) and Rev. and Mrs. Frank Ramirez (Marguerite Rowell), evangelistic work among foreigners, E. St. Louis, Ill.
Be ye therefore followers of God.—Eph. 5:1

6—SUNDAY

For Baptist World Alliance
Keep the unity of the Spirit.—Eph. 4:3

7—MONDAY

For Misses Robertine Purdie Johnson—on furlough—and Elizabeth Hale, educational work, Shanghai, China
Let your requests be made known unto God.—Phil. 4:6

8—TUESDAY

For Rev. and Mrs. John B. Acorn (Ada Hux) and Rev. and Mrs. Richard Glary (Sarah), Indian evangelistic work, Stillwell, Okla.
If any man lack wisdom let him ask of God.—Jas. 1:5

9—WEDNESDAY

For Rev. and Mrs. W. E. Allen (Edith Ayers), educational work, Rio de Janeiro, Brazil. Also for W.M.U. of Brazil
Give thanks unto the Lord, call upon His name.—Psa. 103:1

10—THURSDAY

For Misses Isabelle Cox, evangelistic work, and Miss Emma Hare, educational work, Kaiteng, China
Thou art my God, and I will praise Thee.—Psa. 118:28

11—FRIDAY

For Rev. Jacob Gartenham, Home Board evangelist to Jews
If My people pray I will forgive their sin.—II Chron. 7:14

Calendar of Prayer for February

12—SATURDAY

For Rev. and Mrs. R. F. Elder (*Effie Hoy*), evangelistic work, Buenos Aires, and Andrew, Arthur and Frank Elder, Margaret Fund students from Argentina. Lord increase our faith.—Luke 17:5

13—SUNDAY

For larger growth of the Hundred Thousand Club. I will render thank-offerings unto Thee.—Psa. 56:12

14—MONDAY

For Miss Carrie U. Littlejohn, principal; and for Board, faculty and students of W.M.U. Training School, Louisville, Ky. The Lord is my light.—Psa. 27:1

15—TUESDAY

For Rev. and Mrs. Paul C. Porter (Margaret Johnson), educational and evangelistic work, Campinas, Brazil. Thou answerest them, O Lord, our God.—Psa. 99:8

16—WEDNESDAY

For Rev. and Mrs. G. O. Foulon (*Bertha M.*), French evangelistic work, Greenville, Ill. Seek the Lord and His strength.—Psa. 105:4

17—THURSDAY

For Misses Bertha Smith and Olive Lawton, evangelistic work, Tsinichow, China. Rejoice evermore.—I Thess. 5:16

18—FRIDAY

For Rev. and Mrs. Geo. B. Mixim (*Jasmina Rocha*) and Rev. and Mrs. A. R. Saenz (*Berlinda Mixim*), Mexican evangelistic work, Brownsville, Tex. Then shall we know if we follow on.—Hos. 6:3

19—SATURDAY

For Rev. and Mrs. R. A. Jacob (*Floy Wright*)—on furlough—educational work, Pingtu, China. If thou seek Him He will be found of thee.—I Chron. 28:9

20—SUNDAY

For prayerful preparation for Week of Prayer for Home Missions, Feb. 28-March 4 inclusive. Pray without ceasing.—I Thess. 5:17

21—MONDAY

For Rev. and Mrs. E. G. MacLean (*Annie Briggs*), Iwo, and Miss Eva Sanders, Lagos, educational work, Nigeria. For we know that all things work together for good.—Rom. 8:28

22—TUESDAY

For Rev. and Mrs. Benito Villares, Mexican evangelistic work, McAllen, Tex. Let the people praise Thee, O God.—Psa. 67:3

23—WEDNESDAY

For Misses Blanche Graves and Helen Yates, educational and evangelistic work, Soochow, China. My prayer is unto Thee, O Lord.—Psa. 69:13

24—THURSDAY

For Rev. and Mrs. Solomon Kent, Indian evangelistic work, Perkins, Okla. Knock and it shall be opened unto you.—Luke 11:9

25—FRIDAY

For Rev. and Mrs. Frank Lide (*Bessie Stephens*), evangelistic work, Hwang-Haleo, China. Thanks be to God for His unspeakable gift.—II Cor. 9:15

26—SATURDAY

For Mrs. Alice Wymer Reno, emerita missionary, and Miss Edith West, evangelistic work, Victoria, Brazil. Incline my heart unto Thy testimonies.—Psa. 119:36

27—SUNDAY

For Mrs. Frank Burney, chairman of Margaret Fund Committee, and for hearty support of Margaret Fund. Faith which worketh by love.—Gal. 5:6

28—MONDAY

For faithful observance of Week of Prayer for Home Missions, Feb. 28-March 4 inclusive. They ought always to pray and faint not.—Luke 18:1

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



WHEN YOUR CIRCLE STUDIES "Fruits of the Years"

by Mrs. H. M. Wharton "it will be interesting to look at the life of the author who was the wife of Dr. H. M. Wharton, one of the great pastor-evangelists of the past generation. Mrs. Wharton has been for the past seventeen years recording secretary of Woman's Missionary Union of the Southern Baptist Convention, having been assistant recording secretary 1913-1921. Her mother, Mrs. James Pollard, was the Union's first recording secretary. Mrs. Wharton has had an active part in building a Christian southland". Thus writes Mrs. J. H. Meek, the Virginia W.M.U. mission study chairman, who has sent the following suggestions for the teaching of this book by Mrs. Wharton.

Order picture sheet, maps and other free literature from Baptist Home Mission Board, Atlanta, Georgia. The following books: *Taking Christ Seriously, From Strength to Strength* and *The Keys of the Kingdom* will be found helpful.

Chapter I—The Day of Small Things

Poster—Sowing. Picture of pioneer woman, cut-out or drawn, with hand outstretched over a map of the Southern Baptist Convention. Under this put the following outline: 1810-1840—Societies organized in 11 states; 1845—Board of Domestic Missions; 1874—Central Committee; 1883—Home Mission Board. As this outline is developed, show that from the very earliest missionary efforts women played a leading part and by their faith, perseverance and vision helped to build, step by step, our present great Home Mission Board.

Chapter II—The Vision Enlarged

Poster—Growth. Picture of same woman as poster I, with rays leading from her hand to various points marking missionary movements begun under the leadership of Miss Annie W. Armstrong: Mother's Meetings; Frontier; Negroes; Literature; Mountain Schools; March Week of Prayer.

Call for assignments previously given:

1. Have one discuss the life and work of Miss Armstrong or have one give her early life and several others the various movements started by her.
2. Have another bring brief sketch of the life and work of Miss Marie Buhlmaier (see page 127 of *"From Strength to Strength"*).
3. Let still another tell of Mrs. Anna G. Schimp and her great interest in missionary work.

Chapter III—"The Auxiliary to the Rescue"

Poster—Shadows. Woman of *New South*, with hand extended over map of the Southern Baptist Convention, across which steps are drawn and marked as follows: Ascending Steps—Prayer; Study; Gifts. Landing marked \$75,000,000. Descending steps—Gifts Lessening; Defalcation; Retrenchment. List on black board and discuss the nine distinctive results from the Seventy-Five Million Campaign. Emphasize the significance of the 1929 March Offering.

Chapter IV—"Standing By in the Crisis"

Poster—Standing By. Picture of woman holding large envelope extended over map of Southern Baptist Convention. From envelope let shower of gold descend over the map.

(Concluded on Page 29)

BUSINESS WOMEN'S CIRCLES

Mrs. Isabelle Coleman, Virginia

SUGGESTIONS: 1—Those, who began last month to weld the world together with golden links of their own lives and the attributes and contributions thereof, will want to continue this scheme by adding links of self for the homeland. At the B.W.C. door let every one take from a tray as many golden links as she wants to claim, label and attach to the great, growing chain. A golden link of soul-winning, a golden link of Christian fellowship with Negroes or Indians in our midst, a golden link of a worthy gift-token of love added to the Annie W. Armstrong Offering and still other links may be added. 2—Borrow from the W.M.S. the wall map of home mission projects. From map drop streamers to table of miniature dolls impersonating the many people of the homeland. 3—Posters, place-cards or program sheets may be constructed attractively by the use of pictures of Negroes and Indians, clipped from magazines like *National Geographic*, *Graphic Survey*, *Asia* and so forth. 4—Simple impersonations will add interest to this program—(See outline below.)

TOPIC: Links That Bind the Homeland to God

Meditation Music While Members Arrive and Work on Golden Links of Chain around the World

Scripture: Faith—Genesis 12:1-9; 18:17-19 (*Read by Spirit of the Patriarchs of Old.* See page 11.)

Silent Prayer

Special Music: Quartette—"America, the Beautiful"

"The Homeland": (*By Father Time.* See page 21.)

"Home Mission Beginnings" and "A Heart of Gold": (*By Spirit of History.* See pages 22-25.)

Hymn: "Faith of Our Fathers"

—**Silent Prayer of Gratitude**

"Homeland—Today": (*By Spirit of Flag.* See page 25.)

Hymn: "America"

"Home Missions Saving the Homeland": (*By Spirit of the Present.* See page 26.)

"A Blessed Ally": (*By Spirit of Love.* See page 27.)

Quartette: "Living for Jesus"

Benediction and Dedication of Members to the Supreme Task of Saving the Homeland

INTERNATIONAL EXCHANGE

MANY business women spend their days working out international exchange of moneys, figuring the relation of the American dollar to the franc, the lira, the dinar, the pengo, the leu and other coins of the nations. Equally interesting is the international exchange of spiritual coins of character that go back and forth, indicating the close relationship of the world not only in trade and commerce but also in Kingdom sheaves. The southern Baptist home missionary to the Italians—Dr. J. F. Plainfield of Tampa—is a product of foreign missions. A visit around the world reveals the fact that some of the strongest native assistants and co-workers with the missionaries are direct products of home missions in America. Won to Christ and fired with a zeal to serve, these trophies of home missions return to their native lands to witness, to work for the Master.

One of the finest and most active soul-winners and Christian character builders in Pooi Te School for Girls in Canton is a Texas sheaf of home missions. Another teacher in that same school, another in Shihing, an important member of the China Baptist Publication Society and many, many others in China came into Kingdom service via the home mission work of our southland. In Jugoslavia, Palestine, South America and yet other places we find still others and others, won by some home missionary, who further inspired them to service supreme. There are no home and foreign missions separated and distinct! The "Great Commission" gives us one mission in life, and it covers the whole wide world—at home and over seas. Home and foreign missions are golden twin-links in the chain of evangelism, binding the world to the love of God.

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE

In 1937 our missionary topics led our study into the beginnings and developments of the races of the earth. Our first topics for 1938 carry us back to the beginnings and developments of organized woman's missionary work of the southern Baptist women. The mothers, grandmothers and great-grandmothers of our present constituency composed the groups of women who formed the small local societies that were later united in State Unions and, in 1888, into the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

There is always a special interest in turning back the pages of personal and local history. This interest may be used in building the program for February. Those who were members of the society in 1895 when the "Week of Prayer and Self-Denial for Home Missions" was inaugurated should be asked to take part in the program. Possibly there are two and three generations in the society, and these might be especially honored at the close of the meeting. On one side of the room have the mother and daughter groups; on the other side have the mother, daughter and granddaughter groups. These latter may draw from the Y.W.A.'s, G.A.'s, or even Sunbeams.

"The Homeland—Fifty Years Ago" may be told by an older member who remembers that time in our country's development. Or an older woman may represent 1888 and one of the youngest members of the society may recite the poem (page 22), finishing with the greeting to "Southern Baptists of Fifty Years Ago". (Pages 21-22)

"Home Mission Beginnings" may be used as an introduction to talks on 1—Indians; 2—Negroes; 3—The Frontier. In connection with the last subject mention may be made of boxes sent by the society to those pioneer frontier preachers and their families. (Pages 22-24)

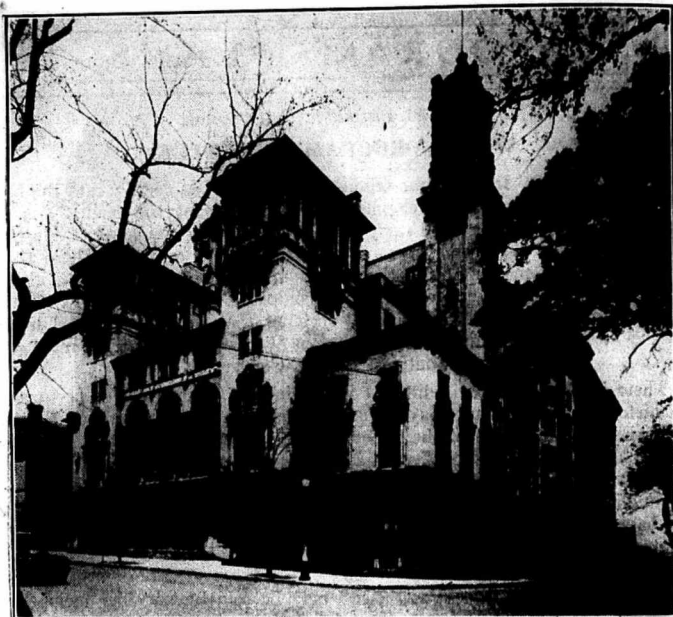
The story of Josephine Mullins Comper, under the title "A Heart of Gold", should be told to illustrate early frontier missions. "Home Missions Saving the Homeland" may comprise various sub-heads such as: "A Land of Great Development", "A Land of Many Races", "A Land of Great Evangelistic Opportunities", "Among the Races", "Evangelism". These may be made into one talk but please not read from the magazine! (Pages 24-27)

"A Blessed Ally" gives the history of our Annie W. Armstrong Offering for Home Missions. How many years has your society observed this season of prayer and offering? This year the dates, Feb. 28-March 4 inclusive, are suggested for our observance. It will follow soon the time of this February meeting; therefore, this program should lead toward that week of prayer and gifts.

"Reaping with Joy", the story of Mrs. D. D. Cooper and her work among the Indians, may be told here or it may be given with the topic "Indians" in "Home Mission Beginnings". (Pages 28, 29)

If this program as suggested here seems to stress the past, rather than the present and future, it can be rearranged. One historical talk may be given covering the beginnings of home mission work—the conditions met at that time; the opening of new conditions in the changing times etc. A second talk might tell of the examples of those who carried on the work, "A Heart of Gold" and "A Golden Sheaf of the Red Race", and of the beginning of the Annie W. Armstrong Offering.

Following these talks there may be a round table discussion of "Home Mission Needs at Our Door". This may lead to an understanding of work needed locally among foreigners, Negroes or any neglected group. The government and charitable organizations may feed, clothe and house the needy, but Christians add to these things the spiritual teachings entrusted to them. "Teaching them to observe" is a part of the Great Commission "Go Ye".



THE JEFFERSON

WELCOME to RICHMOND

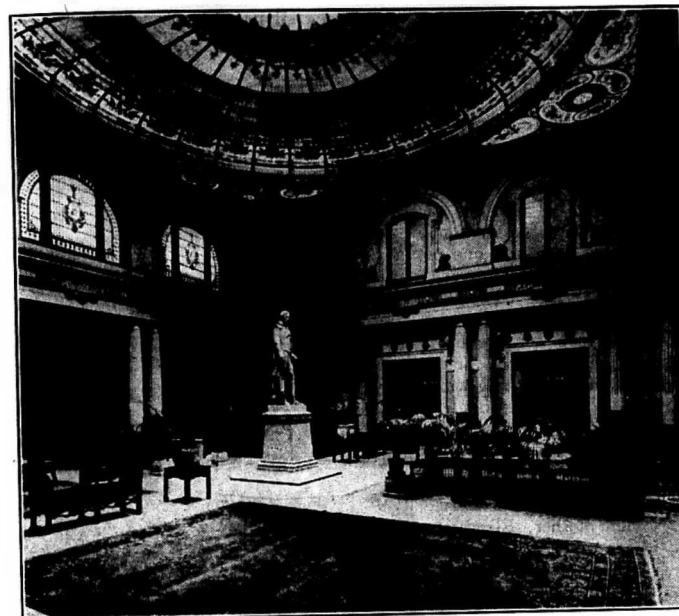
The Jubilee of W.M.U. of the south is to be celebrated in this historic city. W.M.U. headquarters will be at The Jefferson Hotel for the meeting which commences on May 8.

For almost half a century The Jefferson, at Richmond, has represented all that is fine in an up-to-date hotel. Architectural beauty and every modern convenience, together with the subtle charm of its history and tradition and the wholesome refinement of its atmosphere, make The Jefferson distinctive among Virginia landmarks. To the world at large, The Jefferson signifies the best in Virginia comfort and cooking. To the south, The Jefferson is an institution. Through the years it has been the center of the Old Dominion's social life.

The Jefferson was built in 1895 by Major Lewis Ginter, who spared no effort or expense to make it one of the most beautiful hotels of the day. Its register records the signatures of many of our nation's famous men and women. Presidents Benjamin Harrison, William Howard Taft, William McKinley, Theodore Roosevelt, Woodrow Wilson, Calvin Coolidge and Franklin D. Roosevelt and Chief Justice Hughes have been among its honored guests. Among its guests have been also Lady Astor, William Jennings Bryan, General Pershing, Lord Balfour, Marshall Foch, John D. Rockefeller, Henry Ford, Admiral Dewey, David Lloyd-George and many others of distinction.

Few hotels in the world can equal the beauty of its remarkable lobby and

(Concluded on Page 29)



THE JEFFERSON

Concerning ROOMS at THE JEFFERSON

With BATH			Without BATH		
Rooms	Single	Double	Equipment	Rooms	Single Double
41	\$3.00	\$5.00	Double Bed—Tub	30	\$2.00 \$3.00
10	3.00	5.00	" " —Shower	60	2.50 3.00
6	3.50		Single Bed—Tub	20	3.00 4.00
25	3.50	5.50	Double Bed—Tub	8	3.50 4.50
10	3.50	5.50	Double Bed—Combination	4	4.00 5.00
4	3.50	5.50	Double Bed—Shower		
4	3.50	5.50	Twin Beds—Shower		Twin
40	4.00	6.00	Twin Beds—Tub		
1	4.00	6.00	Twin Beds—Shower		
16	4.50	6.00	Double Bed—Tub		
30	5.00	7.00	Twin Beds—Tub		
5	5.00	7.00	Twin Beds—Combination		
3	5.00	7.00	Twin Beds—Shower		
19	6.00	8.00	Twin Beds—Tub		
1	6.00	8.00	Twin Beds—Shower		

MRS. D. D. COOPER
A Golden Sheaf of the Red Race

WE present Mrs. D. D. Cooper, an S. B. C. Home Board missionary to the Indians, as the outstanding personality for this month. Mrs. Una Roberts Lawrence describes her as "one of the most attractive Indian women I have ever seen and one of the most attractive of any race. She is an ideal type of Indian woman leader, and the Indians of all tribes love her greatly". We are indebted to Mrs. Berta K. Spooner for the following sketch of Mrs. Cooper's life:

Mary Jane Perry Cooper was born in Stigler, Oklahoma, September 26, 1891. She is a member of the Choctaw Tribe of Indians. Her mother, Elizabeth Perry, was a Presbyterian; her father, Lyman Perry, was a Methodist. While she was yet a baby her mother died, leaving her in the care of her maternal grandmother who was a staunch Baptist. Before she was seven years old her grandmother and father passed away. Her brother placed her in the Murrow Indian Orphans' Home (Baptist) at Atoka, Oklahoma, where she remained four years. During this four-year period she was converted in a meeting conducted by Rev. A. C. Miller, then pastor of the First Baptist Church of Atoka. From her childhood she felt the urge to tell the Gospel story to her people.

At the age of eleven she was taken from the Orphans' Home to live with her brother, Dan Perry, who was for many years an outstanding Baptist preacher of the Home Mission Board. While living with him she attended public schools. In 1910 she was married to David Daniel Cooper. In 1918 they both entered Oklahoma Baptist University. Mrs. Cooper graduated from the high school department there and took special work in the university. Later she took several correspondence courses from Baptist Bible Institute. During all these years Mr. and Mrs. Cooper were doing volunteer mission work among their people in and around Shawnee and in 1921 organized a small Indian Baptist church there. In 1928 they were appointed as missionaries of the Home Mission Board in which capacity they have capably served since that time.

Mrs. Cooper has done outstanding work in organizing her women and promoting among them and their young people the cause of Woman's Missionary Union. Except for three years when she was out of the work because of ill health, she has been president of the Oklahoma Indian Association W.M.U. for the seventeen years that I have been corresponding secretary of this state. This association is composed of eight churches scattered over the state of Oklahoma: namely, Only Way, Kickapoo, Iowa, Otoe, Ponca Indian, Kaw, Osage and Pawnee. Five of

(Concluded on Page 32)



PROGRAM for FEBRUARY

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

Prepared by Mrs. C. D. Creasman, Tennessee

THEME for YEAR: "Sheaves - - with Rejoicing"—Psa. 126:6

TOPIC for MONTH: The Homeland: "Sheaves - - with Rejoicing"

Hymn for Year —Watchword for Year
 Bible Study—Abraham as an Example—Gen. 12:1-9; 18:17-19 (Page 11)
 Prayer that we may follow the example of Abraham in a life of faith and obedience
 Hymn—Faith of Our Fathers
 The Homeland—Fifty Years Ago —A Heart of Gold
 Home Mission Beginnings
 Prayer thanking God for the work of pioneer home missionaries
 The Homeland—Today
 Hymn—America the Beautiful —A Blessed Ally
 Home Missions Saving the Homeland
 Prayer that the Annie W. Armstrong Offering this year may go far beyond the goal
 Reaping with Joy—A Golden Sheaf of the Red Race
 Hymn—America
 Prayer that we may be faithful in our support of home mission work

The HOMELAND—FIFTY YEARS AGO

Through this year, as we rejoice over the sheaves of achievement harvested from fifty years of W.M.U. service, we are going to journey around the world reviewing our missionary work in many lands and among many people. But before we start on this world journey we want to make a brief survey of our own land—the home base from which all our missionary work is done, the state from which the cords of our love are lengthened to take in the whole world.

The golden line of the Jubilee carries us back for a glimpse of our homeland fifty years ago. We see a country

just recovering from a devastating war fought within its borders. Bullets were still being picked up from battle grounds. Old homesteads and plantations had not yet been fully restored from the devastation of invading armies. Cities that have become great today were then mere villages. Great paved highways and automobiles were unknown. Railroads and river boats were the only modes of long distant travel and people seldom went far from home. Electric conveniences had never been dreamed of. Great industries had hardly begun to have an important place in southern life. The people lived much more slowly, much more simply than today and yet were beginning to become adjusted to new conditions produced by the abolition of the slave system and were rapidly taking their place in the progressive march of the nation. Those of our number who are old enough to remember fifty years back and so are able to contrast conditions then and now may well exclaim—

How wondrous are the changes here
 Since fifty years ago;
 We're living in a different sphere,
 A different world, you know.
 We never saw an airplane
 Nor heard a radio,
 We seldom rode a railroad train,
 Just fifty years ago.

The dear old spring house kept with care
 Made milk so cool and nice;
 We never heard of fridaire
 Nor thought of keeping ice;
 And coal oil lamps served well for light
 Though now they burn too low,
 And lanterns guided in the night,
 Just fifty years ago.

We rode in buggies, strange it seems,
 We burned no gasoline;
 We had our wagons and our teams,
 But trucks were never seen.
 Our horses seemed to go so fast,
 Though now they'd be too slow;
 We lived much slower in the past,
 Just fifty years ago.

Yes, many are the changes here
 Since fifty years ago;
 But hearts and friends remain sincere,
 As seasons come and go.
 We still can love, we still can pray,
 Our God will hear, we know,
 For He is just the same today
 As fifty years ago.

Yes, God remains the same as years come and go, and we are glad to remember that even fifty years ago there were Baptist hearts loving and praying and working for the coming of His Kingdom. To be sure, the group was very small as compared with our great convention of today, but the people were organized into churches, associations, state conventions and the Southern Baptist Convention, which was at that time already forty-three years old. While the War between the States had greatly impoverished the people and had retarded for a time all missionary work, by 1888 southern Baptists were beginning to have more money, the Convention had its missionary work pretty well reorganized and steps had been taken toward the great development which has

brought us to such glorious achievements today. The seed of missionary zeal was planted that has produced our sheaves of rejoicing for the Year of Jubilee.

Southern Baptists of fifty years ago, we greet you! We honor you! We thank you for planning so faithfully and so wisely. The sheaves that we reap are yours as well as ours. We share with you our Jubilee rejoicing.

HOME MISSION BEGINNINGS

FROM the earliest days American Baptists were interested in the salvation of those around them and engaged in some kind of home mission work. However, for many years the work was of the individual type with no organization back of it. The Triennial Convention was organized as a foreign mission enterprise and it was not until 1832, almost twenty years after its organization, that it began regular home mission work through what was called the American Baptist Home Mission Society. When the Southern Baptist Convention was organized in 1845—along with a Board for Foreign Missions—a Board of Domestic Missions was established. Marion, Alabama, was chosen as headquarters for this board because, since the Foreign Board was located in the eastern city of Richmond, it was thought wise that the other board should center its work in the western part of the territory and, since Marion had the strongest Baptist church west of the Georgia line, it was considered a fitting location for this other board.

At the time of the first annual report of the Board of Domestic Missions only six missionaries had been appointed. These grew to fifty-seven in the next three years and in fourteen years there were 104 missionaries on the field. By 1861, 750 missionaries had been sent out for a longer or shorter period of time, 1500 members had been added to churches and \$300,000 had been given for carrying the Gospel to needy parts of our country. In 1882 the board was moved to Atlanta, Georgia, and Dr. I. T. Tichenor became the corresponding secretary. In the meantime the name had been changed to the Home Mission

Board. The early home mission work was done among Negroes, Indians and on the frontier.

Indians—Before the formation of the Southern Baptist Convention, missionary work among the Indians was carried on mainly through an organization called the Indian Mission Association, with headquarters at Louisville, Kentucky. This organization was supported chiefly by the Baptists of the south. It was not until the Southern Baptist Convention was ten years old that the work of this organization was transferred to the Home Mission Board. The greater part of the early Indian work of the Home Mission Board was among the civilized tribes—Cherokees, Creeks, Choctaws, Chickasaws and Seminoles. Dr. Tichenor, writing about the Indian work, said: "So efficient were the labors of the missionaries and so abundant the divine blessing upon them that the number of Baptist churches among these tribes compares favorably with the number found in our strongest Baptist states. It is not an over-statement to say that in 1860, just before the beginning of the war, there was an average of one Baptist church for every thousand of Indian population, and almost an average of one Indian preacher for every church".

The War between the States brought great distress to the Indians and great disaster to their churches. But somehow the work survived both the war and the troublesome reconstruction days and the churches resumed their activity with renewed zeal and energy. New missionaries came to strengthen the forces, and educational projects were launched as an aid to the work of evangelism. Most important and lasting of these projects was the Levering School. In 1873 the first missionaries were sent to the Blanket Indians. The experiences of these were as difficult, as dangerous and as thrilling as that of any foreign missionary. Indeed, they were working among heathen peoples.

The names of many noble pioneers, both Indian and white missionaries, adorn the golden page of the history

of Indian missions. Among the great Indian preachers of early days was John Jumper, for many years the beloved chief of the Seminoles, to which tribe he belonged. He is described as "a man of splendid personal appearance, almost gigantic in stature, unblemished in his many proportions and with an intellect and heart dominated by Christian love as warm and as large as his physical frame". He was just one of the many golden sheaves gathered in the early Indian mission harvest.

Negroes—Southern Baptists were always interested in the spiritual welfare of the Negroes. Long before there was a Southern Baptist Convention, southern women gave religious instruction to their slaves. Negroes were included in the membership of the white Baptist churches, and places were provided in the galleries for the black congregations. Sunday schools were provided for them in many places presided over by white superintendents and taught by white teachers. As a result of this splendid missionary work of the white Baptists there came to be more Baptists among the Negroes than any other denomination. The first all-Negro Baptist Church was organized in 1773 at Silver Bluff, across the Savannah River from Augusta, Georgia. In 1849 the colored congregation of the First Church, Richmond, became so large that there was not room for them to be seated in the white church and so the famous First African Baptist Church of Richmond was organized. Significant is the fact that the first instructions given by the Southern Baptist Convention to the newly formed Board for Home Missions was charging it "to take all prudent measures for the religious instruction of our colored population. How well the Board performed this duty may be inferred from the fact that the colored membership increased from about 200,000 in 1845 to about 400,000 in 1860".

The Frontier—Some of the most important home mission work was among the white people on the frontiers. The word "frontier" is a relative term. Frontiers are always moving. What is

an old established territory today was a frontier just yesterday. For illustration: the first appointed missionaries of the Home Board worked, one in Virginia, one in Florida, one in Alabama, one in Louisiana and two in Texas. All of these were frontier states in that early day. The missionary to Florida, in his first report, wrote: "I am in a vast field of labor, having formed a circuit of about 450 miles in extent and not an ordained preacher but myself in the whole bounds".

Of course as the population moved westward our frontier mission field moved with it. After the homesteaders' rush in Oklahoma that state became our frontier mission field of most immediate need. Dr. F. H. Kerfoot, writing of that frontier in the early days, said: "There are in the whole territory hardly two self-supporting Baptist churches. The people who have rushed in to fill this new country are not there for religion. They are there for homes and money making and there is absolutely no way to meet the demand for churches and for the preaching of the Gospel except by home mission organizations. There is no place on earth that will yield such quick returns and such large results as this frontier section". Oklahoma today, with its wonderful Baptist constituency, proves the truth of Dr. Kerfoot's prophecy and the efficiency of southern Baptist frontier work.

In the third year of the history of our Union the plan of sending missionary boxes to the frontier was inaugurated. The needs of the frontier had far outrun the ability of the Home Mission Board to supply it with well paid ministers. Consequently there was real suffering among the missionaries. An appeal was made to the women to supplement the salaries of these with boxes of clothing. A letter would come from a missionary to a society describing the family and telling of the needs. Then the missionary box would be packed and sent. Many touching stories of how these met the needs of the missionaries could be told. As the growing towns became able to supplement the Home Board in the

support of the missionaries the custom of sending boxes ceased.

A HEART OF GOLD

FROM the history of frontier missions we clip a golden page, telling the story of a pioneer heroine with a heart of gold. It was during the War between the States that Josephine Isabella Mullins married Ebenezer Lee Compere, at that time a chaplain in the Confederate Army. Both of the young people were children of preachers. Indeed few people have ever had more preacher connections than Mrs. Compere for not only was she the daughter and sister of preachers but she became the wife, mother, grandmother, aunt, cousin, sister-in-law, grandmother-in-law, aunt and cousin-in-law to Baptist preachers. Mr. Compere's father was a pioneer missionary to the Indians, the first ever to learn an Indian language. Even before the war young Mr. Compere had been a missionary among the Indians in western Arkansas. After the war he took his wife and young son to this frontier field and together they began a missionary work under the Home Board which was to last for thirty years.

Western Arkansas was at that time truly a frontier country, inhabited chiefly by Indians and pioneers. Here the young woman with a heart of gold established her home "with two pieces of furniture—a bed and a flour barrel". Her granddaughter—Mrs. Amy Compere Hickerson, telling the story of her honored grandmother—says: "When many years later I asked her about the cook stove that bride of other days informed me that they didn't need one—they had a fireplace! It was at the same time that she told me of attending a Baptist Association and sharing a room with a rattlesnake. . . . So a home was established on the prairie. And while the husband worked among the Indians as doctor, teacher, minister and friend, the young wife — practicing all the household arts that the rigors of the war had forced her keen intelligence and nimble fingers to acquire—literally created a home from the wilderness. Many times, during the absence of her

husband, she locked and barred the doors at night against the prairie wolves and budded around the fire with her little children listening to the unearthly howling".

It is impossible in this brief sketch to follow all the activities of this pioneer woman with a heart of gold. Suffice it to say that she was a true helpmate to her husband, sharing with him all the privations of frontier life and aiding him in all of his missionary work. She gave birth to nine children, seven of whom live today as active and consecrated Christian leaders.

Mrs. Compere passed away a year ago in Hamburg, Arkansas, at the age of 93. At the time of her death the frontier had moved on, leaving Arkansas a state of splendid Baptist development. And not only in Arkansas but wherever the story of southern Baptist home missions is told the name of the woman with a heart of gold is honored. And today not only her own children, grandchildren and great grandchildren but all missionary hearted people everywhere may well rise up and call blessed her who, amid the hardships of pioneer life, reared a family and helped to build a nation and the Kingdom of God in a wild, new country.

THE HOMELAND TODAY

WE come now to take a look at the homeland today, the land where we live and which we love best.

Though other lands may proudly boast
Of castles, moles and towers,
Of charms our country has the most—
There is no land like ours.

Though other lands may proudly tell
Of rarest fruits and flowers,
For nature's charms on hill, in dell,
There is no land like ours.

Though other lands with tales entrance
Of lovely nooks and bowers,
For history's lore and real romance
There is no land like ours.

Hail the south, the wonderland,
Which God so richly dowers!
From east to west, from strand to strand
There is no land like ours.

A Land of Great Development— Fifty years have brought wonderful changes to our southland. Dr. E. P. Alldredge, writing of these changes, says: "The south is changing—changing from the country to the city, from farms and logging camps to truck farms, stock farms, dairies, mills, mines, factories and counting houses; from undeveloped to development, from a backward section in the 'Bible Belt' to a forward place in the industrial and commercial leadership of the nation". No part of the country is richer in natural resources and no part is developing more rapidly.

A Land of Many Races — In the early history the south was, racially speaking, a land of three colors: white, red and black. Then for fifty years, from 1870 to 1920, the tide of immigration brought foreigners by the millions to our shores, until by the end of that period the population of the United States was more than one-third foreign. Then in 1920, due to the very strict immigration laws passed by congress, "the tide of foreign stock flowing into the United States received a very definite and effective check". However, most of the foreigners who were already here have stayed, so our nation has still a large per cent of foreign population. Many of these live in the south. So our own southland has become a land of many races: our Negroes number about eleven million; Indians about two hundred thousand; French about seven hundred thousand; Mexicans over a million; Italians six hundred thousand; Jews five hundred thousand; besides smaller groups representing many nations and totaling many more thousands. Surely we have a great foreign mission task right here in the southland.

A Land of Great Evangelistic Opportunity— Dr. Alldredge tells that there are in the southland today 28,028,273 unchurched people. And, sad to say, we are not evangelizing as rapidly as the population is increasing. "The population of the southland has been increasing 500,000 every year on the average, while all the churches of

all faiths have been gaining only 275,000 a year, leaving a yearly increase of 225,000 to the unchurched millions of people in the southland. "There were 1,250,000 more unchurched people in the bounds of the Southern Baptist Convention in 1935 than the total population of this same territory in 1890". Yet in the face of this wonderful evangelistic opportunity southern Baptists are two-thirds unenlisted. Only thirty-two per cent give anything to missions or benevolences. Practically 6,000 churches report no baptisms from year to year and nearly 8,000 give nothing to missions. The evangelistic opportunity is so great that all southern Baptists are needed for the task.

"Oh, the thousands, yes the millions

In our own dear native land,
Who have never yielded homage

To the righteous King's demands!

Yet though the day may seem far distant

When the world our Christ shall hail,

One can doubt the final issue,

For God's Truth it must prevail".

HOME MISSIONS SAVING THE HOMELAND

ONE of the seven causes in the Cooperative Program is home missions. Our Home Mission Board receives its part of each Cooperative Program Dollar and uses it in its great work of winning the homeland to Christ. This is the agency of southern Baptists which works to win the homeland to Christ. This Board employed last year 304 missionaries. There were baptized into mission churches fostered by the Home Mission Board 2452. Thirty-nine new mission stations were opened and thirteen new mission churches were constituted. If you gave to the Cooperative Program, part of your money went to this great cause and helped to do this great work.

Among the Races—Through home missions your Cooperative Program money is working among the races in the southland. Our sixteen workers among the Negroes baptized last year 518 and opened 8 new stations. Our 62 missionaries among the various tribes

of Indians reported 443 baptisms last year. Our one missionary to the Jews says, "There has never been a time since the apostolic days that so many Jews have been brought to Christ as during the last few years". Our 20 workers among the French baptized 163 last year, and eight new missionaries were added to the force. Our 72 workers among Spanish-speaking people reported 766 baptisms; the eleven among Italians, 45 baptisms; and the two among Chinese, 26 baptisms. As a result of the work of our 5 missionaries among varied groups of foreigners, 26 were baptized, and our 4 workers in Good Will Centers report 37 conversions. This gives us some idea of how our Home Board is reaching and saving the many races within our borders.

Evangelism—Direct evangelism is the key to our home mission problems. "The task of home missions is to lift Christ up and make him Lord in the life of the homeland. Each generation in the homeland must be evangelized. Repentance and faith are personal matters. The Kingdom of God roots in the heart of the individual. The social order is to be changed, a Christ-like order established, but we must have Christ-like men to do it. The first task of home missions is the making and baptizing of disciples" (Dr. J. B. Lawrence). Of course every department of our home mission work is engaged in evangelism. However, it was felt that something more was needed: so a year ago the Home Board launched a department of evangelism with Dr. Roland Q. Leavell as superintendent. This department will not have a staff of regularly employed evangelists and singers but only the one man for the promotion of an evangelistic program in all churches with the idea of training and inspiring pastors and church members for the task of winning the lost to Christ.

The purposes of the Department of Evangelism have been defined as follows: 1—To keep aflame the spirit of evangelism; 2—To foster the creation and circulation of fresh, new and stimulating literature on evangelistic sub-

jects; 3—To help organize and promote city-wide simultaneous campaigns; 4—To conduct association-wide campaigns similar to the city-wide campaigns but with the approach entirely adapted to the conditions found in the rural churches; 5—To cooperate with state mission secretaries and state evangelists in any plans which they may have for state-wide evangelistic movements; 6—To reach the remote and unevangelized sections of the south with a comprehensive and concerted movement; 7—To promote evangelism by the conducting of evangelistic conferences in colleges, in summer assemblies and with ministerial groups in cities or associations; 8—To help rebuild the spiritual life of the family by promoting family worship in the homes of the southland.

Rural Evangelism—About 60 per cent of the south's unevangelized live in rural sections. The rural churches must save these people or they will be lost. This should be an easy task, for over 80 per cent of our churches are rural. But alas, all too often our rural churches are unenlisted and therefore are not measuring up to their evangelistic opportunities. To be sure some rural churches are as well developed and progressive as any city church but thousands of them have no organized work and are doing nothing for the training of their own members or for the advance of the Kingdom.

Rural life is changing. Country people no longer live in isolation. Paved highways have taken the place of the old muddy roads. Consolidated schools have replaced the little red school-houses. Electricity is bringing all modern comforts and conveniences to the farm houses. Is it not necessary that methods of doing church work shall change with the changing conditions of rural life? The Gospel itself is unchanging, but the method by which it reaches people must change with changing conditions. We hope that our new evangelistic department will help our country churches to realize and fulfill

their wonderful evangelistic mission. The same evangelistic zeal for preaching the unchanging Gospel that once existed in the country and made the rural churches the great evangelistic force of the denomination must be revived. Country churches have given to the denomination most of its leaders and indeed most of its members, for rural evangelism of the past is mostly responsible for the predominance of Baptists in the south. If Baptists keep their place of denominational leadership and fulfill their divine mission of winning the homeland for Christ, then the country church must change its methods to keep abreast with changing rural life, that with unchanging evangelistic zeal they may win the south's lost to the unchanging Gospel of Christ.

A BLESSED ALLY

IN the Annie W. Armstrong Offering the Woman's Missionary Union has provided a most blessed ally for home missions. As we turn once more the pages of history we find that this special season of prayer was first called a "Week of Self Denial". Miss Fannie E. S. Heck says that this week grew out of the custom of sending missionary boxes to the frontier. These boxes brought the societies into close contact with real self denial for the salvation of our own country and enlisted the interest of the women in home missions. So it happened that in 1893 Miss Annie W. Armstrong, corresponding secretary of the W.M.U., together with a group of women representing the W.M.U., went before the Home Mission Board in Atlanta and "presented some matters pertaining to closer cooperation between the organized work of the women and the work of the Home Mission Board". Growing out of this meeting came the Week of Prayer for Home Missions, first observed the first week in March of 1895. Since "seven" is the Biblical perfect number, surely it is fitting that in the seventh year of the history of the W.M.U. this forward step was taken.

For many years this gift was called the "Self Denial Offering", the very name suggesting that the women emulate the self denying spirit of the home missionaries, really doing without something to make an offering for this great cause. As years passed and the women realized that very few real self denials were made for the offering, the name was dropped. As Miss Heck said, "The title slipped out of use for very shame". For some years this special home mission gift was known as a "Thank Offering", and then the day came when it was given the very fitting name of the "Annie W. Armstrong Offering" in honor of her who had much to do with its inauguration and who was ever the loyal friend and supporter of home missions.

This offering has grown steadily year after year and for some years has furnished support for more than half of our home missionaries. In last year's report on home missions we find these words of appreciation: "There are some services so rich, so essential, so important that all words of appreciation seem inadequate. This is the sort of service rendered by Woman's Missionary Union in the March Week of Prayer and Annie W. Armstrong Offering. Year after year we are under increasing obligation to the missionary-minded women of the south for the interest which they have taken in home missions and for the money that they have raised to carry on home mission work". Our goal for this year's offering is \$120,000. Let's make this truly a Golden Year by going back to the spirit of self denial in which the season was inaugurated and bringing in a real Golden Gift for the great cause of home missions.

REAPING with JOY

COUNTING the sheaves gathered from fifty years of home mission work brings great rejoicing. We have chosen as the outstanding personality to feature this month Mrs. D. D. Cooper, our beloved leader among Indian women. Her picture and a sketch of her life ap-

pear at the beginning of this program (page 20). Space did not permit our telling there many things that we would like to tell about Mrs. Cooper. Her work is linked very closely with that of her husband whom Mrs. Una Roberts Lawrence acclaims as "the greatest Indian evangelist". Mr. Cooper was not a Christian when they married but the life and faith and gentle influence of Mrs. Cooper won him to Christ. Together they have given their lives to missionary work among the Indians. While their special work has been among the Kickapoos, they have had great influence among many tribes. Mrs. Lawrence says that they are "our leaders without a peer among the Indians. They are beloved of all tribes and are the only ones that can move the Indian Baptists unitedly toward any certain goal".

Mrs. Cooper has had great influence in the W.M.U. work in the eight churches which compose the Oklahoma Indian Association. Especially noticeable is the work of the W.M.S. of the Only Way Church among the Sac and Fox Indians. This society has also been doing much work among the Negroes this past year in their "Open Door" program. This and their cottage prayer meetings constitute their personal service activities. They have studied five mission study books. Mrs. Cooper gives the following interesting facts about this society:

"When my husband was called to be pastor at the Only Way Church, the women were having pie suppers, bazaar and sales of all kinds to raise money for the support of the church. My husband immediately told the people he did not want them to raise any more money that way but he wanted them to learn to tithe. The Indian people are very cooperative and they decided to try this new way of financing their program. As Christmas approached, they discussed their annual Christmas tree and one woman suggested that they could secure the community building for

(Concluded on Page 34)

QUESTIONS for REVIEW and DISCUSSION

1. Contrast the southland today with that of fifty years ago.
2. Tell of the beginnings of home mission work.
3. Discuss the hardships of missionary life on the frontier.
4. Tell something of modern developments in the southland.
5. Discuss the south as a land of many races.
6. Tell something of the evangelistic opportunities in the south.
7. Tell something of the work of the Home Mission Board among the races.
8. Give the plans and purposes of the new Department of Evangelism.
9. What of the importance of work in the rural churches?
10. Give a little of the history of the Annie W. Armstrong Offering.
11. Mention some of the "sheaves" of home mission work.
12. Tell something of the life of Mrs. D. D. Cooper.

REFERENCE MATERIAL

The Window of Y.W.A. —World Comrades
Southern Baptist Home Missions (*The New Home Mission Magazine*)
Last Report of the Home Mission Board
In Royal Service..... Miss Fannie E. S. Heck
Follow Me..... Una Roberts Lawrence
The Keys of the Kingdom..... Una Roberts Lawrence

CIRCLE PLANS (Concluded from Page 15)

Put on blackboard and discuss the following outline: 1. Annie W. Armstrong Offering; 2. Bottoms Trust Fund; 3. Literature Fund for Negro Women; 4. Some Results.

Chapter V—"More Than We Asked or Thought"

Poster—Fruits of the Years. Cut out picture of tree loaded with fruit. Underneath write: "Rooted in Prayer—Nourished by Gifts—Feeding the Kingdom of God".

By reference to 1937 report of Home Mission Board illustrated by stories from this chapter and *Keys of the Kingdom* have every department of the work of the Home Mission Board represented. Each department may be assigned to a different woman. Close with poster—What of the Future? On this poster list the following: 22 million unsaved; 11 million Negroes; 5 million foreigners; Cuba and Panama; 150 thousand Indians; 225 thousand Spanish-Americans; 800 thousand Mexicans; 600 thousand French; 500 thousand Jews.

WELCOME to RICHMOND (Concluded from Page 18)

foyer, which extend entirely through the block from Main to Franklin Streets, and off of which open more than a score of public rooms, sitting rooms and parlors. The dining room has been served consistently by experienced chefs, and its reputation for the best in southern cooking has contributed much to the hotel's popularity.

Built originally at a cost of about two million, The Jefferson has been maintained consistently as the most modern and well appointed of hotels. Within the last two years, approximately \$100,000 has been spent in completely refurbishing this historic, distinctive and unique hotel.

The Jefferson is an institution favored by southerners of the old school, and its beauty and utility have served to make it the Mecca of younger Virginians as well. Travelers patronize it in large numbers for they find here both modern service and moderate prices with a background of distinctive charm. The Jefferson is the headquarters of the Junior League of Richmond, Garden Club of Virginia and the Virginia Federation of Women's Clubs.

For reservations write at once directly to The Jefferson, Richmond, Virginia. A list of rates with description will be found on page 19.

—Mrs. Geo. W. McDaniel, W.M.U. Publicity Chairman



OUR YOUNG PEOPLE



Miss Juliette Mather, W.M.U. Young People's Secretary
WERE YOU a G. A. MEMBER?



In this Twenty-fifth Anniversary of the organization of Girls' Auxiliary we are wondering what fruit we can see from the past years' cultivation. If you once belonged to Girls' Auxiliary won't you fill out this blank and add anything more that you would like to in the way of constructive criticism and suggestion? Perhaps you do not wish to tear a page out of your *Royal Service*; then just write, including in your letter answers to such questions as these. Because we busy Americans have a habit of putting off anything we possibly can, shall we set a time for returning this G.A. information? Let's say: return it to Juliette Mather, 1111 Comer Bldg., Birmingham, Alabama, by January 15, 1938. That will put it at the New Year when our good resolutions are brightly working and you won't fail to do it. Thank you so much!

Name.....
I belonged to Girls' Auxiliary—Where?.....
When?..... Was it an A-1 G.A.?.....
Who was your counselor?.....
What is your present occupation?.....
What service do you give through your church activities?.....
.....
In your community?.....
What did Girls' Auxiliary contribute to your life as a girl?.....
.....
What did Girls' Auxiliary add to your life then which is valuable to you now?.....
.....
Did you advance in the Forward Steps when in G.A.?.....
How far?..... Do you think the Forward Steps worthwhile?.....
..... Why?.....
Did you ever attend a G.A. Houseparty, Conference or Camp?.....
Where?..... When?.....
What did you gain from such gatherings?.....
What could be done to make such meetings more worthwhile to the girls of today?.....
.....
Did you subscribe to *World Comrades* when a G.A. member?.....
What did you like about the magazine?.....
What would improve it?.....
What suggestions do you offer for Girls' Auxiliary today?.....
.....



COLLEGE Y. W. A.



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

OUR HEARTS TURN to Y.W.A.



The second week in February brings us Y.W.A. Focus Week, February 6-12. There are two main reasons for these occasional weeks giving particular attention to our different W.M.U. young people's organizations. One affects the membership itself: in this case, the Y.W.A's. In Y.W.A. meetings the time is devoted to missionary program, and there is little opportunity for developing a Y.W.A. esprit de corps. In this week of activity the young women feel the organizational joys of Young Woman's Auxiliary; they are doing things together with 4,793 other Y.W.A. organizations in the southland, with a host of young women in other lands. This gives impetus to the regular missionary programs of the succeeding months. The second reason is that the Focus Week gives the W.M.U., the church and the whole community concentrated opportunity to know what Young Woman's Auxiliary is and does and to appreciate the organization for its real worth, being informed and ready to encourage it in all its purposeful undertakings.

Keeping these two reasons for Focus Week in mind will help your W.M.U. young people's director to join with Y.W.A. counselor and Y.W.A's. in planning for its observance in your church. You can ask your own minds and each other the two questions: What can we do to help Y.W.A's. be more enthusiastic in their organization life? What can we do to show others what our Y.W.A. is accomplishing? In the thoughtful answers to those questions lie your plans.

You may decide to do something each day of the week to bring out a different phase of Y.W.A. activity. One day will be devoted to enlistment of new members, another to personal service deeds, another to mission study, another to Y.W.A. initiation and so on. You may decide to arrange for a Y.W.A. council meeting, bringing together Y.W.A's. from over your association or from your city and neighboring towns, at a supper with missionary speaker and with each Y.W.A. providing some part of the program for the evening. Your Y.W.A. may decide that, in view of this Golden Jubilee Year of Woman's Missionary Union, it would like to have a Valentine party in honor of its Woman's Missionary Society, presenting the playlet in the *Manual of the Golden Jubilee* (page 32) or the one in the January number of *The Window of Y.W.A.* Or since this is the Silver Anniversary of the organization of Girls' Auxiliary, your Y.W.A. may decide to give the G.A.'s a lovely Valentine party. Perhaps in keeping with the trumpet's call to make this a holy year, your Y.W.A. will have a quiet prayer meeting, praying for spiritual growth in all our W.M.U. during 1938, using the February "bookmark" prayer topics, praying for the March Week of Prayer for Home Missions, praying for our chaotic world. Surely your Y.W.A. will be studying during February, if it did not do so in January, the preparatory book for the March Week of Prayer, *Fruits of the Years*, by Mrs. H. M. Wharton. This week would be an excellent time for starting this study or you might devote Saturday (or Friday evening and Saturday) to such study, according to the personnel of your Y.W.A.

Plan with your pastor for some recognition of Y.W.A. at church services or prayer service. Perhaps he will wish a group to recite the Scripture lesson instead of his customary reading, perhaps he would like a presentation of the pantomime of "O Zion Haste" (order from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala., price 10c). Perhaps he would like a stewardship program presented by the Y.W.A. He will be glad to give recognition to Y.W.A. by a paragraph explanation and encouragement in the church bulletin or by a word from the pulpit. The Y.W.A. may sit together in reserved seats at church services, entering with a procession; or the Y.W.A's. may be asked to have a display of maps and denominational posters, curios, mission books, in another room of the church, the congregation being invited to visit this with Y.W.A's. as guides, after the service is dismissed.

In the community, the newspapers will gladly publish paragraphs regarding this special week of Y.W.A. emphasis and the regular work of Young Woman's Auxiliary. In some communities posters may be used, showing Y.W.A's. service in the community and in the world at large.

To make the week of permanent value to Y.W.A. members, giving them opportunity for a continued understanding of what Y.W.A. is doing for the cause of missions in all lands, secure many new subscriptions to *The Window of Y.W.A.* Frequently the young women think of the magazine merely as a program quarterly: in this week give attention to circulating copies of the magazine among the members as samples, to pointing out all its merits and the joys of subscribing individually. Through many members reading *The Window of Y.W.A.*, every week will seem full of missionary zest and Focus Week will have made a vital contribution to your Y.W.A. program of activities.

*For a Very Lovely Valentine
To any girl and boy
Seek something that each can keep
And month by month give joy!*

That means

Subscribe to WORLD COMRADES, monthly missionary magazine of W.M.U.

for boys and girls under 17

Subscription \$1 a year

Have it in your home at once

WORLD COMRADES, 1111 Comer Bldg., Birmingham, Ala.

A GOLDEN SHEAF (Concluded from Page 20)

these churches have Women's Missionary Societies and sponsor fourteen young people's auxiliaries. The Only Way Church has the full W.M.U. family with four auxiliaries and a very active missionary society.

Speaking of the work with the Indian women Mrs. Cooper says: "In organizing our women I have found that they are willing and anxious to learn and cooperate. It has been my joy to help train many women in the work and I have always found them to be very responsive".



"BLOW YE TRUMPETS" for ROYAL SERVICE

Each W.M.S. member can easily do so by most enthusiastically and steadily reminding herself, her friends, her circle, her society to renew, subscribe, please, at 50c a year for

ROYAL SERVICE

1111 Comer Bldg.
Birmingham, Ala.

BOOK REVIEW

Miss Willis 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.

Fruits of the Years: Mrs. H. M. Wharton; Home Mission Board, S. B.C., Atlanta, 1937; Price 25c

LIKE the five fingers of a hand, run the more or less parallel accounts of the various relationships of the Woman's Missionary Union with the home mission enterprise in the five chapters of this little book. The thumb, as is indeed characteristic of thumbs, does not extend very far into the present but traces, rather, the beginnings of "domestic" missions to the Indians, the Negroes, the Chinese in California and the Catholics in New Orleans, in the years before the final establishment of the Home Mission Board in Atlanta in 1883. But let nobody imagine it a dry skeleton of facts already familiar. It has flesh and blood and human warmth!

One is tempted, far beyond the bounds of the space allowed for this review, to outline the fascinating content of the four chapters represented by the four remaining fingers. For example: in chapter two, there is the most complete and the most delightful story of the contribution of Miss Annie W. Armstrong to the work of the Union which this reviewer has seen. There is the little-known story of those hard years when the words, "diminishing receipts—increasing debts", ran through Home Board reports like a tolling bell, but Woman's Missionary Union lessened the despair and lightened the gloom of the missionaries with its gifts and prayers. There is the saving victory of depression years. Truly, this is a book to read with kindled imagination and to study with grateful, praying heart, in preparation for the Year of Golden Jubilee, 1938, and in particular for its March Week of Prayer for Home Missions.

"CONTINUING in PRAYER"

"I press on toward the goal unto the prize of the high calling of God in Christ Jesus".—Phil. 3:14



Because our missionary enterprises are all undertaken in response to the commission of our Lord to disciple all nations and teach them to observe all things whatsoever He commanded, we claim His promise to be with us always and, through the power that has been given Him in Heaven and on earth, give us the victory. We love to recall the words of the beloved apostle: "This is the victory that overcomes the world, even our faith"; but, too often, we fail to remember that our Lord always linked faith and power with love and obedience. The greatest expositors of the Bible and all experience teach that only those, whose professed belief and love produce obedience to the clear commands of God, ever come into possession of that faith which overcomes the world.

Because Woman's Missionary Union has believed that this is true certain definite aims have been set forth in the W.M.U. Plan of Work, the attainment of which is absolutely dependent upon knowing and doing the will of God. In this, the last in the W.M.U. series of "Continuing in Prayer" cards, all members are called to unite in prayer for real advancement along the line of these aims. At the same time there is the call in the passages of Scripture listed below for each member to study and meditate upon the Word of God as touching such aims, to discover whether or not she may hear the voice of God speaking to her, "Perform thou the doing of it"; and then the call to pray for the faith to answer, "Thy will be done".

FEBRUARY 1938

"I say unto you that, if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of My Father".—Matt. 18:19

Therefore let us unite in praying

That in increasing numbers, W.M.U. members learn to "practice the presence of God" in meditation and prayer

1. Jer. 29:12, 13—Psa. 49:5

2. Psa. 46:10—Psa. 119:97, 99

3. Luke 18:1—I Thess. 5:17, 18—Isa. 40:31
4. Matt. 6:8—Col. 1:12, 13—Matt. 6:9-11
5. Mark 11:25—Psa. 61:10

That all may be more steadfast in praying for others

6. John 9:31—James 5:16
7. I Tim. 2:6, 8—I Sam. 12:23

That parents strive to bring up their children in the nurture and admonition of the Lord by daily worship in the home

8. Deuteronomy 4:9, 10
9. Matt. 22:37-40—Deut. 6:4-9

That in large numbers the unenlisted women and young people in our churches be definitely enlisted in W.M.U. work

10. Luke 10:2—Heb. 10:24, 25
11. I Pet. 1:4-9, 12, 13—I Sam. 23:16
12. Matthew 17:20

That through Bible study in this year of 1938 our members will be more earnest in seeking to know God's plans and His methods for redeeming a lost world

13. Josh. 1:8—Psa. 119:24, 15—II Tim. 2:15

That mission study classes may multiply and new leaders be raised up

14. John 4:38—Acts 16:9
15. Isa. 6:8—Eph. 4:11, 12

That this year as never before we may realize the highest purposes in personal service

16. Prov. 11:30—John 15:18—Acts 4:8-12
17. James 6:20—Luke 15:7—Psa. 61:12, 13
18. Matt. 4:10—II Cor. 12:9
19. Matt. 20:28—I Cor. 10:24—James 2:8, 9

That all may study the whole question of tithes and offerings and in love "observe the law without feeling the presence of legal obligation"

20. Psa. 24:1—Lev. 27:30-32—Mal. 3:10
21. II Cor. 8:3—Luke 6:38
22. Matt. 22:21—John 7:17

That the work of our young people's organizations may grow and their purpose be fulfilled

23. Psalm 144:12, 15
24. Psa. 72:17, 18—Matt. 28:20
25. John 21:15—Esther 4:14

That loyalty to the church in all its activities will characterize every W.M.U. member

26. Rom. 12:1, 4-5—II Cor. 9:8
27. Matthew 1:24, 25
28. I Corinthians 3:6-11

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's
unfading sea."

(Concluded from Page 23)

a sale and that wouldn't be using the church. They discussed this but decided it would be better to do without the Christmas tree. I asked, 'Why can't each of us give an offering of some kind and then distribute it among those who will not have any Christmas?' This idea was accepted and each one brought some kind of donation—apples, candies or whatever they could. They had plenty for everybody, and the people rejoiced in their giving. One woman in our church told me recently: 'While we were holding box suppers and bazaars, we never had any song books or anything. Now we have repaired some of the buildings, have new song books and all enjoy tithing'. We buy all of our quarterlies for Sunday school and B.T.U. We send 25 per cent of our offering to the Cooperative Program each month. We subscribe to *Royal Service*. We observe all Seasons of Prayer. We have a Year Book giving the names of officers and showing the dates and places of meetings. Some of our women come seven and eight miles in wagons to attend the meetings of our W.M.S."

We wish we had time to present other sheaves of home mission work and rejoice over what they are doing for their own people. Every mission field has these "sheaves"—people who have been won to Christ through home missions and who are giving themselves to the home mission task. There is lovely Vena Aguillard, a "sheaf" of French missions, rendering wonderful service among her own people in southern Louisiana. There is charming Gloria Ruiz, the daughter of our Mexican missionaries in Texas, who is now one of the teachers in the Anglo-Mexican Institute at El Paso. These and many others could be featured to prove to us that it is worthwhile to do home mission work. We rejoice today as we reap the harvest of fifty years' work in the homeland and are inspired to go on in every field of home mission endeavor that other golden sheaves may be gathered for the Kingdom Harvest.

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

By vote of the Home Mission Board in its annual session the Southern Baptist Sanatorium property in El Paso, Texas, has been made available for use by the Foreign Mission Board. This property can be used and, in all probability will be used, by the Foreign Board for its publishing plant now located in very inadequate quarters in El Paso and for the Mexican Seminary now located in San Antonio, Texas. It will be remembered that because of conditions in Mexico many activities of the Foreign Board must have headquarters just over the border in Texas.

The Society for Propagating the Gospel among the Indians and Others in North America—the oldest incorporated missionary society in North America—celebrated its sesquicentennial on November 19 of last year. This society came into being just after the adoption of the Constitution of the United States.

Theodore Benson, senior at Wheaton College, Illinois, and president of a Scripture Distribution Society there, in explanation of the purpose of this society says: "Our purpose is to discharge our responsibility as Christian students to our fellow students. We know of no more effective way to reach the student world than to present them with the Word of God". The Wheaton students have recently sent 15,000 copies of John's Gospel to the students of the University of California in each copy of which was inscribed: "This little booklet will help us all to win in the game of life". Remember John 20:31?—"But these words were written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His Name".

There are said to be as many as 1733 Chinese students in the colleges in the United States. The great majority of them are in three states—California is one of them.

In a letter in the *Western Recorder* some months ago H. Leo Eddleman, missionary to

Palestine, said: "In Palestine I have met two or three Arabs and several Jews who had lived in the United States ten years or more. On asking most of them, I found that not one had been approached regarding his soul while in that country! If they had been led to the Lord while there, they would now be self-supporting missionaries, such as we already have a few of, who were won by European Baptists!"

Miss Ollie Lewellyn, missionary to the Chinese in San Antonio, Texas, reported that in a period of three months recently her Chinese Sunday School had the highest percentage of attendance of any Sunday school in the city and that thirteen Chinese had been baptized and had become members of the Chinese Baptist Church. Being without a pastor the young people of the church, she reports, have been organized to take care of the evening service.

Since 1928 the Home Mission Board has reduced its debt approximately \$1,000,000.00. Since April of 1933 all operations of the Board have been on a cash basis. During seven months of last year nearly three thousand conversions were reported by missionaries on the home field.

In ten years (1926-1936) Baptists, including all bodies, have gained 1,800,939 members; Methodists, 1,038,740. Next in order are the Eastern Orthodox or Greek Catholic churches with a gain of 832,955. The Roman Catholic Church, in which the whole family is counted, reports a gain in the ten years of 2,226,136.

From a questionnaire submitted to shoppers in a half million retail food stores in the United States it appears that six out of every ten girls between the ages of 18 and 25 attend church regularly. Concerning those who do not attend the following information was gathered: 36.5 per cent, too lazy; 28.5 per cent, lack of interest; 19.0 per cent, too busy; 9.2 per cent, inconvenient. The information was gathered by General Foods Inc. in an effort to discover facts about future homemakers.

Miss Oliver, young people's secretary of the Virginia W.M.U., reports that every student in Averett College, a junior college for girls in Virginia, is a member of the Y.W.A.

According to the *Watchman-Examiner* the Rev. Irwin W. Underhill, Jr., the only Negro missionary in the foreign service of the Presbyterian church, was recently elected a fellow of the Royal Geographical Society (*an English Society*) for his splendid work among the pygmies in Africa. He is a graduate of the School of Finance of the University of Pennsylvania and of Princeton Theological Seminary. So the English honor the soldiers of the cross who labor in English territory!

RECOVERY of SIGHT
LIBERATE the BRUISED
FULFILLED this DAY



DELIVERANCE to the CAPTIVES
HEAL the BROKEN-HEARTED
PREACH to the POOR

**PREACH THE ACCEPTABLE
YEAR OF THE LORD**

Luke 4:19

The illustration on this page is suggested for poster use in preparation for and in pursuance of the Week of Prayer for Home Missions, Feb. 22-March 4 inclusive. (See also pages 7, 10, 11, 27.)