

EDITORIAL DEPARTMENT

WALLACE GREENE

# Royal Service



MARGARET FUND STUDENTS  
on Ridgecrest Staff

*Left to Right:*

*Front Row:* Gertrude Glass, China; Dorothy Green, Africa;  
Theresa Anderson, China; Jean Taylor, Brazil

*Second Row:* Margie Baker, Juanita Wilcox, Clara Brown Taylor,  
Elsie Baker—All from Brazil

*Third Row:* Sam Shepard, Brazil; Golda Jean Fielder, China;  
Dan Williams, China

*Fourth Row:* Robert Bratcher, Brazil; Alfred Taylor, Brazil;  
Bryan Glass, China

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## EDITORIAL

### "THEN COMETH HARVEST"

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



"There are yet four months and then cometh harvest". This saying of His bearers Jesus used to urge them to see the rich spiritual harvest ready for garnering and to encourage them to enter into the joyous labor of this harvest of such abundant promise. These words of Jesus are inseparably linked with that experience of His own with the Samaritan woman at the well whom His disciples would no doubt have considered the most hopeless of cases. Read again the story in the fourth chapter of John's gospel and let it speak to your heart.

"There are yet four months and then cometh harvest".

For so long, during the months of preparation for the Golden Jubilee and on through the months of this year, all members of W.M.U. have looked forward to the time of harvest. How earnestly we have sought to emphasize the spiritual nature of our task as a missionary organization, how we have longed to bring others to share with us this ministry so vital to the coming Kingdom and to the life and work of our great denomination. Only four months of the glowing year of Jubilee remain and its records will then have been written. But four months are still yours and mine in which to work earnestly to attain the reasonable objectives we have set for ourselves. Examine the records for the year 1937. You will see that 3459 new organizations, without the loss of one, are expected. Then look about you and see how many of them you could make possible. Some church near you could organize a W.M.B. with your help. Groups of young people in your own or some near-by church could be formed into an auxiliary with your fostering care. You will discover that 61,207 new members in societies and auxiliaries, without the loss of any present members, must be gained. Again you will seek to discover how many of these are your responsibility. The world-wide program of missions is compelling enough to challenge the attention and interest of many more people. It is yours and mine to seek them and present the cause and win recruits. You will further note that approximately \$235,000 more in gifts to missions will be expected. Your special offering to state missions offers your first opportunity to enlist some of these extra dollars. You will major on emphasis of state mission needs. Then too within this precious four months comes the foreign mission prayer week and the Lottie Moon Christmas Offering. Was there ever such need for generous gifts as now? Multiply them in your society and auxiliaries. Increase your gifts to the Cooperative Program and remember that the Hundred Thousand Club is still our major means of meeting denominational debts. More than 8000 new tithers must be enlisted among women and young people. Mission study must have large emphasis. Have you had your Pioneer Class? Personal service with emphasis upon soul winning? What is your society, what are your auxiliaries doing about all these things?

Just as the abundant harvest depends upon garnering the tiny grains so the final record of the Jubilee Year depends upon the individual members that you have won and enlisted to full activity. "There are yet four months and then cometh harvest".

## OUR GOLDEN JUBILEE

Southwide Jubilee Chairman: Mrs. George McWilliams, Missouri

### MEMORIALS



Mary of Bethany brought her most precious possession and lavished it on her Saviour, receiving from Him a memorial which is as lasting as the Gospel. Miss Fannie E. S. Heck brought her most precious possessions — her charm, her beauty, her graciousness, her culture, her brilliant mind, her home, her wealth, her whole heart—and laid them at the Master's feet. The redeemed souls brought to the Saviour by the host of women — whose vision of world needs and of the supreme joy of Christian service came directly or indirectly from Miss Heck—are her memorial which will last throughout eternity.

To her broad vision and consecrated enthusiasm were due in large part the founding and development of the W.M.U. Training School in Louisville, Ky. Of the graduates of this school Miss Littlejohn says: "One hundred eighty-seven well equipped young women have gone out from the Training School to foreign fields. As teachers, kindergartners, home-makers, nurses and evangelists these women have taken the Light to Mexico, China, Japan, South America, Africa, Palestine, India and the Philippine Islands. Hundreds of consecrated young women trained in this school are busy in the homeland as missionaries under the Board, corresponding secretaries, young people's secretaries and field workers for Woman's Missionary Union, Sunday school and B.T.U. workers, church secretaries, pastors' assistants, educational directors in churches, directors of Good Will Cen-

ters, workers in orphanages and other institutions, teachers in schools and colleges, social workers, student secretaries and pastors' wives".

Along with these hundreds of alumnae, each member of Woman's Missionary Union may have the privilege of sharing in Miss Heck's never-ending memorial by having a part in the Jubilee offering for the enlargement of the Training School, that more young women may be more efficiently trained to be soul winners at home and in foreign fields. For our wise leaders, directed we believe by the Holy Spirit, have set as one of the financial goals for the Jubilee Year "an additional Jubilee gift of \$50,000 for the purchase of property and the future development of the W.M.U. Training School, this gift to be designated as a memorial to Miss Fannie E. S. Heck with the idea in mind of a continuing memorial—the amount given through subsequent Lottie Moon Christmas Offerings for the maintenance of training schools for women on foreign fields, which are not otherwise provided for, to be known as the "Fannie E. S. Heck Memorial".

A glorious opportunity is ours! Let us avail ourselves of the privilege of having a worthy part in this Jubilee gift.

Every one of us in W.M.U. agrees with Miss Heck that "the Union thinks nothing too good to assure the best of training for the best of causes", and we will make this best of training possible for young women all over the world not only because we honor Miss Heck but because even more we honor our Saviour and long to give unto Him "the glory due unto His Name".—Mrs. J. S. Fawcett, N. C. Golden Jubilee Chairman



## MARGARET FUND



Chairman: Mrs. H. M. Rhodes, Tennessee

**Margaret Fund Watchword for Year:** "Be thou diligent to know the state of thy flocks and look well to thy herds"—Prov. 27:23



It is with happy anticipation and joy that I assume the duties of Margaret Fund chairman; but with a realization of my great limitations and lack of experience do I attempt to follow your former, consecrated, splendid leader, Mrs. Frank Burney. We regret so her decision to give up the work. She was ever faithful and interested and I am sure will always be in behalf of the Margaret Fund.

I covet your prayers for our precious work, for the students and their parents and for me. May the Lord give us wisdom in all that we try to do through this medium. May each opportunity to serve Him in this way be accepted as a sacred responsibility as we give to these students the opportunity to follow in their parents' footsteps and further carry the precious Gospel to the ends of the earth. As each one has contact with the students, may we endeavor to ever hold before them the Christ whom their parents love and serve and may we thus encourage them to further serve Him.

Will all who are in the school town or city where there are students get in touch with them immediately on their arrival at the school—that is, with the new students especially—as well as see what advice and help you can give to all the Margaret Fund students? We know how homesick we were the first days away from the family, so I am sure it will mean much to each student to have this friendly contact and counsel of interested friends. May we not "overdo" our interest but may we be on call when we are needed. May we, through our interest in these Margaret Fund students, be drawn closer to our Savior and His work because these are all His servants as well as potential missionaries in His Kingdom.

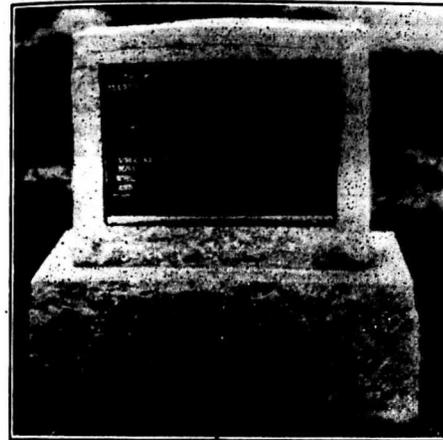
We want to again stress Margaret Memorials and I would ask you to find all of the "new" little Margarets that have not been here long enough to be enrolled in former efforts. See that our "Golden Jubilee" baby Margarets are thus honored. Then find all of the other Margarets that were either overlooked previously or neglected. May we build this Memorial that it may further serve this sacred, beautiful cause.

The first Margaret Memorial Book has been filled and is now preserved in Birmingham so we are to have a new one. Who will be the first to place their loved one's name in the new book? This affords a beautiful opportunity for the names of our loved ones to be linked in this splendid cause and for the furtherance of our Master's work as well as in the care of these "lambs" of His.

Remember, again I say, to see the students as they start the new school year. There are problems that might easily be solved if one could but secure a "mother's" or friend's advice and point of view. The names and schools of this year's Margaret Fund students will be published in December *Royal Service* when all have matriculated and are definitely settled for the year.

The lovely verse for the new Margaret Fund watchword is from Proverbs 27:23—"Be thou diligent to know the state of thy flocks and look well to thy herds". These students are our precious "flocks" and may we ever know their "state", sympathize with, comfort, pray for and keep them in every way that is constructive and comforting to them.—Mrs. H. M. Rhodes

"THESE STONES SHALL BE for a MEMORIAL"—Joshua 4:7



On a glorious afternoon last April, during the annual session of Woman's Missionary Union of South Carolina, held at Greenville in the First Baptist Church, the beginnings and development of the Margaret Fund were impressively recounted. All were reminded that it was in Greenville that the \$10,000, given by Mrs. Frank Chambers, was first invested. Here in a lovely home fifteen missionaries rested and forty children of missionaries were left there to attend school.

Our hearts thrilled as we heard Mrs. J. D. Chapman tell of the "Glories of God Reflected in Memories". As president of the S. C. W. M.

U. at the time of establishing the home, she reflected on the trips she made to Greenville and conferences she held with Miss Heck and the other workers. Interesting indeed was it to hear her tell of the joyous plans for the maintenance of the home: she also reviewed when the Margaret Home was sold and the Margaret Fund begun.

The first mother of the home—Mrs. C. H. Richardson—called "Mercy" by the children, recounted to that vast audience her varied experiences as housekeeper, mother etc. She also reminded us of the fine contributions that many of those young lives are making in service today for God and humanity.

It was my privilege to remind the audience that love was the foundation stone of this memorial and that stone on stone has been cast during the years by loving hands and interested hearts until today the Margaret Fund stands as a memorial to Woman's Missionary Union forever, a memorial known around the world.

The pilgrimage to the former Margaret Home was an interesting event. It is now called the Bruner Home, owned by the Salvation Army and does a great work in caring for the underprivileged children of the city. The great old house needs repair, but its surroundings are beautiful—overlooking a main highway, surrounded by magnificent trees and a sloping lawn, with a stone wall across the front.

Here in the front yard the South Carolina W.M.U. erected a beautiful Georgia marble monument, which was that afternoon dedicated to the glory of God. On the front of the stone was a large bronze plate on which memorial words were wrought. From a mound of lavender and white iris this memorial stone did rise. All joined me in a prayer of thanksgiving and praise to our Heavenly Father for every heart and hand that had given and served this cause during these past years. All praised God for our missionaries and their services and for the young lives that had been aided by the Margaret Fund and were now serving at home and abroad to extend the Kingdom of God.

Around the stone were grouped Margaret Fund students—Benjamin Watson,  
(Concluded on Page 10)



## WATCHWORD for YEAR



**In Explanation**—At the Golden Jubilee annual meeting in Richmond last May the thoughts set forth in the following articles were developed in the devotionals as led by Mrs. Robertson and Mrs. Gray, to whom sincerest gratitude is extended. They shed new light on the first clause of the year's watchword: "Give unto the Lord the glory due unto His Name; bring an offering and come into His courts".

### WHAT NAME SHALL I GIVE?

Ex. 3:1-5, 10-15

"What name shall I give?" said Moses at the bush; and he was taught the covenant name Jehovah. "I am that I am", the living God—who had spoken to Abraham, Isaac and Jacob and who watches over His people—was sending him to lead Israel out to the promised land.

God did bring Israel out and far through the wilderness. A little boy was reading Exodus with his grandmother. One day he exclaimed: "I don't see how a Jew could ever be an atheist!" Surely very few of them are. "He made known His ways unto Moses, His acts unto the children of Israel". The sacrifices ordained for Israel all meant one thing—that God is holy and man is sinful and must come always confessing his sin. But Moses, beseeching to see the face of God, is hidden in a cleft of the rock while God proclaims His name of Jehovah, a God of lovingkindness and mercy.

The wilderness experience became a great tradition to these people, and God's name connoted power and protection. Centuries afterwards a young lad ran forth to meet a giant. He too was a shepherd. He knew the green pastures and still waters, which God provides, and the starry sky—the same stars that we see: "O Lord, our Lord, how excellent is Thy name in all the earth, who hast put Thy glory above the heavens". So he shouted to the giant: "You come against me with sword and spear, but I come in the name of the Lord of hosts, the God of the armies of Israel. This day will the Lord deliver you into my hand". And He did. David too had to win a steady personal trust by trying experiences. His son handed down a beautiful proverb: "The name of Jehovah is a strong tower; the righteous runneth into it and is safe".

From Abraham down God's people had called upon His name, by every altar marking a journey's end, and in many a time of trouble. They knew Him as God Almighty. To Hagar in her despair came an angel who told her, "God hears", and her grateful heart responded: "Yes, and God sees". And David, in the great Thanksgiving Psalm, cries: "Bless Jehovah, O my soul, and forget not all His benefits".

A name comes to mean all the qualities of a person shown in his words and acts. Israel acquired a great awe of the name Jehovah and would not speak it aloud. Better had they seized the fact that they themselves were called by the name of God. Israel was His people, Jerusalem was the city of the great King. And why? That they might be a blessing and, through them, that God's name might "be known upon earth, His saving health among all nations". But they felt no obligation, taking their privilege as the chosen people as their inalienable right.

After centuries of discipline and waiting came One to whom God was the ever-present Father, loved with all His heart and soul and mind and strength. He

came to do His Father's will, to bring in His Kingdom. But He shared His sonship with us. He taught us to say too: "Father, hallowed be Thy name". Year by year an earthly father's name means more to his children; and so with our Father in Heaven. As Christians we are called by our Lord's name. Shall we repeat the sin of Israel and bear His name in vain? Or shall we remember that "remission of sins must be preached in His name unto all the nations"? If we are faithful, "God, even our own God, shall bless us, and all the ends of the earth shall fear Him".—*Ella B. Robertson, Ky.*

### The HALLOWED NAME

"When is the time for prayer?  
With the first beams that light the eastern sky,  
As for the toils of day thou dost prepare,  
Lift up thine heart on high;  
Commit thy loved ones to His tender care.  
Morn is the time for prayer.

"And in the noonday hour  
When, worn by toils and by hard labors pressed,  
Thou unto Him thy spirit's burdens pour,  
And He will give you rest—  
Thy soul may find thy helper anywhere.  
Noon is the time for prayer.

"Then when the sun has set,  
While yet its colors deck the western skies,  
When loved ones home again thou'st met,  
Then let thy prayers arise  
With those who in thy joys and sorrows share.  
Eve is the time for prayer.

"Then when the stars shine bright,  
When to the waiting heart great thoughts are given  
And the deep stillness of the night  
Gives birth to purposes for earth and Heaven,  
Kneel before God; ask strength to do and dare.  
Night is the time for prayer".

(From *Gerrit Verkyl's "Devotional Leadership"* as Published and Copyrighted by Fleming H. Revell Company of N. Y. Used by Permission)

"And it came to pass that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him: Lord, teach us to pray, as John also taught his disciples. And He said unto them: When ye pray, say, Our Father which art in Heaven, hallowed be Thy name" (*Luke 11:1, 2a*).

To hallow is to make holy or to regard as holy. "Wherefore the Lord blessed the Sabbath day and hallowed it" (*Gen. 20:11*). "And the Lord appeared to Solomon and said: I have hallowed this house, which thou hast built, to put My name there forever" (*1 Kings 9:3b*). "The Lord hear thee in the day of trouble; and the name of the God of Jacob defend thee; send thee help from the sanctuary and strengthen thee out of Zion; remember all thy offerings and accept thy burnt sacrifices; grant thee according to thine own heart and fulfill all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our ban-

ners; the Lord fulfill all thy petitions. Now know I that the Lord saveth His anointed; He will hear him from His holy Heaven with the saving strength of His right hand. Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen and stand upright. Save, Lord: let the King hear us when we call!" (Psa. 20). "Holy and reverend is His name" (Psa. 111:9b).

The Old Testament records many names by which God revealed Himself. The early disciples knew their Creator by these names until Jesus Christ taught them to say Father. Without Christ the believer today could not call God Father. Because Jesus is God's Son He is God and we worship Him. Because He is King of kings we adore Him. Because He is Lord of lords we bow down to Him. Because He is Savior we love Him. It is Jesus who answers for us. He bore the thorny crown. He laid down His life that we might win eternal life.

"Neither is there salvation in any other: for there is none other name under Heaven given among men whereby we must be saved" (Acts 4:12). Jesus promised the Comforter, even the Spirit of truth. The hallowed name belongs equally to God, the Father; God, the Son; and God, the Holy Spirit. Keep His name in your hearts. Honor His name in your service.

In the fourteenth century the English captured an important French seaport, Calais. England held it a long time, lost it to the French, regained it and gave it up another time. When England's queen, Bloody Mary, realized this, she said: "When I die, you will find Calais written on my heart". So it was with the gallant young French officer who watched an army surgeon probe for a bullet near his heart. With a smile he said: "Doctor, cut deeper and you will find the emperor's image". His service had been because he honored Napoleon. Do you bear the image of Him whose you are and whom you serve?

After this manner therefore pray ye: Our Father which art in Heaven, hallowed be Thy name (Matt. 6:9).—Mrs. W. H. Gray, Ala.

#### MARGARET FUND (Concluded from Page 7)

Elsie Baker, Maxie White, Sam Shepard, Evelyn Shepard, Herbert Baker. David Anderson—also Mrs. J. B. Boatwright (president of South Carolina Union), Mrs. C. K. Dozier of Japan, Miss Emma Leachman of the Home Board, Mrs. George E. Davis and other leaders of the South Carolina Union, the presiding officer being Mrs. J. B. Boatwright. Reverently did Elsie Baker and Maxie White of Brazil roll back the snow white drapery that veiled the stone.

Miss Vonnice Lance, the executive secretary of South Carolina W.M.U. and secretary of the Margaret Fund Committee, recited to that large host of interested friends how the plans were made two years ago to erect this stone during the 1938 Jubilee Year. She read to them the words from the stone: "This building was formerly known as the Margaret Home of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. It was given in 1905 by Mrs. Frank Chambers of New York and named in honor of her mother, Mrs. Margaret Waller. Used as a home for the children of Baptist missionaries and the missionaries themselves while on furlough until 1915 when it was sold and the money converted into the Margaret Fund for the education of the sons and daughters of Baptist missionaries". (See picture on page 7.)

The benediction to this inspiring service was pronounced by David Anderson of China, a Margaret Fund student at Furman and a volunteer for mission service in China. Long in our memories will linger this holy occasion and we pray that these memorial stones shall speak to many hearts of the goodness and power of our God in multiplying gifts when made from hearts of love.—Mrs. Frank Burney, Ga.



## PERSONAL SERVICE



Southwide Personal Service Chairman, Mrs. Eureka Whiteker, Kentucky

### A PERSONAL SERVICE PROJECT: NEIGHBORHOOD MISSIONS



Personal service should be *personal*, meeting some need *right at hand*. So thought the women in one of the large, historic churches in our southland. In past years the environment of the church building had been the homes of cultured, well-to-do people. Today the church had become the proverbial "down town" church. While for several blocks in one direction there were first-class hotels and choice apartments, in the other directions there were poverty and sordid living conditions. Sunday school teachers became aware of these vast changes. Moving into the neighborhood constantly were families with little or no Christian background, or homes where hope had been given up in the desperate struggle for existence.

Some of the Sunday school teachers were also active members of the Woman's Missionary Society. They began to ask the question, "Have we no program of missions for our neighborhood?" There were scattered and unrelated endeavors in personal service as dire needs arose. Then some one asked: "Why not unify our endeavors and really do something to meet the dire need of the neighborhood of our own church?" "*Neighborhood Missions*" became a passion with some choice, far-seeing, missionary-hearted women.

The first need that cried for help was the children. Walk two or three blocks and you could see children starved in body and soul, often left to their own devices with parents gone to work or parents too defeated to care. Seeking to reach these children, a week-day kindergarten was started in the educational building of the church. Children under kindergarten age began to come. Certainly none were turned away. From 8:30 until 11:00 every morning, except Saturday and Sunday, these children are directed by a church member skilled in kindergarten work and a corps of voluntary helpers. The kindergarten director is a paid worker, giving full time. She has an accurate record of one hundred and thirty-seven families, growing out of her contacts through the children. For many children this is the first learning of any Christian truth. It is like Vacation Bible School work running all winter. Children of first grades in the public school are escorted there when the school hour comes.

When you really get into the lives of children, you will reach other lives. That was what these women found. The mothers of the children began to be interested. The women planned, through this personal service project, to reach these mothers. A Mothers' Club was started. Devotional programs, missionary programs, various helps in living problems are brought to these mothers. Once a month a free clinic is conducted. A trained nurse and physician in the church volunteer their services. Successively came a Children's Story Hour, a Girls' Club, a Boys' Club—for older children who could come only in the afternoon during school days.

Except the one especially trained worker who acts as director, all the work is done by volunteer church members. It is personal service, unified and directed, to meet a very great need. Many of the circles include a gift for Neighborhood Missions in their budget. Voluntary offerings also assist. With their vision of the world, these women are remembering their neighborhood with the purpose of Christ in their hearts. You will find many who are reached in this week-day work.

now regular attendants on all Sunday services. Highly privileged women members, formerly unenlisted in service, have caught a vision of service in some part of this week-day plan to meet the actual needs in the neighborhood of the church. They say it is the sweetest personal service they have ever rendered and opens new avenues to them for soul winning and Christian helpfulness.—Miss Margaret A. Frost, Tenn.

### NO RACE DISTINCTION

J. W. Beagle, Field Secretary  
Home Mission Board

FOR many years I have tried to study my Bible and I have failed to find any distinction or race superiority taught therein. But I do find that which leads me to believe that all saved people are one in the sight of the King of kings, and if we are to follow the teaching of God's Word and the example of our Lord we will treat them as our brethren and sisters in Christ Jesus without regard to race or class distinction. This feeling that we are brethren in Christ is the bond that constitutes Christian fellowship among the races that we call alien. Why should we not treat them as brethren in Christ when some of our Lord's most faithful and loyal followers, whom I have ever known, are found among them?

During the years I have contacted the races and nationalities in our homeland, I have witnessed acts and deeds of love to Christ and His followers by other races that have often led me to say that I have met people the likes of whose shoes I am not worthy to unloose. I recall in those early years of contacting our Mexican brethren, the interpreter would say to me: "They say you act like you love the Mexican people", and I could gladly reply that I did for they are my brethren in Christ Jesus. At one of the annual Mexican conventions I said: "Brethren, be fair with me and tell me, have I ever displayed any race superiority in the years I have been meeting with you? If I have, won't you please forgive me for I did not intend to be so unchristian?"

A brother from Mexico said: "I never heard anything like that before. Is that the policy of the Home Mission Board?" My reply was: "Yes, for the policies of our Lord are the policies of the Home Mission Board".

I have also discovered among other races the higher qualities of Christian faith in prayer and dependence upon the Lord to fulfill His promises to them that have filled me with shame at my lack of faith in the promises of my Lord. Often I have asked the prayers of other races when facing problems too grave for human solution, and I cannot recall a request that the Lord has not granted.

So you can readily see that I love the races and nationalities in our midst and that I have a right to show my love for them because Jesus Christ loved them and commanded us to love one another and thereby show to the world that we are His disciples. I have tried in life to love my brethren without any race distinction. Once in a serious illness, when the physicians thought that I would die, I made request that Dr. J. B. Lawrence bring six of our missionaries, one from each race or nationality, and let them conduct my funeral and bear me to my grave, that in life and in death I might show there is no race distinction.

## BIBLE STUDY

Ella Broadus Robertson, Kentucky

### A HARVEST SONG—Psalm 65

AFTER the changes of summertime, we all gird ourselves afresh for the duties of autumn, in home, school and church. We feel renewed in vigor and zest, or perhaps we long for another week or two. Either way, we need the inward preparation which God gives. Notice verse 3. It says that sin separates us from God. Dr. Maclaren sees in it "a barrier and the overleaping of it", for "despair of self is the mother of confidence in God". Next follows the blessedness of the forgiven soul, trusting in "the God of our salvation", who is "the confidence of all the ends of the earth, and of those that are afar off upon the sea". The next two verses remind us of summer trips. Most who went to Richmond in May saw the strength and beauty of the mountains. Some instead journeyed later to the restless sea, which somehow brings quiet to the human spirit. And those who stayed at home saw (v. 8) the most wonderful sight of all, sunrise and sunset, bringing joy and peace.

All of us surely have followed again with thankfulness the yearly miracle of harvest, in garden, field and orchard, varying in our different states. To the psalmist it meant barley and wheat harvest, figs and pomegranates, perhaps a cluster of grapes borne upon a staff between two. He loved to watch the rain making the ground soft with showers (v. 10) so that the seeds sprang up by God's blessing, and ripened month by month, till "the year of His goodness" (margin, R.V.) was rounded out, and fields and pastures, hills and valleys, flocks and herds fairly shouted for joy! (The Jewish civil year ended and began anew in September.)

In this abundance, surely we will not forget that in every one of our states there is yet destitution, of more kinds than one. There are hungry folk, and children out of school for lack of clothes or books; and men desperately looking for work. And there is spiritual need as keen. There are families without a Bible and some that couldn't read one if they had it. There are churches sadly in need of a helping hand, and Sunday schools needing teachers and other Sunday schools needing to be started. There is work for us to do in starting women's organizations in other churches, perhaps in fostering young people's groups in our own. There are foreigners and Indians and mill workers needing better opportunities. And there are the Negroes in every stage of civilization, whom the Catholics are reaching with lavish funds, if we are not. Surely a sense of gratitude will make us want to share with these, our very neighbors.

An English woman, the mother of twelve children, wrote to one of them: "I have allowed myself to enjoy unrestrained a feeling of confidence, not in the prosperity of life, but in the power of going through, with God's assistance, whatever life may bring; going through, not as a beast of burden, groaning under the weight imposed, but as a joyful bearer of the ark of the sanctuary".





## FAMILY ALTAR



Mrs. W. H. Gray, Alabama

### TOPIC—The States: "Sheaves . . . with Rejoicing"

"From day to day, O Lord, do we Highly exalt and honor Thee: Thy name we worship and adore, World without end, forevermore.

"Vouchsafe, O Lord, we humbly pray, To keep us safe from sin this day: Have mercy, Lord, we trust in Thee: O let us ne'er confounded be".

"Let Now Thine Ear Be Attentive".

"Be Ye Mindful of His Covenant".

1st Day—Neh. 1:1-6  
2nd Day—Neh. 1:7-11  
3rd Day—Neh. 2:1-10  
4th Day—Neh. 2:11-20  
5th Day—Neh. 4:1-9, 19-23  
6th Day—Neh. 9:1-3, 6-15  
7th Day—Ps. 25:18-22

15th Day—I Chron. 16:8-16  
16th Day—I Chron. 16:23-34  
17th Day—Jer. 3:12-19  
18th Day—Jer. 4:1-3, 21-24  
19th Day—Jer. 7:1-7, 11-14  
20th Day—Jer. 8:20  
21st Day—Jer. 18:1-10

"Thou Art a God Ready to Pardon".

"The Name of the Lord"

8th Day—Neh. 9:16-26  
9th Day—Neh. 9:27-38  
10th Day—Neh. 13:6-20  
11th Day—Neh. 13:21-31  
12th Day—Luke 15:11-21  
13th Day—Luke 15:22-32  
14th Day—Num. 14:17-24 (Esp. 20)

22nd Day—Ex. 6:2, 3; 34:5, 14 (Father)  
23rd Day—Ps. 34:1-4; 83:18; 139:20  
24th Day—Deut. 28:58  
25th Day—Lev. 19:12; 22:32  
26th Day—Isa. 62:1-10  
27th Day—Mark 2:29 (Sow)  
28th Day—John 1:49; 3:2; 10:11; 14:6  
29th Day—I Pet. 2:25  
30th Day—Rev. 19:16; 22:13, 18-21

## "Pray Ye"

In thanksgiving for the unfailing goodness of God Give thanks also for victories thus far in Golden Jubilee.

Ask for guidance during remaining months of this Fiftieth Anniversary: (1) that the self-searching questions of last September will be called to mind and heart; (2) that the continuing in prayer experiences of the following five months will be reviewed and highly evaluated; (3) that the promises on the commitment cards will be faithfully kept; (4) that those who did not sign the commitment card will soon do so; (5) that Golden Jubilee goals will be reached in organizations, churches, associations, divisions and states.

Pray for states observing their season of prayer for state missions: (1) that the programs will be impressively presented; (2) that the offerings will exceed the goals in the churches and the states; (3) that each state W.M.U. leader will "be strong in the Lord and in the power of His might".

Intercede for mission boards and their missionaries in state, home and foreign fields.

Pray that every W.M.U. organization in churches, colleges and hospitals will be increasingly missionary in their programs, prayers, personal service and gifts.

## Calendar of Prayer September, 1938

Prepared by Mrs. W. C. Henderson, Arizona

Work and prayer—three friends are these  
That lift life from the dust  
And, in the hours of bitterness,  
Bring back high faith and trust

I would not shun one little bit  
Of pain that I must bear;  
But this I ask, that days be full  
Of hope and work and prayer.

—George Elliston

### Topic: The States: "Sheaves . . . with Rejoicing"

#### 1—THURSDAY

Pray for faithful observance of state mission seasons of prayer and for the Cooperative Program of S.B.C.  
Gather the people together . . . that they may hear . . . and learn and fear the Lord your God—Deut. 31:12

#### 2—FRIDAY

For Rev. and Mrs. Beard (Grace Honee), Pawnee, and Rev. and Mrs. Phelps (Sue Branson), Wetumka, Okla., evangelistic work among Indians  
Blessed are they that put their trust in Him.—Ps. 2:12

#### 3—SATURDAY

For Rev. and Mrs. Wilson (Terna Ann Richardson), Dallas, Tex., evangelistic work among the deaf  
In Thy presence is fulness of joy.—Ps. 16:11

#### 4—SUNDAY

For Rev. and Mrs. Frank Marrs (Ejlie Kincaid), emeritus missionaries from Mexico; also for Margaret Fund students entering college  
Learn to fear the Lord your God.—Deut. 31:13

#### 5—MONDAY

For Rev. and Mrs. Camelmann (Vera Carter) and Rev. and Mrs. Schwab (Irma Chamberlain), educational work, Acadia Academy, Church Point, La.  
Worship before the Lord, thy God.—Deut. 10:10

#### 6—TUESDAY

For Dr. and Mrs. Taylor (Grace Cicco)—on Isrough—Latin-American secretarial work, as I Clara Brown, Alfred B. and Laura Jean Taylor, Margaret Fund students  
For Thine Lord, hear us and be glad through Thy work.—Ps. 115:1

#### 7—WEDNESDAY

For Mrs. Schaeffer, matron at Bastrop, and Celso Villarreal, Margaret Fund student, Bastrop; also for Rev. and Mrs. Cavazos, Laredo, Texas, evangelistic work  
The Lord is good to all.—Ps. 145:9

#### 8—THURSDAY

For Rev. and Mrs. Silva and Mrs. Bass, Tampa, Fla., evangelistic work  
Thou art great, O Lord God: for there is none like Thee.—II Sam. 7:22

#### 9—FRIDAY

For Rev. and Mrs. McCormick (Mary Recks), evangelistic, educational and medical work, Ogbomoso; also for Rev. and Mrs. Patterson, educational work, Lagos, Nigeria, and for Patsy Patterson, Margaret Fund student

Thine eyes are open upon all the ways of the sons of men.—Jer. 32:19

#### 10—SATURDAY

For Dr. Tinnin, superintendent of Baptist mission work, Canal Zone  
Blessed are they that do His commandments.—Rev. 22:14

#### 11—SUNDAY

For state mission secretaries and pastors; also for secretaries of S.B.C. Boards  
The Lord taketh pleasure in His people.—Ps. 149:4

#### 12—MONDAY

For Rev. and Mrs. Thibodeaux (Virginia Eleonor LeBlanc), Rosedale, and Rev. and Mrs. DeVille, Montague, La., evangelistic work  
Watch ye, stand fast in the faith.—I Cor. 16:13

## Calendar of Prayer for September

### 13—TUESDAY

For Rev. Puzio, rural evangelist, Candelaria, Cuba  
O Lord of hosts, blessed is the man that trusteth in Thee.—Psa. 84:12

### 14—WEDNESDAY

For Mrs. F. J. Fowler (*Daisy Cate*), emeritus missionary from Argentina, and for Franklin Fowler, Margaret Fund student  
Love is the fulfilling of the law  
—Rom. 13:10

### 15—THURSDAY

For Rev. and Mrs. Sanchez (*Andrea Rendon*), Roswell, and Rev. and Mrs. Atencio, Albuquerque, evangelists among Spanish-Americans in N. M.  
Whose trusteth in the Lord, happy is he.  
—Prov. 16:20

### 16—FRIDAY

For Rev. and Mrs. Sillley (*Lola Salazari*), Acadia Academy, Church Point, La., evangelistic work  
He that loveth his brother abideth in the light.—1 Jno. 2:10

### 17—SATURDAY

For Dr. and Mrs. Moya (*Esther Bilingley*), San Antonio, general missionaries of the Home Board to the Spanish-speaking people in Texas and New Mexico  
He that believeth on the Son of God hath the witness in himself.—1 Jno. 5:10

### 18—SUNDAY

For Rev. and Mrs. Moore (*Mary Pimm*), evangelistic and educational work, Temuco, Chile, and for Robert Moore, Margaret Fund student  
Thou art worthy, O Lord, to receive glory and honor and power.—Rev. 4:11

### 19—MONDAY

For Rev. and Mrs. Gray (*Jessie Jane Anderson*), evangelistic work in Dyess Colony, Dyess, Ark.  
They help everyone his neighbor.  
—Isa. 41:6

### 20—TUESDAY

For Rev. and Mrs. Lincoln, evangelistic work among Indians, Chillico, Okla.  
I will mention the lovingkindness of the Lord.—Isa. 63:7

### 21—WEDNESDAY

For Rev. and Mrs. Flores, San Marcos, and Rev. and Mrs. Montero (*Santa Norma*), Marlin, Tex., evangelistic work  
We beseech you, brethren, that ye increase more and more.—1 Thes. 4:10

### 22—THURSDAY

For Rev. and Mrs. Dixon, Negro evangelistic work, Roswell, N. M.  
Behold, to obey is better than sacrifice.  
—1 Sam. 15:22

### 23—FRIDAY

For Misses Gille Lewellyn, educational work among Chinese, Amelia Diaz, among Mexicans, San Antonio, and Rev. and Mrs. Villarreal (*Anita Franco*), evangelistic work, McAllen, Tex.

And the very God of peace sanctify you wholly.—1 Thes. 5:23

### 24—SATURDAY

For Rev. and Mrs. Brantley (*Gladys Beall*), Rescue Mission work, New Orleans, La.

Thy word is true from the beginning, and everyone of Thy righteous judgments endureth forever.—Psa. 119:160

### 25—SUNDAY

For Rev. and Mrs. Kelley, evangelistic work, and Mrs. Swindle, kindergarten teacher, Pharr, Tex.

For the grace of God that bringeth salvation hath appeared unto all men.—Titus 2:11

### 26—MONDAY

For Rev. and Mrs. Bennett (*Emily Gilbert*), evangelistic work, Rescue Mission, Jacksonville, Fla.

The secret of the Lord is with them that fear Him.—Psa. 25:14

### 27—TUESDAY

For Rev. and Mrs. Cantu (*Santas Rodriguez*), Taylor, Texas, evangelistic work among Mexicans

Honor the Lord with thy substance.  
—Prov. 3:9

### 28—WEDNESDAY

For Rev. and Mrs. Crabtree (*Mabel Henderson*), educational and pastoral work, Rio de Janeiro, Brazil, and for Mary Margaret Crabtree, Margaret Fund student

We know that the Son of God is come.  
—1 Jno. 5:10

### 29—THURSDAY

For Rev. and Mrs. McIntosh, evangelistic work among Indians, Muskogee Association, Okla.

Be strong in the Lord and in the strength of His might.—Eph. 6:10

### 30—FRIDAY

For Rev. and Mrs. Blaisdell (*Lillie Mae Glenn*), Alice, Texas, evangelistic work among Mexicans

Now therefore go and I will be with thy mouth and teach thee.—Ex. 4:12

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



## WHEN YOUR CIRCLE STUDIES "Prayer"

by Hallesby, avail yourself of the following carefully arranged suggestions by Mrs. G. D. Crow, corresponding secretary of Arizona W.M.U. Mrs. Crow says:

"Prayer" by Dr. Hallesby, professor in the Independent Theological Seminary, Oslo, Norway, is a presentation of a few simple rules for the benefit of souls that are fainting in prayer. Oh, how Christians need today to re-establish contact with the powers of the Heavenly world through their prayers! Believing prayer is the means by which God, in the quickest way, will be able to give to the world those saving powers from the realm of eternity which are necessary before Christ can return.

In this Jubilee Year with its emphasis on "spiritual preparation" and "continuing in prayer", it is fitting that we study "Prayer", by Hallesby. This study will bring a new realization of the blessed privilege of communion with God and a realization that the secret of success in Christian service lies in the extent of our prayer life.

**Preparation:** A thorough knowledge of God's promises concerning prayer in His Word and an intimate relationship with the Spirit of Prayer

**Procedure:** Prepare notebooks, with covers of gold, containing golden prayer nuggets found in Dr. Hallesby's book and also Scripture references. During classes: frequent use of Bibles, prayerful atmosphere, discussion of personal prayer experiences, assignments made in advance. In concluding study, urge necessity of a special time each day for prayer. Covenant together to observe the nine o'clock prayer hour.

**Chapter I: "What Prayer Is"**. Prayer is the breath of the soul—the opening of the door of our hearts to allow Jesus to enter and exercise His will in and through our lives. Throughout the book, keep hold of the first and second paragraphs at top of its page 13. Emphasize factors of prayer: helplessness and faith

#### Chapter II: "Difficulties in Prayer"

1—We think we must help God fulfill our prayer

2—We make use of prayer to command God to do our bidding.

3—We forget to pray in the name of Jesus

The results of overcoming these difficulties are summed up at the end of the discussion of each difficulty.

**Chapter III: "Prayer as Work"**. Prayer is the most important work in the Kingdom of God. Use story on pages 75, 76. Assign pupil to prayerfully discuss necessity of prayer for God's leadership in selection of missionaries, pastors, Christian leaders, teachers etc. To another assign discussion of importance of intercessory prayer. (*Familiarity with Torrey's "Intercessory Prayer" will help.*) Underline second paragraph, page 85. Pray for spiritual awakening of our people individually and as a nation.

**Chapters IV and V: "Wrestling in Prayer"**. Woe to the Christian who is unacquainted with the foes of prayer! Read carefully pages 94-97. Use comparison of prayer and visit to doctor. All wrestling in prayer must bring us into harmony with the Spirit of Prayer. Assign illustrations of prayer in chapter V.

**Chapter VI: "The Misuse of Prayer"**. "Ye ask and receive not because ye ask amiss." Have class relate experiences in asking amiss

**Chapter VII: "The Meaning of Prayer"**. Feature stories of Zeller and Mycousius. Prayer is given and ordained for the purpose of glorifying God.

**Chapter VIII: "Forms of Prayer"**—Supplicatory, Thanksgiving, Praise, Conversation, Prayer without Words. Assign discussions of various forms of prayer. Mark last paragraph, page 155.

**Chapter IX: "Problems of Prayer"**. Assign five discussions of problems. Underscore second paragraph, page 167, starting "What we do".

#### Chapter X: "The School of Prayer"

1—The Spirit must be given an opportunity to reveal Christ to us every day.

2—The instruction which the Spirit imparts aims at making us earnestly solicitous.

3—The Spirit teaches us the necessity of self-denial in connection with prayer. Use illustration of prayer power. "Lord, teach us to pray." Make this a prayer period.

**Chapter XI: "The Spirit of Prayer"**. This thought in the thread running through every chapter and binding together into a unified whole the various things the author has said about prayer. In our weakness and ignorance of prayer we must ask God for the Spirit of Prayer. Only through the Spirit of Prayer can God give us a real meal for souls.



## BUSINESS WOMEN'S CIRCLES



Miss Isabelle Coleman, Virginia

### SUGGESTIONS



From 1938 *Southern Baptist Handbook* and *The World Almanac* glean pertinent facts about your state; print these facts on large posters. From construction paper (*state colors*) cut out small maps of state; on these write names of state mission projects (*secure list from state mission headquarters*). To top of maps sew or pin tiny sheaves of wheat tied with small bow of narrow ribbon (*state colors*) or fasten tiny golden trumpets to maps. (*Such trumpets may be secured at 42c a dozen from Sanders Manufacturing Company, Nashville, Tennessee.*) Give one to members and guests as they arrive. This meeting may be a special picnic honoring new teachers and other prospects. After a campfire supper, present the following program.

**In-the-Bundle-of-Life** the entire world is bound so closely together that one can no longer separate church, city, state, home and foreign missions. Answering "Go ye into all the world" means participation in world missions. A state missionary among the mountain people of a southern Baptist state was led to know Christ by a foreign missionary in Shanghai. A Chinese girl won and trained in Texas goes to China to win a girl who comes to New Orleans to win the Chinese of that city to the Master. One of China's greatest southern Baptist missionaries is a product of a southern Baptist state orphanage. Evidences multiply to remind one that every contact is sacred and every state mission project a world project for Christ.

### Topic: MY STATE

The State Song (*Accompanied by Violins*)

Prayer of Praise for the State

Gleanings from *Southern Baptist Handbook* and *The World Almanac*

Following in His Train (*Page 124 of History by Mrs. Cox: Price 60c from State Baptist Bookstore*)

"The States" and "Our States Fifty Years Ago"—(*Pages 20-21*)

Hymn: "Faith of Our Fathers"

"Our States and the Cooperative Program"—(*Page 23*)

Cooperating in Missions (*Page 24*)

Quartet: Hymn for the Year

Four-Square Participation—(*Pages 25-27*)

Chain of Prayers for All Phases of World Missions

Golden Sheaves (*Page 28*)

Hymn: "Living for Jesus"



## PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

### With the PROGRAM COMMITTEE



If the Program Committee feels that "the same state mission program" must be put before the society, a reading of Mrs. Creasman's material will prove that there are new ways of presenting the subject. Literature on your own state work should be at hand to use in telling of your Baptist schools, hospitals, orphanages and other special work.

It would be interesting to have the program begin with the dialogue "Sheaves of State Missions". After the opening devotions, one woman—Mrs. A—may take her place on the platform that has been arranged as a porch. As soon as she is settled and opens her *Royal Service* Mrs. B. joins her. They carry out the conversation as given. Mrs. B. also may have her *Royal Service* and they may read their dialogue by seeming to examine the program material. (*Pages 28-29*)

At the close of the conversation Mrs. B. may say: "Well, I wonder how we came to have this state mission work with all of its branches. Who thought it up and when?"

Mrs. A.—"The program tells all of this". (She may then give a brief statement of "Our States Fifty Years Ago". Then she may add:) "Here comes our society president. She can tell us about the state mission plans for today". (*Pages 21-23*)

Mrs. C. joins them and tells about "Our States and the Cooperative Program". (*Page 23*)

Mrs. A.—"You spoke of our Baptist schools and I see Miss D. coming. She teaches at (*name a Baptist school in state*) and can tell us of the Baptist educational program".

Miss D. then joins them and tells briefly of "Cooperation in Christian Education" and of the Baptist schools in state. (*Page 25*)

Mrs. C.—"I see dear Mrs. E. and her granddaughter coming. The young girl is a Margaret Fund student and can tell us about that".

Mrs. E. and Miss F. join the group. Miss F. tells of the Margaret Fund and Mrs. E. (*an old lady*) tells of the Ministerial Relief and Annuity Board. (*Page 26*)

As she finishes, a trained nurse—Miss G.—enters. She exclaims: "My, this looks like a whole missionary meeting. Have you time to hear me tell about the Baptist hospitals and especially about our own state one at.....?" All urge her to tell of the work and she does so most enthusiastically. (*Page 27*)

Orphanages may be added or any other special state work. But remember that there is a time limit and everything about state missions for fifty years cannot be told in half or three-quarters of an hour.

The quiz drill on "Our States Today" is so good it is a pity to omit it. If the committee feels that putting the whole program into the dialogue would not be suitable for your society, the quiz could be arranged. Fix a basket of flowers and to the stem of each flower attach a question or an answer with the number. Let each woman choose a flower. At the proper place in the program, those who have questions rise, ask them in turn, giving the number. Those with corresponding numbers rise and give the answer. When the quiz is used in a small group the spelling class plan may be used, the leader reading out the questions. (*Pages 22-23*)

The object of all of our programs is to increase knowledge, deepen interest and strengthen purpose. These are often accomplished through variety in the program, so let us avail ourselves of the change offered by Mrs. Creasman in this state mission program.



## PROGRAM for SEPTEMBER



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

Prepared by Mrs. C. D. Cressman, Tennessee

**THEME for YEAR: "SHEAVES . . . with REJOICING"**—Psalm 126:6

Hymn for the Year —Watchword for the Year

Bible Study—A Harvest Song—Psalm 65 (See page 13.)

Prayer that we may help to gather many sheaves in the harvest of the Lord

Hymn—Bringing in the Sheaves

The States

—Our States Fifty Years Ago

Our States Today

—Hymn—State Song

Our States and the Cooperative Program

Cooperating in Missions

Prayer for all the missionary agencies of southern Baptists

Cooperating in Christian Education

The Margaret Fund

—Cooperating in Healing

Cooperating in the Support of Old Ministers

Prayer for all the work of the Cooperative Program

Golden Sheaves of State Missions

Hymn—God Save Our State (For words see page 29.)

Prayer that our state may be won for Christ

### The STATES



As we consider the topic of this month's program—"The States"—our minds and hearts divide, for each person will be thinking particularly of her own state. Some will probably turn their hearts to Old Virginia, the home of Washington and Lee, of Henrietta Hall Shuck and Lottie Moon. Others will think proudly of Arizona, the newest of southern Baptist states, with her mountains and deserts, her Indians and Mexicans. Some will think of Florida with visions of sunshine and flowers, of palm trees and orange groves. Others will think of Oklahoma with her oil fields and wind blown plains. Some will think of little Maryland so rich in the lore of W.M.U. beginnings. Others will think of big Texas, so rich in Baptist achievements of today.

There will be thoughts of Mississippi with her cotton fields, of Kentucky with her blue grass, of Georgia with her peach orchards and of North Carolina with her picturesque mountain scenery. Yes, each state group will think of its particular state, each one finding nature's charms of which to boast, Baptist achievements over which to rejoice, and Baptist needs to present a challenge to Baptist hearts. And yet, all groups will think together, for the Southern Baptist Convention makes them all one. Each group is particularly interested in its own state, and yet all are interested in the evangelization of all states. Illinois is interested in the French people of Louisiana, and Louisiana is interested in the forerunners of Illinois. Florida's heart turns toward the Navajos of New Mexico, and

New Mexico remembers the Seminoles of Florida. Texas thinks of needy mountain people of Kentucky, and Kentucky thinks of the needy Mexicans on the Texas border.

Yes, there is no state limit to our love for lost souls. So, as we go into this program on "The States" each heart will be thinking and praying especially for "My State", while all of us think and pray for "Our States". Seth Parker, of radio fame, used to sing a song—"You go to your church and I'll go to my church, but we'll all walk along together". We will paraphrase that a bit as we sing—"You think of your state and I'll think of my state, but we'll all walk along together, working for the salvation of souls in all states".

Your state and my state

And yet we all agree

That my state is your state,

And yours belongs to me.

Of course you're proud of your state,

Of course I'm proud of mine,

And we are proud of our states,

And glad that they combine.

Your state and my state—

And all hearts beat together;

You for yours and I for mine,

And all for all together.

### OUR STATES FIFTY YEARS AGO

TO catch a brief glimpse of early Baptist efforts by states we must go much farther back than 1888. It is interesting to note that the first united effort in organization was the district association. This was natural and right, for it is the district association that comes next to the church in order of organizations. The first associations included territory almost as large as our states today and knew no state limitation, for sometimes an association would be part in one state and part in another. The first association in the south was in South Carolina, the Charleston Association, organized in 1751. By 1800 there were 36 district associations in southern states.

As early as 1750, Virginia Baptists had held yearly state meetings for worship and conference. However, this had resulted in no permanent organization and in 1766 these meetings had been discontinued. But as the work of the associations developed, leaders began to see that there would be advantages in state organizations. South Carolina led the way again and on December 4, 1821, at Columbia organized the first State Baptist Convention. "South Carolina Baptists, however, were but a few months ahead of the Baptists of Georgia and scarcely more than a year ahead of the Baptists of Virginia and Alabama in organizing regular Baptist State Conventions". The states organized in the following order: South Carolina in 1821; Georgia in 1822; Virginia and Alabama in 1823; North Carolina in 1830; Kentucky in 1832; Missouri in 1835; Maryland and Mississippi in 1836; Arkansas, Louisiana and Texas in 1848; Florida in 1854; Tennessee in 1874; Oklahoma in 1883; New Mexico in 1897; Illinois in 1907; and Arizona in 1929.

All Baptist organizations—from local church on through the district association, the state convention and the Southern Baptist Convention—are based on principles of democracy. All members are equal in rank and privilege. No one organization has jurisdiction over any other. The purpose in all organizations is that, by cooperation, Kingdom work may reach the highest possible efficiency; but this cooperation must always be voluntary. On such principles were our state conventions formed. We need to remember the debt of gratitude we owe to our forefathers who—in a day when there were state churches in some of the states of

America, and when full religious liberty had not been achieved even in this land of the free—stood squarely for the form of organization used by the New Testament churches and established our Baptist denomination on the firm foundation of democracy and religious liberty.

The pioneer preachers rendered a great service in growing a great Baptist democracy in the south. Over the country they rode on horseback and in buggies and carts preaching the Word of Truth, winning the lost to Christ and bringing believers together to establish little Baptist democracies called churches. It was these pioneer preachers who led on into the larger organizations of associations and states, seeing with the eye of vision the value of cooperation but guarding always every principle of Baptist democracy. These faithful evangelists endured every hardship of travel and privation for the Master's cause. In the early days they were even imprisoned for their faith. When they received any remuneration at all it was small. But, in a spirit of personal sacrifice and with keen wisdom and indomitable courage, they grew a Baptist democracy and established for us the denomination of which we are so justly proud today.

When our W.M.U. was organized in 1888, fifteen of the state conventions had already organized. In thirteen of these there had been Central Committees to promote the work of the Women's Missionary Societies of those states. These were first organized at the suggestion of Dr. Tupper, secretary of the Foreign Mission Board, and Dr. Tichenor, secretary of the Home Board. At first the Central Committees were independent of the State Conventions, but in 1885 the Southern Baptist Convention recommended that the State Conventions foster the Central Committees. Then in 1888 ten of the states entered into the southwide W.M.U. organization in Richmond. These were Florida, Louisiana, Arkansas, Georgia, Kentucky, Maryland, Missouri, South Carolina, Tennessee and Texas. That summer Mississippi entered; Virginia came in the next year; and other states have followed until now every state in the Southern Baptist Convention is a part of our Woman's Missionary Union. After the organization of the Southern Union the Central Committees of the different states began organizing state unions, until today in every state is a State Woman's Missionary Union, Auxiliary to the State Convention.

#### OUR STATES TODAY

**T**H**ERE** are in the Southern Baptist Convention today 18 states and the District of Columbia. From the Baptist standpoint Texas is the largest, with about one-half million white Baptists within her borders, and Arizona is the newest and smallest with only 16 churches having less than 3,000 members. Let's have a quiz drill as we study our states from the Baptist viewpoint.

*(This drill may be conducted in any one of a number of ways. The questions may be given out in advance, each person rising, reading her question and answering it. Small societies may stand up and "turn down", as in a spelling class. In larger societies two circles might compete against each other in spelling match fashion. Or the leader may just ask the questions, letting any one answer who will.)*

1. In which state was the Southern Baptist Convention organized?
2. In which state was the W.M.U. organized?
3. Which state was the first to organize a state convention?
4. What is the newest state in the Southern Baptist Convention?
5. In which state is the Foreign Mission Board headquarters?
6. In which state is the Home Mission Board headquarters?
7. In which state is the Sunday School Board?

8. In which state is the Old Ministers' Relief and Annuity Board?
9. In which state is W.M.U. headquarters?
10. In which state was the first W.M.U. headquarters?
11. In which state is the Southern Baptist Theological Seminary?
12. In which state is our W.M.U. Training School?
13. In which state is the Southwestern Theological Seminary?
14. In which state is the Baptist Bible Institute?
15. In which state is the American Baptist (*Negro*) Theological Seminary?
16. In which state is our Southern Baptist Summer Assembly Ground?
17. In which state is headquarters for the Baptist Brotherhood?
18. In which state is our Southern Baptist Hospital?
19. Which state gave us our southern Union president, Mrs. Armstrong?
20. Which state gave us our executive secretary, Miss Mallory?
21. Which state gave us our young people's leader, Miss Mather?
22. Which state gave us the assistant to the executive secretary, Miss Winfield?
23. Which state gave us our treasurer, Mrs. Cox?
24. In which states do we have work among Indians?
25. In which states do we have work among mountaineers?
26. In which state is most of our work among Mexicans done?
27. In which state is most of our work among French people done?
28. In what other states do we have work among foreigners?

#### OUR STATES and the COOPERATIVE PROGRAM

**C**OOPERATION is the magic word that binds the Baptists of all our states together. The Cooperative Program is the plan by which all states of the Southern Baptist Convention work together for the support of all missionary and benevolent causes. It is Baptist agencies within the states that promote the Cooperative Program and collect the funds. Each state decides how the Cooperative Program dollar is to be divided. The ideal plan is that every state keep fifty per cent of the Cooperative Program dollar for causes within the state and send fifty per cent to causes outside of the state. However, in some of the newer states, where the work is weak, and in some of the older ones, which carry great burdens of debt, more than fifty per cent of the Cooperative Program funds is kept for state causes. This may be necessary at the present time for the salvation of these state causes, but it will be a fortunate day for home and foreign missions and other southwide causes when every state can divide the funds on the fifty-fifty basis.

The money that goes to causes outside the state is divided according to the percentages agreed upon by the Southern Baptist Convention and sent from the state mission treasurer to the different causes. At the present time these percentages are as follows:

	Per Cent
Foreign Missions .....	50
Home Missions .....	23 1/3
Old Ministers' Relief .....	7
Education Board Debt .....	3 1/3
Southern Baptist Seminary .....	4 1/5
Southwestern Baptist Seminary .....	4 1/5
Baptist Bible Institute .....	3 9/10
New Orleans Hospital .....	2 1/2
American Baptist Seminary .....	1
W.M.U. Training School .....	8/15

All money kept within the state is divided among the causes in the state according to the percentages agreed upon by the state convention.

We see then that the state organization plays a most important part in the organized work of southern Baptists. It is the intermediary agency between the churches and the Southern Baptist Convention. It informs the people about the Cooperative Program. It collects, divides and disburses the Cooperative Program money.

The organization in each state is practically the same. There is a Board of Missions with an executive secretary maintaining offices which are headquarters for that state. Then there are secretaries for W.M.U., Training Union and Sunday school work, all endeavoring to build up the Baptist churches of the state that they may help build the Kingdom of God to the ends of the earth. What a wonderful plan of organization is ours—the individual in the church, the church in the association, the association in the state, the state in the Southern Baptist Convention, all working together for world-wide missions! And the Cooperative Program is the channel through which all the work is carried on.

There's a wonderful program we use year by year;  
It fosters all causes which Baptists hold dear,  
Including the whole sinful world in its sphere:  
We call it the Cooperative Program.

It enlists every Baptist it possibly can,  
It includes all our work in its generous span;  
All Baptists at work for all causes—its plan:  
We call it the Cooperative Program.

It stretches its service to reach many races,  
It helps needy people in far and near places;  
And seven great causes rejoice in its graces:  
We call it the Cooperative Program.

It's a wonderful program of cooperation,  
Uniting our people in coordination  
To support Baptist work in a great combination:  
We call it the Cooperative Program.

#### COOPERATING in MISSIONS

**A**LL causes of the Cooperative Program are missionary in spirit and in their ultimate purpose. However, three of them are very definitely missionary and to these three objects goes a very large per cent of all money given to the Cooperative Program.

**State Missions**—A per cent of the Cooperative Program money kept in each state is used for state missions. The 23 million lost people of the south are scattered through the states. The 3 million unenlisted southern Baptists are scattered through the states. Realizing this, each state convention is doing missionary work within the borders of its own state—building up the churches, organizing new ones, conducting revivals and trying to do everything possible to win the lost to Christ and to win the saved to service for Christ.

Of course the work of state missions differs in the different states. Each state has its special missionary needs and opportunities. In Louisiana there is the great French field; in Oklahoma, Arizona and New Mexico the Indians; in Texas the Mexicans; in Illinois the foreigners; in Kentucky the mountaineers; in

Tennessee the new industrial communities—in every state special needy groups. And to these groups in many places the Baptists of the states are ministering through state missions.

In some respects state mission work in the different states is very similar. In all states the executive secretary and the workers for the Sunday school, Training Union, W.M.U. and Brotherhood are at the task of enlisting and training the Baptist constituency. In most of the states there is a denominational paper partly supported out of state mission funds. In all the states help is given to new and weak churches, the State Board of Missions paying part of the pastor's salary and sometimes helping in the erection of buildings. Some time ago an executive secretary outlined the function of state missions as being to plant churches, to nurture churches and to enlist churches. He said: "The crowning glory of state mission work is that it ministers to churches which themselves minister to communities and, in so doing, it ministers to the whole of Christianity".

The time of year has come for the special seasons of prayer for state missions observed by the Woman's Missionary Unions of the different states. Let us enter into these seasons with the same enthusiasm and spirit of sacrificial giving, which have made the special seasons for home and foreign missions so successful and such a blessing to the work of the denomination, remembering that through state missions we are serving every cause of the Cooperative Program.

**Home Missions**—Our state boards are boards of missions, indicating that they foster the whole missionary program of the denomination. Through the Cooperative Program our states are helping to give the Gospel to the homeland and Cuba. Our Home Mission Board has now 332 missionaries working in 886 mission stations. During the past year 32 new missionaries have been put in the field, 22 mission chapels and pastors' homes built and over 100 new mission stations opened. Many revivals have been held and 50,000 people have been visited and talked to about their souls' salvation. Home missions and state missions are of necessity very close together in their work. They work in the same territory among the same people. Home missions is the big brother helping the smaller brothers with tasks too big for them to do alone. Many phases of home missions started first as state missions. Louisiana first became interested in the French and began work among them. Then, when the task was recognized as too much for one state to do alone, the Home Board took over many phases of the project. So it has been in other states with different groups of people.

**Foreign Missions**—Through the Cooperative Program our states support the work of the Foreign Mission Board, striving to send the Gospel to 16 foreign lands where live 754,864,903 people, the vast majority of whom are without Christ and without hope. In these lands southern Baptists are represented by 422 missionaries including ordained ministers, physicians, trained nurses, teachers and secretaries. Assisting these missionaries are 950 ordained national pastors, 1411 unordained national workers, 19 national physicians and 140 national nurses. In southern Baptist churches in foreign lands last year were baptized 14,882, bringing the total membership of the churches up to 203,674.

#### COOPERATING in CHRISTIAN EDUCATION

**JESUS** commanded that we should go, not only preaching but teaching. Christian education and missions must ever go hand in hand. So Christian education is included in the causes of the Cooperative Program.

**In the States**—A part of the Cooperative Program dollar kept in the states goes for the support of Baptist schools in the states. Every state—except District of Columbia, Maryland, Illinois, New Mexico and Arizona—has one or

more Baptist schools. Twenty-nine of these are senior colleges and universities, 21 are junior colleges and 15 are academies. They had a total enrolment of about 25,000 last year. Around sixty million dollars are invested in their property and endowment. These are the schools that feed the southwide seminaries and training schools and supply workers for all phases of denominational work.

**Southwide Schools**—A part of the Cooperative Program dollar designated for southwide causes goes for the support of southwide educational institutions. There are six of these: the Southern Baptist Theological Seminary and W.M.U. Training School at Louisville, the Southwestern Baptist Seminary and Training School at Fort Worth, Baptist Bible Institute and Training School at New Orleans and the American Baptist Theological Seminary for Negroes in Nashville. These enrolled last year around 2,000 students and have property valued at over \$6,000,000. The influence of these institutions is felt in the pulpits and in every field of Baptist endeavor in the south and on mission fields.

**On Mission Fields**—Christian schools are an important part of both home and foreign mission work. Our Home Mission Board has a school and seminary in Cuba, Acadia Academy for the French in Louisiana, Baptist Mexican Institute and the Anglo-Mexican Institute in Texas. Besides these there is a small school in a destitute section of southern Louisiana and our missionary among the Chinese in Mississippi is starting a school. Through these, as well as through Good Will Centers and other activities, this Christian education work is being carried on by the part of the Cooperative Program dollar designated for home missions. In foreign-mission lands we have 319 schools with student bodies totaling over 26,000. Many of these are large institutions commanding the respect and admiration of the countries in which they are located and bringing honor to southern Baptists. All of them are great agencies for the training of native leaders.

#### The MARGARET FUND

**T**HERE is a beautiful plan of Christian education which is not included in the Cooperative Program but is supported altogether by the Woman's Missionary Union. This is the Margaret Fund used for boarding scholarships in providing education of missionaries' sons and daughters, preferably of college age. This fund is in four parts. First there is the Margaret Endowment Fund. This came to the Union through a gift of \$10,000 from Mrs. Frank Chambers, who thirty-three years ago, gave this money to buy a home to be used by missionaries when on furlough and for their children who had to be left in this country. A home for this purpose was bought in Greenville, S. C.; and, when the operation of it as a home became impracticable, the property was sold and the proceeds became the Margaret Endowment Fund. It has increased by a few large gifts and yearly small contributions from the states until it amounts now to over \$55,000. The Margaret Memorial Endowment of \$6,000 has been developed by finding those named "Margaret" and permitting their names to be enrolled in the Margaret Memorial Book by a gift of at least \$2. The Elizabeth Lowndes Scholarship Fund was launched in 1934 in honor of Mrs. W. C. Lowndes, treasurer of Woman's Missionary Union for almost forty years: this fund of \$7,000 provides an extra scholarship and is an added gift to a senior student whose record for three previous years has been most creditable and outstanding. Then there is an Emergency Fund of \$4,000 which has proven a real blessing in serving Margaret Fund students in times of real distress and sorrow. All of these together make up the Margaret Fund which in 22 years has awarded scholarships to 330 students, sons and daughters of our missionaries.

For 16 years Mrs. Frank Burney of Georgia has been our southwide Margaret Fund chairman. When her resignation was tendered at the annual meeting in

Richmond, it was received by expressions of profound regret on the part of missionaries and their children as well as the women at the annual meeting. Mrs. Burney gave to this work a consecrated service made especially beautiful by the unusual charm of her Christian personality. Mrs. H. M. Rhodes of Tennessee was elected as her successor. We feel that we are very fortunate in securing Mrs. Rhodes for this work because she brings to the task not only a pleasing and consecrated personality but executive gifts and real love for the work.

Beginning with this year the method of collecting money for the Margaret Fund changed. There is now no special apportionment for the fund, but it is included in the two special offerings for home and foreign missions. Each year a part of the Annie W. Armstrong Offering and a part of the Lottie Moon Christmas Offering will be designated for the education of S.B.C. missionaries' sons and daughters, thus supplementing the regular income accruing from the invested assets of the Margaret Fund. (See also pages 1, 6, 7.)

The greatest joy in the Margaret Fund has been the splendid characters of the Margaret Fund students. Many of these are golden sheaves over which our W.M.U. hearts can rejoice with great rejoicing. Mrs. Burney says: "The Margaret Fund has made a distinct contribution to world-wide missions. Many former students are now trained active missionaries on foreign fields, while others are pastors, teachers, doctors and leaders in our denominational work here in America".

#### COOPERATING in HEALING

**J**ESUS added to His ministry of preaching and teaching the ministry of healing. So southern Baptists are following in His footsteps by including hospitals in their plan of work.

**In the States**—Thirteen of the states of the Southern Baptist Convention have one or more Baptist hospitals with a total of 2,966 beds. These gave treatment last year to almost 100,000 patients, of whom about 15,000 were charity patients. Practically all of these hospitals received some support from the states through the Cooperative Program.

**Southwide Hospital**—The Southern Baptist Convention as a whole operates only one institution of healing—the Southern Baptist Hospital in New Orleans. Last year this hospital cared for 11,755 patients. In defining the purpose of the hospital the secretary, Dr. Louis J. Bristow, says: "This hospital stands as the symbol of sympathy and mercy. . . . Its philosophy is to give, its ambition is to serve, its only motive is to heal the sick as a Christian ministry in the name of the Healer of Humanity".

**On Foreign Fields**—We have medical work on two of our foreign mission fields—China and Africa. We have 8 hospitals in China and one in Africa. In these last year were administered 214,294 medical treatments to 88,599 patients. Every one of those patients came in contact with the Gospel and learned something of the Great Physician who can cure the souls as well as the bodies of men. The only medical work of home missions is in Cuba, where in two places—Havana and Cardenas—dispensaries are operated.

#### COOPERATING in SUPPORT of OLD MINISTERS

**T**HROUGH the Cooperative Program our states are helping in the work of the Relief and Annuity Board. As is suggested by the name of this Board the work is of two kinds. First there is relief for the preachers who are already old and disabled. In this golden year, when we are studying so much about the past, we must remember with grateful tenderness the preachers of pioneer days. These are they who built our great Baptist democracy. These are they who baptized

our parents and grandparents, who established our churches, who organized our associations and conventions. These are they who gave themselves unselfishly to Kingdom work, living on small salaries, never thinking about their own comfort, never planning for their old age. These are the old ministers of today, scattered through our states. We see them, we know them, but all too often we do nothing for them. In 1937 a total of \$86,000 was given to them in relief benefits. This was only a small monthly stipend for each one.

Then there is the annuity plan by which the minister, his church and the denomination cooperate during his years of active service in providing for the time of his inactivity. This plan has passed through various stages of development but as given in the last report of the Board it provides that a minister shall pay 3 per cent of his salary and the churches 3 per cent, this money going into the Board to be kept as an insurance augmented by gifts from the denomination until the time when the minister shall receive a monthly stipend from the Board.

The Relief and Annuity Board and the Foreign Mission Board have entered upon a plan of pensions for foreign missionaries. Every foreign missionary pays into the Relief and Annuity Board \$2.50 a month and the Foreign Board pays for each missionary a like sum. Then when a missionary is 65 years old, or earlier if he (or she) becomes totally or permanently disabled, he (or she) receives an income of \$500 a year. The Home Board has a committee at work now in an effort to formulate a plan by which home missionaries can receive a pension as do the foreign missionaries.

#### SHEAVES OF STATE MISSIONS

*(It is a pleasant day in September. A cool breeze blowing across Mrs. A's porch makes it a most comfortable place for an afternoon's rest. So Mrs. B. runs over from across the street for a visit with Mrs. A. Both of them are members of a missionary society. Mrs. A. has a copy of the September "Royal Service" in her hand. Their conversation is something like the following which may be given as a dialogue or by one reader impersonating the two characters, or the thought may be given in a brief talk.)*

Mrs. A.—I see that our program topic for this month is "The States". I suppose that that means we are to study about state missions.

Mrs. B.—I wonder if there will be a personality story this month. I've enjoyed so much the stories of the "Golden Sheaves" of each country as we have had them on our program each month this year.

Mrs. A.—There may be no outstanding personality featured as a golden sheaf on this program, but certainly there are many golden sheaves of state missions. Why you yourself are one, and so am I.

Mrs. B.—What do you mean? You and I were not converted on any state mission field or through the work of any state missionary.

Mrs. A.—Now don't be too sure about that. When we were little girls our church was a small struggling church, not able to pay its own pastor. So our State Board of Missions gave the church a gift every month which, added to what the members could pay, made it possible to keep a full time pastor on the field. The State Board helped our church in this way for several years, and you and I were baptized by one of those missionary pastors. Now don't you think that makes us golden sheaves of state missions?

Mrs. B.—Well, that does sound reasonable. If people baptized by home and foreign missionaries are sheaves of home and foreign missions then those baptized by state missionaries must be sheaves of state missions and of course that includes you and me.

Mrs. A.—It includes a great many people, for almost all the churches in our state have at some time received help from the State Board of Missions.

Mrs. B.—You surely don't mean to include our big city churches.

Mrs. A.—Yes I do, for most of them were once struggling little churches, and through the help of state missions they were able to get a good start and to grow to be the strong churches which they are today.

Mrs. B.—I guess each one of these churches could be called a golden sheaf of state missions.

Mrs. A.—Sure they could and you know our children are becoming sheaves of state missions too.

Mrs. B.—Surely not, for they will never be baptized by a state mission pastor.

Mrs. A.—No but they are being trained for service through state mission agencies.

Mrs. B.—I don't understand what you mean.

Mrs. A.—Just last week our state Baptist Training Union secretary was here conducting a training school. He is employed partly through state mission funds as is our Sunday school secretary who plans for the teaching of our children in the Sunday school.

Mrs. B.—I had always thought of state mission work being done in some far-away destitute part of the state, not right here in my own church.

Mrs. A.—Well, now there is some special state mission work being done in specially needy places but state missions is also the agency that is enlisting and training all of our churches.

Mrs. B.—Well, I'm beginning to think that there are more golden sheaves in the state mission field than in any other.

Mrs. A.—Really, the sheaves of all mission fields are in a sense sheaves of state missions, for through the work in the states people are won to Christ and trained and enlisted in service and these are they that make possible the gathering of golden sheaves in the mission harvest fields of the world.

Mrs. B.—I see that that is true. Surely state missions is one of the most important phases of southern Baptist work!

Mrs. A.—Yes it is! We must do our best to show our appreciation of what state missions have done for us by gathering many other golden sheaves from the state mission harvest field.

#### GOD SAVE OUR STATE

*(Tune—America)*

God, save our lovely state,	Give Thou Thy people here
Oh make her strong and great,	A vision high and clear,
By Thy great might,	A spirit brave.
Oh may her people see	May they Thy power know,
Thy love and purity,	Which from this state shall go
And learn to follow Thee	To every land of woe,
In truth and right.	The world to save.

#### QUESTIONS for REVIEW and DISCUSSION

1. How many states in Southern Baptist Convention? Name them.
2. What state was the first to organize a state convention?
3. Which is the newest state in Southern Baptist Convention?
4. Discuss the beginnings of organized work in the states.

5. How many states were organized at time of organization of W.M.U.?
6. Discuss relationship of state missions to Cooperative Program.
7. What part of the cooperative money is kept for work in your state?
8. Discuss the Cooperative Program dollar at work for missions.
9. Discuss the Cooperative Program dollar at work for Christian education.
10. Discuss the Cooperative Program dollar at work for healing.
11. Discuss the Cooperative Program dollar at work for old ministers.
12. Tell of the ministry of the Margaret Fund.

—○—  
**REFERENCE MATERIAL**

The Window of Y.W.A. —World Conrades  
 State Denominational Papers  
 Latest Minutes of Your State Convention  
 Latest Minutes of the Southern Baptist Convention  
 Following in His Train..... Ethlene Boone Cox  
 Southern Baptists in World Service..... E. P. Alldredge

 **BOOK REVIEWS** 

Miss Willie Jean Stewart, Tennessee

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

**The Etiquette of Race Relations in the South; Bertrand Wilbur Doyle; University of Chicago Press, Chicago, 1937; Pages 249; Price \$2.50**



Here is an entirely new approach to an adequate understanding of the relationships of the white and Negro races here in the south. A very fascinating approach it is!

"Considering etiquette as a form of control more basic than law or government" the author has studied the codes of manners under which the two groups have lived side by side since colonial times and have mingled freely without undue friction. It is a revealing study, well documented, enlivened with many stories in point and, on the whole, remarkably fair and unprejudiced. If there is evidence, here and there, that the author has sometimes written with his tongue in his cheek, this is a com-

pensation one may easily grant him without prejudicing his case or in any way invalidating the contribution he has made to that understanding from which any final solution of the problem must eventually come. His is a book which none who are truly interested-in racial understanding can afford to miss.

**They Starve That We May Live; Compiled by Edith Lowry; Friendship Press, New York, 1938; Pages 70; Price 35c**

**A**n ever-increasing number of migratory agricultural workers, following maturing crops from place to place, constitute a pressing and immediate home mission problem. This booklet presents their plight—vividly in word and picture—and shows what a few pioneer missionaries have done and what the churches can do to meet the problem. We urge our women to study it and stir up action in their own communities.

**W**ITH reverent hearts we stand, oh Lord,  
 And name them over, this glad year  
 Of Jubilee—things God hath wrought  
 With us as fellow laborers,  
 Since first our mothers with wide vision brought  
 To Thee their willing hearts and hands  
 That all the world might know, might hear  
 The story of Thy love.

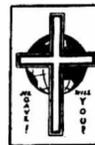
We thank Thee, Lord, from glad and loving hearts today  
 For all that has been done.  
 Oh, may it be to us a clear sweet call  
 To larger service in Thy name.  
 As holding forth the Word of Life to all  
 Steadfastly on together we shall go,  
 'Till all this weary sinsick world is won  
 And knows Thy power to save.

Forbid, oh Lord, that even one of this great band,  
 Handmaidens of the Lord today,  
 Should feel within her heart unworthy pride  
 That she has played so well her part  
 Of the great work done. Oh, may we hide  
 Behind the great uplifted banner of the Cross  
 And, looking unto Thee alone, shall say:  
 "The glory is all Thine!"

And so with one accord, with hushed and humble hearts  
 We wait Thy Holy Spirit's quickening power  
 To send us out, to lead us on that we may still  
 Be fellow laborers with Thee.  
 Through years ahead help us to do Thy will;  
 Gladly we give ourselves, all that we have and are,  
 Eager to prove our love and hasten the glad hour  
 When everywhere Thy Kingdom comes.

—○—

The verses as given above were written by Mrs. J. S. King of Winston-Salem, N. C. Of them the southwide Golden Jubilee chairman, Mrs. McWilliams, says: "They express clearly the truth which all of us have tried to keep glowing in our hearts this glad Jubilee Year—that all power and all glory belong to God. We have recounted our growth, our successes; we must use care, lest we grow complacent".





## OUR YOUNG PEOPLE



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

### SEPTEMBER STEWARDSHIP



The September programs and the observance of state mission prayer and offering programs in September or October make this the auspicious month for diligent use of the plans for the education of W.M.U. young people in the stewardship of possessions. The leaflets of suggestions and instructions with plans for the different graded organizations are distributed by your state W.M.U. headquarters; they are free on request for your study and use. These plans have been carefully thought out and, when followed prayerfully and enthusiastically, will really prove a great blessing in teaching stewardship to W.M.U. young people.

Associational and district stewardship chairmen and young people's leaders will together quicken the local chairmen and counselors so that no organization overlooks employing the plans. The display of the suggested "Honor Rolls", scrapbooks and posters will become a valuable asset in the presentation of "Church Night" in behalf of stewardship and should also be shown at fall associational rallies. Many organizations have developed original skits and tableaux which have been of vital worth

in teaching stewardship. With encouragement your members could do much which would be of fascinating interest also, while convincing them of their stewardship responsibilities.

The possibilities of "Church Night" are tremendous. Talk with your pastor so that he will thoroughly understand the purpose of your planning and work. A general outline for such a night is given in the literature mentioned above; some states send out further suggestions: acting upon these, work out your own program to include something from each grade of missionary education organization. Such presentation of Scripture, of playlets, of songs and posters will be invaluable in preparation for the church's Every Member Canvass. This month's program, dealing with the Cooperative Program and the general financial plans of the denomination, will help in starting the stewardship plans leading up to "Church Night"—so September says "Stewardship" from every angle.

The Golden Jubilee goals of ten per cent additional gifts beguile to earnest study of stewardship. *World Comrades* and *The Window of Y.W.A.* both assist here; and the further plans add their weight to lead our W.M.U. young people to become faithful stewards.

### SCHOOL and BOOKS

But wisdom is more than these.

Know God's world.

Subscribe to **WORLD COMRADES** for your boy and girl.

Subscribe to **The WINDOW of Y.W.A.** for your daughter over 16 years of age.

*The world calls for Christ. Do your young people know it? They will learn through our W.M.U. magazines.*

Subscribe now.—Each \$1 a Year—Published Monthly

Send name and address, addressed to each magazine at 1111 Comer Bldg. Birmingham, Ala.



## COLLEGE Y.W.A.



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

### COLLEGES and HOSPITALS CALL AGAIN



Once again college doors swing open and college halls hum with merry voices. Ann Hasseltine Y. W. A.'s must be busy with cordial welcome and invigorating missionary plans. Every W. M. S. where there is a college or university should be ready to aid the Y.W.A.'s in every possible manner. What preparation are you and your society making for them?

If the girls arrive by train or bus arrange for local cars to meet them and escort the girls to the college. Mark cars with Y.W.A. emblems of green and white so that the girls will know who has extended this courtesy. Y.W.A.'s will greet them and establish friendly relationships at once. A glass of cold lemonade would be very refreshing after the trip from home. Very early in the school schedule plan with the Y.W.A. social committee for a happy get-together party. Many colleges follow the "Mother-Daughter Plan" which is of great delight to both adopted mothers and daughters. After a bit of dormitory life the atmosphere of a home is surprisingly welcome—to a freshman especially—and an occasional Sunday dinner invitation brightens many an otherwise humdrum week. Feeling that one really "belongs" to some one in the college church is a helpful tie to church and Sunday school attendance.

In many instances a faculty person serves as Y.W.A. counselor, but a hostess from the local W.M.S. becomes of

vast help. Your W.M.S. could supply such an attractive and capable person who would assist in many ways as the weeks pass.

From the home society much may be done to insure a successful year for the College (or Ann Hasseltine) Y.W.A. Write to the president of the W.M.S. in the college town and give the names of young women from your church who are entering the institution as freshmen. This will assure each of them of a hearty welcome into the Ann Hasseltine Y.W.A. She will feel she had friends even before she reached the campus. In the home Y.W.A. send the girls off with a fitting ceremony of goodbye, charging them to enter at once into Y.W.A. activities. If each does not subscribe for *The Window of Y.W.A.*, could not your W.M.S. or Y.W.A. or could not the mother subscribe for each one? Receiving the magazine promptly will keep missionary interest from faltering between the home church and the strange college experiences.

In the case of hospitals, the Grace McBride Y.W.A. can be encouraged and supported in similar ways. The courses in nurses' training are particularly demanding and Y.W.A. fellowship is correspondingly dear. Cultivate it in every way possible so that from our hospitals may come missionary-minded nurses, ready to minister in the mission fields of southern Baptists, ready to minister wherever they go—as steadfast representatives of the Great Physician.

Quicken your Y.W.A. work. Foster it on college campus and in hospital quarters as the call of youth rings out again this September.

## TRAINING SCHOOL

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

### REMINISCENCES of EARLY HISTORY of the WOMAN'S MISSIONARY UNION TRAINING SCHOOL



This School was born in the heart of Dr. E. Z. Simmons who labored in China more than twenty-five years. Dr. and Mrs. Simmons came home to Mississippi in the fall of 1899 for a much needed rest.

In January, 1900, Dr. Simmons wended his way to Louisville, Kentucky, I feel, for no other reason than to contact the Southern Baptist Theological Seminary faculty and pour out his heart in an urgent appeal for trained women workers in the foreign fields. While he was in Louisville, two mass meetings were held. I am so happy to say that I attended the one held in the Sunday school auditorium of the old Fourth and Walnut Street Baptist Church. It was then as it is today—hard to create an interest in a new enterprise. I well remember a remark made by Miss Eliza Broadus that afternoon, "I expected a larger crowd than we have". Dr. E. Y. Mullins was not in Louisville at this time, but Dr. Simmons contacted Dr. W. O. Carver and the rest of the Seminary faculty, also many of the representative women, among them being Miss Broadus, Mrs. George B. Eager and Mrs. S. E. Woody.

Dr. Simmons went back to Mississippi; there was a very animated correspondence carried on through the spring and summer between Dr. Simmons, Dr. E. Y. Mullins, Dr. R. J. Willingham and Miss Annie Armstrong of Baltimore. I have a typewritten copy of these letters sent from one party to the others. I remember that for the next few years a Training School for young women was agitated both for and against.

Well do I remember one beautiful afternoon in September, 1904, a meeting of our Baptist women was held in the parlors of the Third and St. Catherine Street Church. It was there and then that the "Baptist Woman's Missionary Training School Home", as it was called at the beginning, was organized with Mrs. S. E. Woody, chairman, Mrs. Geo. B. Eager, vice-chairman, Miss Fannie Moses, recording secretary, and Mrs. W. J. McGlothlin, treasurer. We rented a small house on Fourth Street. It was opened on Thanksgiving Day with a housekeeper, Mrs. Weigal, and her two daughters and four young women, who were living in very unpleasant surroundings but were attending the classes at the Seminary every day.

In the summer of 1905 we had nine applications and our "Home" was too small. We rented the "Old Dulaney Home". Larger quarters made greater expenses to meet and more responsibility for the "Local Board" to carry. The rooms were large, ceilings high; the only heat was a large open grate in each bedroom and two big open fireplaces in the parlor. At our monthly Board meetings there was usually not enough money in the treasury to pay coal and grocery bills. I can still hear Mrs. George B. Eager say: "Dear women, let us get on our knees and pray". In the next morning's mail, and the mornings following, came a check from some dear woman or man from a southern state and also from some of our own Baptist people here in Louisville.

We had many trials, some hardships and disappointments, but we experienced many direct answers to prayer during those years from 1904 to 1907. We who labored on learned lessons that will go with us through life. We learned to love more freely, trust more simply and have more faith in our God. There are only four of us living in Kentucky today who helped bear the burdens and endured the struggles of those three years in the days of long ago.—Mrs. W. J. Driven, Ky.

## CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

There is so much in these days to discourage those who are seeking to win the world to Christ that many are inclined to think that Christianity is on the retrograde rather than on the upgrade. The following figures from Dr. Weber, editor of the Year Book of American Churches, should be encouraging to all. "More than 30,000,000 Americans attend services in protestant churches and Jewish synagogues each week. Church membership is gaining at the rate of 750,000 each year. The population of the United States increased twenty-two fold from 1800 to 1934; church membership increased in the same period eighty times".

Again there are those who are prone to look upon the young people of our generation as presenting the greatest youth problem of all the centuries. That there have always been those who expected the worst—the following copied from the Alabama Baptist is evidence—"In an ancient Egyptian tablet unearthed by archeologists was inscribed a lament that the earth is degenerate, youth is despair and the world headed for the bow-wows. That was more than 2000 years ago and we are still here".

Over against the above items note the following—More than 1300 Baptist students attended the Southwide Student Retreat at Ridgcrest in June and on the closing day voted to sponsor a southwide campaign for the encouragement of honesty among high school students. More than 1000 young women were enrolled in the Southwide Y.W.A. Camp sponsored by the Woman's Missionary Union most of whom were eager to learn what they might do to help promote Christ's cause in all the world.

Dr. Daniel Poling, president of the World Christian Endeavor Movement, was to lead a

delegation from America to the Convention meeting in Melbourne, Australia, in August. We are told that the 90,000 young people in the Christian Endeavor societies there eagerly awaited the delegates from about twenty nations.

The above items should cause the pessimistic and faint-hearted to take courage and redouble their efforts for "yet there is room" at the Master's feast. Through the Hundred Thousand Club southern Baptists have given \$843,051.00 in the past five years to pay off the debts on both southwide and state objects. Two hundred and two dollars was the average amount spent for the care of each child in all the Baptist orphanages in the Southern Baptist Convention last year.

In his report on Negro Ministerial Education at the meeting of the Southern Baptist Convention in Richmond Dr. Ryland Knight said that "in 1937 the Roman Catholics spent \$100,000 for Negro education. Southern Baptists in the same year invested about \$16,000 in this imperative need".

Through the cooperation of about forty-five Negro Baptist preachers in New Orleans, some members of the faculty of the Baptist Bible Institute, and some of the white pastors of the city a new Negro Theological Seminary has been established in New Orleans and is now functioning.

Miss Esther Sawtrom, full blood Laguna Indian, a new missionary of the Home Mission Board to the Pueblo Indians in New Mexico, has been received by two villages which heretofore were hostile to the Gospel and reports a number of conversions in the first few weeks of her work. "But", says she, "we need to train them before we can baptize them".—*Religious Herald*

Rev. and Mrs. Berkman Diville, new missionaries in the French country, are at work on their field, Pointe au Chien, in South Louisiana.

The Executive Secretary of the Baptist General Convention of Texas writing of the meeting of the Mexican Baptist Convention in Kerrville, Texas, tells how he was impressed with the fine type of preachers who are pastors of the Mexican Baptist churches in Texas and says that both laymen and women have visions and plans for reaching their people for the Lord.



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