

## UNION WATCHWORD

Laborers together with God—I Corinthians 3:9

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS

## W.M.U. FUNDAMENTALS FOR NEW S.B.C. YEAR

1. *Watchword*: "Go ye into all the world; and ye shall be My witnesses."—Mark 16:15; Acts 1:8
2. *Hymn*: "Revive Us Again"
3. *Chief Aims*: (1) Prayer—Individual and United  
(2) Bible Study  
(3) Mission Study  
(4) Enlistment and Training for Service  
(5) Organized Personal Service: Soul-Winning  
(6) Systematic and Proportionate Giving
4. *Moral Standards*: We declare ourselves on the side of all the forces of righteousness: mission fundamentals; world peace; patriotism; enforcement of national prohibition; Sabbath observance; sacredness of the home; maintenance of the family altar; high womanly ideals of speech, dress and conduct; better industrial conditions for women and children; public health; Christian education; and Americanization

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# Royal Service

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## NOTICE

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## Monthly Missionary Topics for 1925

Jan.—For Christ's Sake and the Gospel	June—Foreign Missions
Feb.—Struggle for Religious Liberty in America	July—Our Schools in Foreign Lands
Mar.—The Heritage—Home Mission Opportunities	Aug.—Home Missions
April—Present Day Persecutions in Europe	Sept.—Stewardship of Time and Personality
May—Southern Baptist Theological Seminary	Oct.—Ways of Winning (Year Book)
	Nov.—The Child and the Future of the South
	Dec.—Children of Other Lands

## SUGGESTED LEAFLETS—Supplement to Program AUGUST—Home Missions

	Cents
How Can We Help the Negro?	2
Marthy's Home Coming	2
Who Was the Braver?	5
The Soul of the Indian	6
Living and Working in Panama	3
I Am the Immigrant	2
Foreign Facts	2
Cousin Jane in Cuba	2
Give Them a Place to Play (Poem)	2

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## Bible Study Topics for 1926

January—Let Us Go On to Perfection	July—The Soul's Conflict
February—The Call for Intercessors	August—The Exploits of the Faith
March—Reliance upon God	September—The Grace of Beneficence
April—The Path of Righteousness	October—Members One of Another
May—The Power of the Name	November—The Lord Will Have Mercy
June—The Incomparable Ransom	December—The Christ of Today





## EDITORIAL



### CALLED AND CHOSEN AND FAITHFUL

**R**EVELATION as seen by John on Patmos might also be called the "Book of Remembrance" for it tells of the "golden bowls full of incense which are the prayers of the saints"; of the "great multitude which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the Lamb, arrayed in white robes and palms in their hands"; of those that came "out of the great tribulation and they washed their robes and made them white in the blood of the Lamb—and God shall wipe away every tear from their eyes—and they shall walk with Me in white for they are worthy". In that heavenly host there are three women who once led the Woman's Missionary Union as its presiding officer. Whatever their "new name" in that city celestial they are still lovingly remembered throughout the south as: Miss M. E. McIntosh, afterwards Mrs. T. P. Bell, who was the Union's first president; she was succeeded in 1892 by Miss Fannie E. S. Heck, who remained in office for two years and was followed by Mrs. A. M. Gwathmey. In 1895 Miss Heck accepted re-election, serving four years and then in 1906 she again became president, retaining the office until her death in 1915.

Between the second and third terms of Miss Heck's presidency the Union was led by Mrs. Charles A. Stakely, 1899-1902, and Mrs. John A. Barker, 1903-1905. After Miss Heck's death the unanimous choice of the Union was Mrs. W. C. James, who served until the recent meeting in Memphis.

As one thinks of these six, each of whom in her day was "First Lady of the W.M.U.", reference may again be made to Revelation where in chapter 17:14 John exultantly exclaims: "He is Lord of lords and King of kings; and they also shall overcome that are with Him, called and chosen and faithful". While on earth this King of kings said that "by their fruits ye shall know them" and certainly during the thirty-six years of their presidencies they brought forth fruit, "thirty—sixty—an hundred fold" and so then and now grateful acknowledgement is made that they were by God and by their W.M.U. co-workers "called and chosen" and that by Him and them were found "faithful".

This same phrase is also admirably adapted to describe another phase of southern Baptist work, namely the founding, fame and future of the Southern Baptist Theological Seminary in Louisville, Ky. For over three score years it has sent forth as ministers, missionaries and leaders in other Christian activities thousands who, "called and chosen", longed also to be trained to be "faithful". Among this number were Dr. T. P. Bell, Rev. John A. Barker and Dr. W. C. James, while Dr. Charles A. Stakely has for many years been a trustee of the Seminary.

With these facts in mind and remembering also that Miss Heck was in a very marked way the friend of the W.M.U. Training School, which has during its entire twenty-one years depended upon the Seminary for much class-room instruction for its hundreds of students, it has seemed fitting to memorialize or honor, as the case may be, these six former presidents by asking that unless otherwise designated all W.M.U. gifts to the present building fund of the Seminary be made in their name. It is believed that Union workers throughout the south will delight to do this, getting unto themselves the double joy of showing gratitude and also of giving to a most urgent denominational need. That the new buildings are absolutely necessary is proven by the May issues of this magazine, of **WORLD COMRADES** and **Home and Foreign Fields** and by the June Sunday school program of the S.B.C.

Education Board. Tracts confirming it may be secured, free, by writing to the Southern Baptist Theological Seminary, Louisville, Ky.

So much for the "why" of W.M.U. gifts to the Seminary's building fund but what shall be said of the "when" and "where"? The most acceptable "when" is this present year of 1925, for during it the seminary has by the Southern Baptist Convention been given the right of way. The "where" is really "everywhere" but specifically it refers to gifts by individuals and societies, each person and organization being urged to give "good measure, pressed down, running over" because these presidents and the Seminary are esteemed as "called and chosen and faithful".

**MISS M. E. McINTOSH**  
(Mrs. T. P. Bell)

FIRST PRESIDENT W.M.U.  
1888-1891

**M**ARTHA E. McINTOSH was reared in Society Hill, S. C., a community noted for its cultivated and Christian atmosphere. She had every advantage conferred by ample means through education and beautiful family spirit. In early life she gave her heart to the Savior, soon began active service in the church and was especially successful in Sunday school work. She was lovely in her homelife and among friends and neighbors, forgetting self and personal comfort that she might add to the comfort and pleasure of others. These traits were displayed in other homes, in America and in China. In 1872 the women of her church became much interested in missions and in enlisting others in Women's Mission Societies, being greatly helped by their pastor, Dr. John Stout, and in 1874 a Central Committee was organized in Society Hill, with Miss McIntosh as corresponding secretary. All her rare qualities of mind and heart were devoted to the duties of this office and the large correspondence carried on was supplemented by personal visits to churches and associations, an example which is now so widely followed. All expenses of the work were borne by her and her brothers, with some help from other members of the committee. Gradually in other states Central Committees were formed and began to feel the need of some opportunity for conference and wide outlook. When their representatives met in Richmond, Va., May, 1888, Miss McIntosh was elected president of what at first was called an "Executive Committee" of southern Baptist women. Her quiet dignity and self-control, practical ability and consideration for others made her an ideal presiding officer, and it is fortunate for Woman's Missionary Union that hers is the impress left from those early years. A co-laborer says "As a leader she was gentle, wise, prayerful, untiring and hopeful", and all her life she was ready to help others with quick insight and wise counsel. After three years, she declined re-election, giving herself wholly to the work in her own state, until her marriage in 1895 to Rev. T. P. Bell, secretary of the Sunday School Board, afterwards editor of the *Christian Index*, of whose Home Department she had charge.

After Dr. Bell's death she went to China for two years to look after the welfare of Miss Ada Bell; and upon returning to America made her summer home at Ridgecrest, N. C., a home irradiated by her loving and charming personality, which became a center of activity for good among those around her. Hence she passed from earth to heaven in October, 1922.—*Eliza S. Broadus, Ky.*

**MISS FANNIE E. S. HECK**  
1892-93, 1895-98, 1906-15

**F**ANNIE EXILE SCUDDER HECK was born at Buffalo Lithia Springs, Va., June 16th, 1862. At that time her father was an officer in the Confederate service, and her mother had left her home in Morgantown, W. Va., and had taken



refuge at this famous ante-bellum summer resort in order to be near him. At the close of the war Col. Heck established his home in Raleigh, N. C., and there amidst the culture and high ideals of a beautiful Christian home Fannie E. S. Heck grew to womanhood. She united with the First Baptist Church when she was seventeen years old, and that step marks the beginning of a service that knew no intermission or variation except when caused by illness until her death on August 25th, 1915.

Her first work was among the poor of the city, teaching the primary class in a mission Sunday school and providing Christmas cheer and blessing for the unfortunate. As a Sunday school teacher in her own church she was most faithful and on the wall of the Sunday school room in which she taught for many years her class of young men, now scattered in many states, has erected a tablet to her memory with this inscription:

In Remembrance of

Fannie E. S. Heck  
1862-1915

Our Teacher

Who illustrated precept by example  
Vitalized letter by spirit  
And illustrated truth with life.

This tablet is a memorial of the grateful  
Love of a class of boys who now in mature  
Years count their association with her  
Among their greatest blessings.

"And the Life was the Light of Men."  
—John 1:4

She was elected president of the North Carolina Central Committee of Missions at its organization in 1886 and served continuously until her death. For fifteen years she was president of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, and with other W.M.U. workers was instrumental in the establishment of our W.M.U. Training School at Louisville, Ky. In this school the beautiful chapel is a memorial to her life of love and service. Of her it may be truly said, "She being dead yet speaketh". She lives in the hearts of the women whom she led into paths of larger service; in the lives of young women to whom she gave a vision of the eternal and unseen things that were the inspiration of her own life. Verily her works do follow her. The wonderful growth of the Union today is an evidence of the wisdom and skill with which the foundations were laid by Miss Heck and others of our leaders.

Quietly, after months of suffering which she bore with heroic fortitude, she passed into the realms of the blessed almost in fulfillment of the desire expressed in a poem written during the months she spent in the hospital in Richmond, Va.:

Lord grant me, if Thou wilt,  
To slip away  
As slips the night  
Into the dawning gray  
So soft  
That e'en the watchers watching  
Cannot say:

"Here ends the night  
And here begins the day".  
But only know  
The night's Thy night  
The day, Thy day.

She did not understand the suffering nor why she was called to lay down her beloved work in the midst of her strength and power, but she did not question, accepting all with a trusting heart and an unwavering faith. Verily, "she looked unto Him and was radiant".—Mrs. Wesley N. Jones, N. C.

## MRS. ABBY MANLY GWATHMEY

1894

MRS. ABBY MANLY GWATHMEY came of a family prominent not only in the social and political life but also in the educational and religious life of the south. She was born at Tuscaloosa, Ala., while her father, Dr. Basil Manly, was president of the University of Alabama. Her brother, Dr. Basil Manly, Jr., was one of the four men who originated the Southern Baptist Theological Seminary and was the first president of the old Richmond Female Institute, afterwards the Woman's College of Richmond, Va. It was here she was educated and here she met her husband, Dr. Wm. H. Gwathmey, the first recording secretary of the Foreign Mission Board. Here she was baptized in 1855 into the fellowship of the First Baptist Church of Richmond, where during a long life she served the Master in every way open to women.

When in the seventies Central Committees were organized in each state by the Foreign Mission Board in order to encourage women's work for missions, Mrs. Gwathmey was one of the first to be chosen a member. She was chairman of the Virginia Central Committee from 1893 to 1897.

Is it any wonder that in the meeting at Dallas, Texas, in 1894, when the women sought a president, they turned to one who had from her earliest years been interested and trained in missionary endeavor? She was president of W.M.U. for one year only, but we find her very active in that year, writing an appeal for the Week of Prayer, going to Baltimore to consult with the Executive Committee and in every way showing leadership. It was in this year that the Week of Self-Denial for Home Missions had its birth, and the women raised more than the \$5,000 asked by the Home Board to help liquidate its debt.

When, in 1898, her own state organized, she was on the committee to frame the constitution, and was chairman of the committee that planned the financial policy. She was a member of the State Executive Committee from its organization till her death in 1917.

Truly hers was a beautiful life with a beautiful close. Born in a Christian home, educated in one of the highest schools for women, married at an early age to a prominent physician of high Christian character, rearing nine children to be an honor and credit to their parents, she still had time to give to all the calls for the Master's work. Truly she had the desire of her heart as expressed in her address as president of W.M.U. auxiliary to Southern Baptist Convention: "And when the end shall have come and our earthly service for the Master shall have closed, may we hear Him say to each of us 'Well done, thou good and faithful servant' ".—Mrs. Julian P. Thomas, Va.

(Sketches of the other three presidents will be given in the September issue.)





## BIBLE STUDY



### TOPIC—Elizabeth

1. *Holy Ancestry:* Luke 1:5-25, 57-60. Zacharias was descended from Eleazar, the eldest son of Aaron, I Chron. 24:10; Luke 1:5. Elizabeth was of the priestly family also, Luke 1:5; Exod. 6:23, of holy consecrated life and a relative of Mary, the mother of Jesus our Lord, Luke 1:36, whom she greeted with joyous expectation, Luke 1:41-45. The wife of Aaron bore the same name, Exod. 6:23. Elizabeth, conscious of her holy ancestry, lived with pious devotion in righteousness before God. Zacharias and Elizabeth were both in the holy succession of the priesthood in prayerful devotion, Luke 1:8-10, which Elizabeth must have early taught John who was great in his prayer life, Luke 11:1.

II. *The Golden Altar: Where Zacharias Ministered,* Luke 1:8, 9. The priest in this service was a type of Christ, our intercessor, I John 2:1; John 17:1-25; Heb. 7:25. To burn incense in the sanctuary was the symbol of prayer, Exod. 30:1-10; Ps. 141:2. Like Zacharias and Elizabeth we must have our daily morning sacrifice. Zacharias had been selected by lot, Luke 1:9, to trim the golden candlestick and make ready the altar within the Holy Place. Only once in a lifetime might a priest enjoy that privilege. Truly righteous, Luke 1:6, 7, and living blamelessly in the commandments specially binding on Israel, Zacharias and Elizabeth were holy before God. Elizabeth was childless; for many a year this must have been the burden of their prayer, Luke 1:10, 11. Suddenly Zacharias saw an angelic form near the golden candlestick whom afterward he knew to be Gabriel, "the might of God". The angel first awakened the remembrance of Zacharias' life-long prayers and hopes, which had passed into the background of his being, and startled him by the promise of realization, Luke 1:12-22.

III. *Mother of the Forerunner of Christ:* Luke 1:23, 25, 37; Mal. 3:1; Matt. 11:10-14. Elizabeth's tender feelings as a woman, which ever shrink from the disclosure of the dearest secret of motherhood, were intensely deepened and sanctified in the knowledge of all that had passed in the sanctuary, Luke 1:8-19. She must have felt that she, too, stood in the Holy Place gazing toward the veil which concealed the innermost Presence, Heb. 9:2, 3; Matt. 6:6. She felt the need of retirement into fellowship with God and her own heart, Luke 1:24, 25. When Mary came to visit her her heart overflowed and her soul gave voice to thanksgiving, Luke 1:39-45. There was a time of rejoicing and praise at the birth of John, Luke 1:57-60. The child of many prayers had come—John, the Lord is gracious, 61-64. Elizabeth's faith was wonderfully honored in the life of her boy in his ministry as forerunner of Christ, John 1:6-8; 15-27.

IV. *Angel Ministry:* Heb. 1:4-14; Ps. 104: 4; Matt. 2:13-19; Luke 22:43; Acts 5:19. Angels look after the safety and well-being of God's children. Gabriel was the one sent to Zacharias and to Mary, Luke 1:19; 26-28. He was the minister of justice while the other archangel, Michael, represents mercy. These two angels were known to Daniel in his vision of angel ministry, Dan. 6:18-22, and deliverance from the lions. Gabriel came to Daniel in answer to his prayer, Dan. 9:21, 22; 8:16. Michael, the great prince, came to the help of Daniel when he was fainting on account of the wonderful vision, Dan. 10:10-21; Jude 9; Rev. 12:7. These two archangels were both connected with Israel in ministry, their agency depending upon the direction of the Holy Spirit. Gabriel was the herald of good tidings. Other mothers were recipients of angel visitors, announcing the birth of sons to long childless women: Sarah, Gen. 18:10-14; Manoah's wife, Judges 13; Hannah, I Sam. 1:20-28. We pray that mothers may have the assurance of angel ministry for little children, Matt. 18:10.—Mrs. James Pollard

## Calendar of Prayer for Southern Baptists

August, 1925

"I pray to Him who took me in,  
To Him who forgave me all my sin,  
That those who wait in the dreary street,  
With trembling hands and weary feet,  
May also enter into rest  
And dwell like me, in His presence blest."

### Topic: Home Missions

#### 1—SATURDAY

For our work among Indians, foreigners and negroes, conducted by Home Mission Board

They shall be My people.

—Jeremiah 31:33

#### 2—SUNDAY

That the debt of the Home Mission Board become a personal affair to southern Baptists

Lord, what wilt Thou have me to do?

—Acts 9:6

#### 3—MONDAY

Remember in prayer our faithful mountain school teachers

Call upon Me and I will answer.

—Jeremiah 33:3

#### 4—TUESDAY

For Missionary L. A. Weathers, work among Indians of Alabama

My Word . . . shall not return unto Me void.—Isaiah 55:11

#### 5—WEDNESDAY

For Miss Mary Strange's work among foreigners, Birmingham, Alabama

The righteous shall be in everlasting remembrance.—Psalm 112:6

#### 6—THURSDAY

For Rev. and Mrs. H. S. McCall, educational work, Havana, Cuba

Your labor is not in vain in the Lord.—I Corinthians 15:58

#### 7—FRIDAY

That Rev. P. C. Burnett, missionary to Choctaws, Union, Mississippi, reach many with the saving message

I will look unto the Lord.—Micah 7:7

#### 8—SATURDAY

Remember in prayer Missionary T. D. New, as he ministers to Indians of Pawnee, Oklahoma.

His heart is fixed, trusting the Lord.—Psalm 112:7

#### 9—SUNDAY

For the strengthening of our weak churches through Church Building Loan Fund

Bear ye one another's burdens and so fulfill the law of Christ.

—Galatians 6:2

#### 10—MONDAY

For Miss Carolyn Miller, work among foreigners, Krebs, Oklahoma

Behold, I am with thee.—Genesis 28:15

#### 11—TUESDAY

For Rev. J. W. Beagle, evangelistic and enlistment work, Lexington, Kentucky

Go, I will be with thy mouth.

—Exodus 4:12

#### 12—WEDNESDAY

Pray for evangelistic work of Miss Bessie Harrell, Havana, Cuba.

Ye are Christ's and Christ is God's.—1 Corinthians 3:23

#### 13—THURSDAY

For work among Italians, Memphis, Tennessee, in care of Joseph Papia

I believed, therefore have I spoken.

—2 Corinthians 4:13

#### 14—FRIDAY

That evangelists B. S. Raley and J. Fred Eden have fruitful service in Georgia

Sinners shall be converted unto Thee.—Psalm 51:13

#### 15—SATURDAY

For Rev. Robert Hamilton, missionary to Indians, Westville, Oklahoma

I will hasten My Word to perform it.—Jeremiah 1:12

+W.M.U. Training School Alumna



## Calendar of Prayer for Southern Baptists

August, 1925

"And so He took me into rest  
To the sweet, sweet rest His children know,  
Tho' their feet are tarrying still below.  
The other rest remains with Him  
In the upper room of our Father's house.  
Where the feast is spread for the Master's friends,  
And the song of victory never ends."

### Topic: Home Missions

#### 16—SUNDAY

That Canal Zone workers have abundant evidence of the power of the Gospel in Panama  
Stand in the ways and see . . . and ye shall find rest to your souls.  
—Jeremiah 6:16

#### 17—MONDAY

For work among Indians of Oklahoma conducted by Revs. Wm. Harris, N. B. Hunt and C. W. Burnett  
Stewards of the mysteries of God  
—1 Corinthians 4:1

#### 18—TUESDAY

Thanksgiving for zealous evangelistic service in Illinois  
The Spirit said . . . go near . . . and Philip ran.—Acts 8:29, 30

#### 19—WEDNESDAY

For Misses Lucy Cunyus and Beulah Thorton, educational work, Havana, Cuba  
I have loved thee with an everlasting love.—Jeremiah 31:3

#### 20—THURSDAY

For New Era workers among negroes  
Hath not our God created us?  
—Malachi 2:10

#### 21—FRIDAY

For Joseph Napoli, superintendent of work among foreigners in Missouri  
Behold, the Lord's hand is not shortened.—Isaiah 59:1

#### 22—SATURDAY

For Misses Kathryn Sewell and Christine Garnett and native missionaries at Santa Clara, Cuba  
The hand of the Lord was with them.  
—Acts 11:21

#### 23—SUNDAY

For State Mission Boards, secretaries and field workers  
Be strong . . . and work . . . I am with you.—Haggai 2:4

#### 24—MONDAY

For Mrs. George F. English, work among Indians, New Kirk, Oklahoma  
Preaching peace through Jesus Christ  
—Acts 10:36

#### 25—TUESDAY

For workers in all W.M.U. Good Will Centers  
Ye have done it unto Me.  
—Matthew 25:40

#### 26—WEDNESDAY

For Miss Edelmira Robinson and those associated with her in missionary work, Havana, Cuba  
He commanded us . . . to testify.  
—Acts 10:42

#### 27—THURSDAY

For Revs. Solomon Kent and R. D. Sheldon, working among Indians at Perkins and Fairfax, Oklahoma  
He commanded us to preach unto the people.—Acts 10:42

#### 28—FRIDAY

For evangelistic and enlistment workers in Louisiana, Revs. E. O. Ware and D. T. Brown  
I will make you fishers of men.  
—Matthew 4:19

#### 29—SATURDAY

For hospitals and orphanages fostered by our Home Mission Board  
His compassions fail not.  
—Lamentations 3:22

#### 30—SUNDAY

Pray that 1925 Program of Southern Baptists will meet all needs and cancel debt of Home Mission Board  
Enlarge the place of thy tent . . . spare not.—Isaiah 54:2

#### 31—MONDAY

That America become a spiritual light to the whole world  
The spirit of man is the candle of the Lord.—Proverbs 20:27

†W.M.U. Training School Alumna



## DAILY BIBLE READINGS



### TOPIC—Elizabeth

If you would study the history of literature you must know your Bible, for hundreds of thousands of volumes in our great libraries were written because the Bible exists. Take out of English literature the classic books that demand a knowledge of the Bible for their proper appreciation and you have blotted the sun out of our literary sky.—A. C. Dixon, D.D.

#### Holy Ancestry

##### Saturday, 1st

Exodus 4:14, 27-21; 1 Chronicles 6:49-53; Psalms 115: 12-14

##### Sunday, 2d

Exodus 5:1; 6:23-27; 7:8-12

##### Monday, 3d

Numbers 20:23-29; Deuteronomy 32:48-50

##### Tuesday, 4th

Hebrews 5:1-4; Psalm 133; 135:19

##### Wednesday, 5th

Luke 1:5-25, 28, 34-45; Jeremiah 32:17, 18

##### Thursday, 6th

Luke 1:57-63, 76-80; Matthew 3:3

##### Friday, 7th

Luke 1:67-80; 2:1-7, 25-35, 40

#### The Golden Altar

##### Saturday, 8th

Exodus 39:33-41; 25: 23-29

##### Sunday, 9th

Numbers 4:11, 16; 2 Chronicles 4:19; 13:10, 11

##### Monday, 10th

Genesis 8:20-22; 12: 7, 8; 13: 18

##### Tuesday, 11th

Genesis 28:1-22; 35:1-3, 7, 14, 15

##### Wednesday, 12th

Genesis 4:1-7; Matthew 5:23, 24

##### Thursday, 13th

Hebrews 7:11-22; 10:19-25; 8:1-3

##### Friday, 14th

Hebrews 13:10-15; Revelation 8:3; 9:13; 22:16, 17

#### The Mother of the Forerunner of Christ

##### Saturday, 15th

Malachi 3:1-6; Matthew 11:10, 11; Mark 1:1-8; Luke 7:27-29

##### Sunday, 16th

Luke 1:1-19; Jeremiah 1:4-10

##### Monday, 17th

Luke 1:15-17, 35-41, 67, 76, 80

##### Tuesday, 18th

Luke 1:57-80; Psalm 98:1, 2

##### Wednesday, 19th

Isaiah 40: 3-5; Luke 3:1-8, 16-20

##### Thursday, 20th

Matthew 3:3-12; Mark 1:3-8; John 1:15-23

##### Friday, 21st

Genesis 30:22, 24; 1 Samuel 1:4-6, 10, 17, 20; Luke 1:57, 58; John 1:6-8

#### Angel Ministry

##### Saturday, 22d

Genesis 28:10-22; Psalm 68:17

##### Sunday, 23d

Exodus 3:1, 2; Deuteronomy 33: 1, 16; Acts 7:30-34

##### Monday, 24th

Exodus 23:20; Numbers 20:14-16; Psalm 78: 24, 25

##### Tuesday, 25th

Daniel 6:16-23; 8:15-18, 27; 9:21-23

##### Wednesday, 26th

Daniel 10:7-21; 12:1-3; Psalm 34:7

##### Thursday, 27th

Luke 1:13, 14, 18, 19; Psalm 103:20, 21

##### Friday, 28th

Luke 1:26-38; Matthew 1:18-25

##### Saturday, 29th

Matthew 4:1-11; Mark 1:12, 13; Psalm 91: 11, 12

##### Sunday, 30th

Hebrews 1:1-14; Psalm 148:1, 2; Luke 12:9; 15:10

##### Monday, 31st

Jude 6-9; Revelation 1:1-3, 20; 12:7-11





## PROGRAM FOR AUGUST



The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala.

### HOME MISSIONS

Hymn—My Country, 'Tis of Thee  
Prayer that Our Country Honor the Truths of the Bible  
Bible Study (See page 8.)  
Hymn—O Beautiful for Spacious Skies  
Personal Service Period (See page 25.)  
Prayer for the Problems of Our Home Mission Board  
The Kingdom of God in America  
Laborers in the Gospel  
Sketches from Life (See pages 4-7, 31.)  
Enlistment (See Society Methods Dep't. on page 26.)  
He Touches the Hills  
Americans, Native Born and Otherwise  
The Negro Maid (See page 33.)  
Hymn—Saviour, Visit Thy Plantation  
Tidings from Our Southern Fields  
Our Loan Fund  
Other Home Mission Interests  
On the Way Home  
Hymn—O Lord, Our God, Thy Mighty Hand  
Closing Prayer

*"By the Sea of Galilee Jesus saw much people and from His deeply moved heart He pleaded with His disciples for prayer for laborers. This was home missions. When the Greeks came seeking Him from a far country, He was deeply stirred and cried aloud of a vision of all men coming to Him. This was home missions for foreigners. It is the supreme business of every home mission board, every church and every disciple of Christ to heed this call to prayer for laborers."*

### THE KINGDOM OF GOD IN AMERICA

HOME missions have been conducted in the United States for three hundred years and in a distinctly organized way for more than one hundred years. In 1800 the Massachusetts Missionary Society (Congregational) commissioned Adoniram Judson, Sr., as missionary to the wilderness settlements of Vermont. When he came home and told the story of his thrilling experiences on the then missionary frontier his adoring son and namesake, our own Adoniram Judson, listened with wide eyes and swelling heart. These recitals gave the boy the

missionary desire which took him in after years as the first Baptist missionary from America to Asia. It is a glorious truth that we cannot keep home missions at home. They rock the cradles of foreign missionaries.

Statistics can never measure the real growth of any religious organization or board of missions. Often when figures seem most discouraging the spiritual life is blessedly active. But figures do give us an intelligent idea of our strength or weakness as compared with world forces. We also know that as numbers increase there must be a proportionate increase of spiritual power. In the United States the statistics of religious work show that there has been

a gain of 336,366 members in all evangelical churches. This report also shows that two-fifths of the population of the United States are now enrolled as members of some religious organization. Allowing that one fifth are young children we see that two-fifths, or forty-four millions of our country's population, are without any church connection. Could there be a stronger appeal for home missions? "The evangelical churches", says this statistician, "are without doubt the greatest factor in the civic, home and individual life of the nation. These churches are growing in a very real way as the increase more than makes up for the deaths and lapses in their membership". How plainly we see that upon evangelical Christians must fall the solemn duty of carrying the message of salvation to the two-fifths who are out of Christ. If they refuse to do this work it will not be done.

For eighty years the Baptist churches of the south, through our Home Mission Board, have been taking their share in the evangelization of America. These have been years of struggle and achievement and faithful service. The page of our Board's history which we are reading this year is one for praise and prayer: praise for what has been accomplished with so little and prayer for pardon because the little was so little. One writer has likened the present condition of the Home Mission Board to a swimmer trying to keep his head above water with the tide against him. We would add to this picture the explanation that the swimmer came to this pass through the effort to save others from death and that a great weight was dragging him down, making progress almost impossible. From the great body of people on the shore who were interested in his rescue there came the lifesavers. The weight was cut and the swimmer supported to the shore while a tremendous shout of victory went up from the people. Shall we further picture a sequel of sending the swimmer out again but this time with all the equipment needed for salvation? There is nothing but ingratitude to pre-

vent our Baptist people from making this illustration a real fact. We can almost hear the glorious shout of victory which shall go up when in May, 1926, the hindering debt of \$1,105,750 shall be cut away from our Home Mission Board and a generous support given for future service for the Kingdom of God in America!

### LABORERS IN THE GOSPEL

AFTER the death and resurrection of Jesus His disciples continued in prayer and the preaching of the Word. They became "laborers together with God". What the apostles could only begin must be completed by the laborers who follow them. In all the intervening years of Christian history the work of evangelism has never entirely ceased and the souls won to Christ since that early day are a part of the great harvest, garnered through prayer and preaching, into His everlasting Kingdom. Obedient to the call of Christ, as were the apostles of old, our twenty-four Home Board evangelists became laborers together with Him in the Gospel. During the past year they have won to the Master eight thousand precious souls. Seventeen hundred of these have joined the Bible Readers' League and seven hundred and thirty-three have become tithers. Nine hundred have enlisted for active Christian service and much helpful literature has been distributed. Why we are not all daily readers of the Bible and tithers and doing active service for the Master doth not yet appear. How patiently our Lord waits for the full work of grace in our hearts!

It was a great sorrow to southern Baptists to know that on account of lack of funds the department of evangelism and enlistment was temporarily discontinued but it was recommended at the Memphis Convention that it be reorganized at an early date with new plans and renewed vigor. All home mission work is soul-winning work but this department has an especial mission for seeking the lost and enlisting them for service. For this work Jesus asked of His disciples that they "pray the Lord



of the harvest that He send forth laborers into His harvest". May we not join in this prayer?

#### "HE TOUCHETH THE HILLS"

PERHAPS there are no schools in southern Baptist territory more controlled by their religious life than are our thirty mountain schools, as the 334 conversions of last year testify. These schools have a strong hold on the W. M. U. heart and the aid which the Union has given them through its Week of Prayer Thank Offering is sincerely appreciated by them and by our Home Board. Of many of our earnest preachers we proudly say "He was a mountain school boy". Just now there are 219 mountain boys preparing for the ministry. We are accustomed to thinking of these schools as rude little buildings sticking to the side of the mountain and this is a true picture of some of them, but we have others which have good school buildings, comfortable dormitories and needful gymnasiums. It is the aim of the Home Mission Board to give every mountain school these advantages, that whether the students linger on the mountain or come down into the valleys and plains for service they will have the full armor for their work. The value of such improvements during the past year amounted to \$247,339, an investment in boys and girls that will bring rich results. In spite of these improvements about two hundred eager applicants were turned away last year. One teacher said that when obliged to turn away a pupil he felt like an executioner. The necessity that is upon us to care for the 5000 students already in the schools and to make room for those knocking at the doors gives us a splendid opportunity to render unto God our thanksgiving offerings for all the benefits which have come to our own children through educational advantages. Many members of our W. M. U. will want to increase their regular gifts to home missions and some will desire to add to this a special offering for mountain school work, such as has been made by individuals, societies and Sunday school classes.

The death of Dr. A. E. Brown, for

many years the tireless superintendent of mountain schools, brought us a fuller realization of the great work he has done. This oversight has passed into the hands of a most worthy successor, Dr. J. W. O'Hara. The Home Board requests for him the prayers and loyal support of all southern Baptists.

#### AMERICANS, NATIVE BORN AND OTHERWISE

DR. B. C. Henning, for several years superintendent of missions among foreigners, Indians and negroes, whose health has broken down under the strain of his labors, has been obliged to resign his position. May our Home Mission Board be able to replace this leader with one as wise and capable as Dr. Henning and may we, through our liberality, preserve the health and strength of his successor.

#### Foreigners

Some of us imagine, now that European immigration is restricted, that there is less need for the work of our Home Mission Board among foreigners. This is far from true. If immigration from overseas ceased altogether for a number of years there would yet be enough Christian Americanization work to engage at least two generations. There is urgent need to minister to them through our schools for foreigners, Good Will Centers, Daily Vacation Bible Schools, churches and visiting in their homes: thousands of such visits were made last year. Much of this ministry is being done by our sixty-five Home Board preachers, teachers and social workers. The year's fruitage from this service shows 753 baptisms, the organization of twenty-three churches, twenty Sunday schools and fifty-one societies for Christian work. One Italian Baptist church in the south has this splendid record: "every member contributing every Sunday to every cause promoted by southern Baptists". Suppose our 26,843 Baptist churches in the south had done as well as this during the past year! How gratefully would the Home Mission Board have paid off its indebtedness! There are over 1,800,000 foreigners in the southern states and thousands of

them have not yet been reached by the Gospel message. "We must pay the price of seed sowing if we would reap souls for eternity."

#### \*Indians

While the United States government has done much to atone for those early years of injustice to the Indian there is no doubt that the Christian missionary is his best friend. What sorrow it must bring to the heart of the missionary when he sees the American tourist pay the Indians to go through their immoral and degrading tribal dances. Especially does the snake dance, which includes the holding of a wriggling snake in the teeth for several minutes, appeal to the morbid taste of the visitors. Of this practice one Christian Indian has said: "Has the great white man become so low that he willingly spends large sums of money just to see horrible dances which his own country is seeking to abolish? How can he take part in this unChristian act?" As these dances have a religious and superstitious meaning to the Indian and are against government regulations one can imagine the difficulty of the missionary in his work of bringing the Indian into his inheritance of Christian citizenship and thereby into obedience to our government.

Southern Baptists are not doing a large work among the 95,000 Indians in S. B. C. territory but our fifteen missionaries are doing a great work for them as they tell the story of Jesus in New Mexico, Oklahoma, North and South Carolina, Alabama, Mississippi and Florida. In these missions there have been at least four hundred and twelve baptisms, two new churches and seven Sunday schools organized and more than three thousand Bibles and Testaments distributed. These reports can in no way express the patient day-in-and-day-out labor of the missionary. While praying for them and their charges let us also ask for the regeneration of those who hinder the cause of Christ among the Indians of America. "Other people are talking of brotherly

\*Royal Service, March, 1924

love to the Indian: the missionary is exemplifying it."

#### \*Negroes

A prominent religious leader from south Africa, Dr. A. A. Kidwell, who has just completed a tour of the United States, making a study of negro education expressed himself as amazed at the educational progress of the American negro and further says: "I have been deeply impressed also by their success in agriculture, industry and business. Your big insurance companies, banks and real estate corporations have no parallel anywhere in the world—certainly not in South Africa". Another writer says that when this advance in the condition of the negro makes him what we would call "uppish and insolent" and finally drives him into open enmity to the white race we "often" have ourselves to thank for it, because we have not lived Christ in his presence. To establish Christian forbearance between the black and white races of the south, living as they are almost side by side, our Home Board is supporting twenty-eight workers who report 1,590 baptisms and the organization of eight new churches. While our work is only a part of all that is being done for the negro in the United States it is our own and needs ten times more money than we are giving it in order to meet the unequalled opportunity we have for showing Christian justice to our black people. "The spirit of Christ alone can give the right approach."

#### TIDINGS FROM OUR SOUTHERN FIELDS

##### †Cuba

AFTER twenty years of service Rev. M. N. McCall, superintendent of southern Baptist missions in Cuba, tells us that the work of Christianizing Cuba has scarcely begun. Not that the years have been unfruitful but the number of the unsaved is so great. In our territory of Cuba are 20,000,000 people; 3000 of these have been received into Baptist churches; these, however, are but a fringe of the unreached thousands.

\*Royal Service, March, 1924

†See Royal Service, February, 1924.



We have about one church to every fifty thousand people. Some of these are hundreds of miles apart, consequently there are multitudes who have never seen the open door of an evangelical church nor have ever heard the true Word of God. The ardent labor of the past year has brought precious results. In our thirty-eight churches there have been 271 baptisms and our fifty-five Sunday schools have enlarged their enrollment. Cuban Christians have a tithing league of one hundred and seventy members who gave about half of the whole year's contribution of \$35,653. The pressing needs of Cuba are the following: (1) a few more trained American leaders to visit all fields and train local workers for leadership. A native pastor begged for the loan of a young woman missionary, saying his church was running over with women, young people and children and that he did not know what to do with them. What unused material for junior and women's societies! (2) Another positive need is a Baptist Institute for Cuban boys and girls. A beautiful site awaits this building and has been so doing for almost five years. How long must our missionaries say to these prospective leaders "You must wait"? Do not let us force disaster to the Master's cause by refusing this plea for a good school building. In the requests of missionaries for help prayer always stands first. When those interested in a definite matter pertaining to Christian service ask in faith, nothing wavering, an answer will surely come, one that will be for His glory.

#### *Panama*

Our Panama work represents eleven churches with a membership of nine hundred. Their contributions for the year just passed were \$9,119.00. These churches are carrying heavy current expenses as well as contributing to local benevolences and aiding in pastoral support. The work in the Canal Zone has been cheerfully done in the midst of most unfriendly surroundings; notwithstanding all this our superintendent in this field, Rev. M. F. Roberts, is leading the people to self support while not

neglecting the great mission of salvation and the spiritual welfare of these churches. The Woman's Missionary Society of the Zone maintains excellent devotional and mission study programs and has contributed for this year to all purposes \$1,100.

Panama is a land of promise, on the highway of the seas and in close touch with the republics of Central America and north and west South America. It, if properly financed, would become a Gospel lighthouse with rays reaching to many who "sit in darkness and in the shadow of death".

#### **OUR LOAN FUND**

**S**OUTHERN Baptists have surpassed all other great evangelical denominations in America in the blessed work of soul-winning. During the past five years 998,133 baptisms have been reported. Through its Church Extension Department the Home Mission Board has done much for the weaker churches. The Loan Fund at present amounts to \$1,270,786. Outstanding loans amount to \$948,381. A large percentage of the churches have asked for an extension of time on these loans and others are making applications for new loans. There is great necessity for enlarging this fund, the principle of which is kept intact and the interest added thereto. As this is a loan fund no gifts can be made from it and loans must pay the usual interest.

There are more than five thousand absolutely homeless churches in the south and over thirteen thousand needing enlargement and improvement. In no work of the Board have more gratifying results come. The weak churches in many instances have become strong and put their strength under the general burden. In spite of these good results the needs have not been met even half way. Our system for carrying forward this work is an excellent one but, like all good machinery, it needs generating power. Without the power of the Holy Spirit nothing could be done; with His power and the gifts from His people everything necessary can be done. Our denomination needs the strength of every church in southern Baptist bounds

for its great work of giving Christianity a chance in America.

"It is impossible to calculate the benefit our Loan Fund has been to the churches in providing better equipment. If the fund were twice as large as it is it could be wisely and efficiently used by the thousands of churches that ought and will undertake to build in the immediate future."

#### **OTHER HOME MISSION BOARD INTERESTS**

##### *Work among the Jews*

**S**INCE the destruction of Jerusalem and the scattering of the Jewish people to the ends of the earth, they have looked longingly toward the fulfillment of the prophecy that Palestine would again be their national home. God is working out His purpose for the salvation of Israel, but to the American Jewish world American Christianity has a great duty to perform—that of seeking the Jew and pointing him to his real inheritance, which is our own, the acceptance of a risen Christ, a present Saviour and Lord. The Jew is more ready today to listen to the New Testament story than ever before. Our missionary, Rev. Jacob Gartenhaus, has been telling this story to thousands of Jews in the southern states. One lone missionary for this immense territory! and yet he makes the astounding report of 1,442 personal visits, 203 sermons preached and \$841 collected for his work. There were only two conversions but many of his people both bought and accepted free numerous Bibles and Testaments. God's Word will not return void. The interest of our Union women has been conspicuous and Mr. Gartenhaus expresses himself as especially grateful for this and for their prayers and for the opportunities given him to speak of his work in their meetings. A part of the reserve capital of the W.M.U. Literature Department has been set aside for the publication and distribution of literature in the work for and with Jews, Mr. Gartenhaus directing the same. The greatest Gift to the world came from Him who was born into the Jewish race. "What shall we

render unto Him for all His benefits toward us?"

##### *Among the Silent Ones*

Our missionary, Rev. J. W. Michael, has been a messenger of inestimable blessings to the 40,000 deaf mutes in the south. His "Handbook of Sign Language" has spoken to them when he could not be present with them. Although in poor health and worn and weary from much travel his report for the year includes 133 sermons, 63 baptisms, the organization of a number of Sunday schools and a yearly contribution of \$217.33. In a number of places the deaf, instead of building churches, are renting rooms in Baptist churches for separate services, these to be conducted by one who understands the sign language. Are any of these silent ones members of your church or living in your community? Cannot some of your young people learn to speak to them? The simple sign language is not difficult.

Mr. Michaels is now resting in the parsonage of the Deaf Mute Church at Fort Worth, Texas. An assistant for this venerable and overburdened servant of God is being sought by the Home Mission Board.

##### *Soldiers and Seamen*

The Seamen's Institute at Jacksonville, Florida, has enjoyed a year of wonderful opportunity and accomplishment. No less than 34,670 officers and sailors have availed themselves of the privileges of the various departments of the Institute—the Reading Room, the Relief and Employment Departments, the Seamen's Bible Class and other religious services, and the Hotel Department. In the last named department 21,517 roomed during the past year. Almost 14,000 beds were paid for and about 8,000 free beds were given to the destitute, sick and aged sailors. Woman's Missionary Union organizations have donated furnishings for these rooms, such as curtains, bed linen and towels. Sunbeam organizations have sent gifts and written letters assuring the men of their prayers and continued help.

At the Naval Academy, Annapolis, Maryland, there is a Sunday school



class of 250 midshipmen, some of whom will become officers. To both men and officers this preparation for their future career may become life-savers for time and eternity. Is it a wonder that many of the parents are writing to the teacher their appreciation of this attention to their boys?

The work for soldiers in the various camps is still carried on with good results. The Oteen Hospital for soldiers near Asheville is a most appealing work. This is conducted by Chaplain J. A. McKaughan who is sympathetically aided by the Local Advisory Committee. Situated in the mountains with every medical and spiritual aid possible this hospital is a boon to our enfeebled soldiers.

There is no branch of our Home Mission Board work in which the W. M. U. cannot give aid and prayer. Let us take this task seriously, consider each problem, not afar off or in figures only, and plan to do something definite for each one. In doing this we will be ministering to "God and home and every land".

#### ON THE WAY HOME

"HEAVEN is my home" we sing, and it is good to remind ourselves of our eternal home. But we cannot sing ourselves into the kingdom of heaven. Between the earthly home into which

we were born and the mansion in heaven of which we sing there must come the journey of life and all that is to be done on the way home. If we would have a clear title to our inheritance in heaven we must see to it that we walk in our earthly home "with a perfect heart". Have we done this? Are we serving Christ in our homes? Are we introducing Him into the homes of others? Are we spreading the knowledge of His saving grace throughout our neighborhood, community and the whole southland? On the answers of these questions depend our right to sing, with the spirit and the understanding, of heaven as our home.

If we would do sincere Christian service for our America we must call upon the Lord and give. There must be a close connection between our prayers and gifts. The wealth of the south has been on the steady increase for ten or fifteen years, a good share of this wealth has surely fallen into the hands of southern Baptists and yet one-half of our people are giving nothing to missions. We cannot help wondering how this ungenerous half can sincerely pray "Thy kingdom come". If we love our home, our southland, our country and our denomination we will pray for them and make sacrifices to give them the best—which is Christ.

#### QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. If Christ is our model of Christianity what will be our attitude toward home missions?  
Whom did Christ appoint as evangelists when He said, "Go ye"?  
How does the race problem affect the south in regard to the Indian? The foreigner? The negro?
4. What is the value of the mountain school in Christianizing America?
5. What do you think of missionary progress in Cuba? Panama? Why is this work worthwhile?
6. Why have southern Baptists so many homeless churches? Are you concerned about their needs?
7. Why can the Jew alone revive Palestine? Are we just to the Jews?
8. Does the pitiful condition of the deaf mute move you to prayer and gifts?
9. Why do we owe a peculiar duty to the soldiers and seamen of our country?
10. Should the terrible indebtedness of our Home Mission Board be an incentive or a hindrance to our plans for the coming year?
11. What will be the result if America does not use her wealth and power for the coming of the kingdom of God?
12. "What shall we render unto God for all His benefits toward us?"



## Y. W. A. PROGRAMS



Material found in the general program on pages 12-18 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

### FIRST MEETING

#### TOPIC—The World at Our Door

Hymn—America the Beautiful

Devotional—Elizabeth—Luke 1:5-25

Prayer that America's womanhood may consecrate her life to making America beautiful

What? America Ringing Her Own Bell?

The Back Door Bell Rings

Enter—The Feather Cap

Who Rings?—(General Program, Page 14)

A Question

Prayer

Hymn—Lord Speak to Me

#### Announcement Poster

CUT from a magazine or draw picture of a door. Inside the door have a map of America or the word written. Paste picture of an American, foreigners, negro, Indian and mountain people, placing them as if ringing our door bell and have words, "The World at Our Door" written below. Give date and place of Y.W.A. meeting.

What? America Ringing Her Own Bell?

WE hear "America First" as it rings through the air today in such clear tones, but is she? She is indeed first, as someone has said, in matters material, in science, invention, motors and skyscrapers. That same one challenges us to be first in spirit and in being to the world a Good Samaritan. You think surely it is a cruel nation that makes those of her own blood feel a hesitancy in asking an entrance to her home of freedom and joy. In our southland alone there are 23 millions who have not been admitted into our hearts of love and do not know the freedom and joy in a Saviour as do you and I. Yet we dare boast of a Christian nation. These astounding figures present a challenge to which we cannot turn a deaf ear. If we would make "America First" in reality we must show

forth the Spirit of the Master who came to "seek and to save" those 23 millions who stand at the door of our hearts.

Because of lack of funds, it has been necessary for our Home Board to discontinue for the present the department of Evangelism and Enlistment. This does not mean that you and I cannot, but that we must, do personal evangelism and enlistment work.

Someone writes with apologies to Scott:

"Breathes there a man with soul so dead  
Who never to himself hath said  
These are my own, my fellowmen?"

#### The Back Door Bell Rings

"COME in, Mary, how are you?"

"Oh I'm lovely as usual and, Missy, I hope you is too. I hope the clothes will please you fo' I always likes to do a good job when I goes at it." Many questions are asked and answered and pretty soon Mary gets to the subject which is truly close to her heart of snow whiteness, this subject of the new house of worship they are erecting to the Lord's glory. She mentioned again that she had been "serving" this week.

"Just what do you mean Mary?"

"My child", she said, "I just gave the Lord my time and my money until I was plum give out o' both and



they keeps calling for me to serve some more and I keeps serving and serving the Lord".

Out of Mary's days of toil for a living she found time and money to serve the Lord with gladness. "Who is willing to consecrate his service?"

The negro today is a problem where he is ignorant of Christ. A negro educator said "Where the white people are Baptists and where the negroes are Baptists, race riots are practically impossible". They not only ring our bells but they enter our homes daily and live, offering to us an opportunity to teach them of our Savior who died for all alike. Even Y.W.A. girls can answer such a challenge and "seek to save" the negro within our doors.

#### Enter—The Feather Cap

**T**HOUGH this one, who comes to speak for his red brothers, wears a feathered headdress, the old type of Indian with his blanket, feathers and paint is passing and the new Indian is everywhere in evidence.

See general program, page 15.

#### A Question

**H**AVE you ever at the end of a day stood outside the gates of a great cotton mill and gazed at the long stream of pale worn men, women and children of many races—and have you meditated on their lives and the homes to which they go? Have you ever gone down

into the basements of the crowded foreign quarters of a city or climbed many flights of steps to find a large family huddled in one dingy close room?

"Climb four flights of dirty, ill-smelling stairs and discover the Rapollo family making violets in their 'fifth floor front'. The folding beds are pushed back and you see a large table heaped with wire, green tape, leaves and purple petals. Mrs. Rapollo, a woman of striking Italian type and her five eldest children are gathered closely around working diligently, while the two babies play on the floor with finished bunches. Michael, a boy of fourteen and Marie, a girl of twelve, are fitting the petals to the stems with a bit of paste from a glass. The younger ones are winding stems with tape, while a girl of nine, under mother's direction, makes these into bunches. They will sell in the shops for \$1.50. The mother says, 'We get fifteen cents a bunch for disa kind of flowers. We make five bunch a day' and the mother stoops to snatch a bunch from the baby whose lips are purple with dye. Michaelina is now thirteen—has been working since ten. She is making on a lace collar that will require seventy hours of close work. She will receive \$1.25 for it.

May we not only give them what is due them in a measure of fair play but may we give them Christ to lighten the load of the monotonous days!"

#### SECOND MEETING

#### TOPIC—So Near Yet So Far

Hymn—Nearer Still Nearer

Devotional—The Missionary Mind of Christ, Phil. 2:5; II Peter 3:9

Prayer that as we come near our Father the world in need may seem near to us

So Near and Yet So Far from the Kingdom

P-s-t—The Cuban Hiss

A Highway of the Gospel

The Strength of the Hills Is His

Our Mothers' Boys

So Near Yet So Far—Deaf Mutes

Prayer

Hymn—More Love to Thee

#### Announcement Poster

**C**UT or make picture of some one looking through the telescope of love, prayers and gifts at the sub-

jects to be studied in this program. This telescope brings them nearer even when they are far away.

Give date of program and place of

meeting and write in bold letters the following couplet:

"The way to God is by the road of men.  
Find thy far heaven in near humanity."

—Edwin Arnold

#### So Near and Yet So Far from the Kingdom

**O**NE morning a young man approached me just when I was about to lock the door of our mission. I offered him a tract. He did not get angry but said kindly, "I have heard you preach and I would take this if it would not be Sunday".

"Do you never carry anything on Sundays?" He replied he could not even carry a handkerchief so he had it tied around his wrist. From the command "Thou shalt not do any work on the Sabbath"—Ex. 20:10 a series of prohibitions have been made. According to the rabbis nothing may be carried and a handkerchief in the pocket would be work. The wearing of clothes is not work so they must wear the handkerchief to please the rabbi.

Of course I told him what we thought of it. My argument was, "If the rabbis are right then it isn't right to carry a handkerchief under any pretense because that would mean only to deceive God. If the rabbis are not right then you should look for another teacher". I told them of the Greatest Teacher—Jesus of Nazareth and when I had finished he said, "I have often thought that something was wrong. I am troubled. I long for something". "Knowledge is easy to him that understandeth." We have that which the Jew longs for. The first knowledge of the Christ was given us by a Jew—Paul; Christ was Himself a Jew. How can we face these facts and still hold prejudice in our hearts?—*Our Jewish Neighbor Magazine*

#### P-s-t

This is the Cuban hiss or sound they make to get one's attention. They stand on the shores of their beautiful island and try to get our attention. Let us give them our prayers as well as our attention while we talk of them, and why not some one, who wants to make

a good investment, give them a life of service?

We usually think of the Cuban as a Spaniard but the truth is there are white, yellow and black Cubans. The women are usually strikingly pretty, with an abundance of dark hair and a soft creamy complexion. Their education is mostly French, a little music and embroidery, though the new schools now are teaching some things that our American girls learn in school and college. More and more they are adopting American customs and dress.

Sunday is merely an announcement of a holiday in a worldly sense. Ball games, political rallies, parades etc. are held. Many stores and shops remain open just as other days but department stores are closed.

Sacred names of Jesus and Savior are common names for children. Streets have such names as "St. John of God" and "Jesus of Mountain".

Oh! Cantadmelas otra vez

Bellas palabras de vida

Hallo en ellas vida

Bellas palabras de vida

Wonderful Words of Life! How they need us to say "p-s-t" to them and tell them of a Savior who loves them.

#### A Highway of the Gospel

Much closer than many of our Little Sisters of the Sea and yet very far away in our thinking and our praying perhaps, Panama is a highway over which people from all parts of the world pass continually. Preach the gospel there and you tell the story even unto the uttermost parts of the world. The workers there face many difficulties and the five missionaries representing us and witnessing for Christ there need us to help them. Can we refuse?

"The Strength of the Hills Is His"

Near to many of us are the mountains and their people and yet so far are they because of the barriers even greater than the hills we must climb to reach the people. The most successful way to break down these barriers is through our mountain schools. We have 30 of these schools under our Home Board. More equipment is



needed in most every one. Many of the girls have had hopes of a day when they will not study by a kerosene lamp, will not have to do their washing in icy waters, and will not have to bring the water in heavy buckets for long distances to supply the school, but our Board has had to say "a little longer yet" until it hurts. We might give them more attention, they need it.

"Yes", said one of the mountain patrons when a remark had been made regarding the conditions in one school, "I noticed the windows not so clean when I was up there, but (apologetically) most anybody get careless when nobody pays them any mind". Couldn't Y.W.A. girls keep the mountain young people ambitious by showing interest in them?

#### Our Mothers' Boys

A soldier on the streets today excites no particular interest but the fact is he needs us more today than when he had marching bands, cheering multitudes and receptions or farewells to inspire him in his daily routine. "Is our duty to him any less now that the immediate prospect of having to offer up his life within a short time has been removed?" It cannot be less for he is still our servant and stands ready to make the supreme sacrifice. Of course we have only a few camps now and our Home Board work is confined to those in four states—Texas, Oklahoma, Maryland and Kentucky.

"The World War created an increased demand for sailors of course. Our sons coming from all states, both rich and poor, educated and uneducated responded by thousands upon thousands.

Ties that bound them to homelife were left behind and they went forth among strangers with no restraint except their early home training". This condition was realized and our Home Board responded and established a work—The Seamen's Institute in Jacksonville, Fla. This Institute stands for all the home life they have in the port. They have needs that can be met even by the Y.W.A. organizations. The sailor boys need comfort bags, good reading, Bibles, music and musical instruments, hymn books and other things to make the Institute a home. Captain Karl Frost is the director for this hotel and all its phases of approach to the sailors. He is teacher of the largest Sunday school class in the world: the 3,996 members cannot all be present each Sunday morning but from away on the high seas many of them think of and pray for the Sunday services at their Institute. Similar hotels, reading rooms and centers of spiritual interest could be established in other port cities were it not for the preventing, hampering debt on our Home Mission Board.

#### So Near and Yet So Far—Deaf Mutes

So near are the deaf mutes because they come from our own homes and some from our own families and yet so far from us are they because we seem helpless as we want to help them. But our Home Board does know how and does a great work with them in Sunday school classes and missionary bands. There are 40,000 in our southern Baptist territory. Let us pray for those who teach and for those who yet "have ears to hear" the old, old story of Jesus and His love.

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

## WITH CHRIST AT RIDGECREST

IN sending her enrollment fee for the Second Southwide Y.W.A. Camp, one of the Florida girls wrote, "It seems to me as I look back on last summer that I enjoyed there a ten days' visit with Jesus and now He has invited me to come again". So conscious in the midst of surrounding hills and nature's beauties have the 170 young women been of Jesus Christ's presence at Ridgecrest that their lives will be blessed with the memory and with the living out of the impetus received. Just after breakfast as all gathered full of praise for the morning's promise, Mrs. W. C. James led our hearts in an endearing devotion while we "followed" past various guideposts on the Christian Highway. A brief intermission then the bell sounded to serve as ship gong starting some off to Africa with Miss May Perry home on furlough as pilot, others going to study "David, the Master Poet" under Miss Foreman. Miss Leachman taught "From Strength to Strength" and Mrs. Una Roberts Lawrence, "The Story and How to Tell It" at a later hour. The morning's program was crowned each day by Dr. Carver's talks on "The Christ Who Challenges Young Women Awake", a series of addresses compelling and forceful in scholarship and authority of experience but simple and yearning in appeal. The girls have been on the mountain and seen Jesus only these morning hours. Afternoons have been spent in hikes here and there—to Wren's Nest, to Kittasuma, to Catawba Falls, Blue Ridge, Montreat, over Ridgecrest grounds and out to the gorge. Just after supper Miss Ward directed playtime suggesting games useful in social activities at home. Early morning and afternoon the new swimming pool received many for a plunge. All felt safe with Mr. Irwin Lawrence of Arkansas serving faithfully as swimming master.

Evening brought all back to the Assembly Hall with a period of clever frolic provided by state delegations, devotional moments led by young women from various states and the address. Miss Mallory spoke three times excelling herself each time. Miss Perry of Africa, Miss Hight of Cuba, Miss Bertha Smith of China and Miss Emma Leachman were the night speakers. Sunday was a "high day". Dr. W. C. James spoke at the Sunday school hour, Dr. W. O. Carver at morning and evening worship, in the evening on the Back Side of Foreign Missions. The World at Vespers proved to be one of the most delightful of the services of the ten days. As shadows lengthened across the hills the girls gathered in the natural amphitheatre near the swimming pool and heard from girls of the world—Miss Nada Tamonett of Bulgaria, Miss Amalia and Miss Kathe Gerwich of Hungary and four daughters of missionaries, Harriet King, China; Margaret Fowler, Argentina; Elizabeth Jackson and Ida Shepard, Brazil. Miss Martha Franks sailing for China this summer spoke in closing.

All of the S.B.C. states were represented with the exception of New Mexico. Tennessee had the largest delegation with more than 30 registered. Some 68 students representing 28 different colleges, universities and normal schools brought pennants, college annuals and Y.W.A. memory books for display. Students and graduates from our three Training Schools for young women who were present, the largest number being 27 from our own W.M.U. Training School at Louisville, Ky. The Camp nurse, Miss McCarroll, came from one of the most efficient Grace McBride Y.W.A.'s., that in South Carolina Baptist Hospital, Columbia, S. C. Several City Y.W.A. Councils were represented also. One morning the methods discussion broke into groups that problems and successes peculiar to the various branches of Y.W.A. activities might be considered with free detail. Y.W.A. enthusiasm increased as each heard how others had succeeded. The Second Southwide Y.W.A. Camp closing successfully invites you to look forward to the Third Southwide Y.W.A. Camp next June.





## OUR YOUNG PEOPLE



### AUGUST "ATMOSPHERE"

**A**UGUST brings keen realization that vacation time is over next month and all of those "before school starts" things will have to be speedily done. That mission study class! Boys and girls are coming home from their trip, long days are hanging a bit heavily on weary-with-playtime hands: why not put in that mission study class? If you don't do it now, something may come up to prevent it later and your organization may lose its place on the Standard of Excellence A-1 roll just because August's opportunity was neglected.

A-1 rank has always been beguiling to greater efficiency but now that W.M.U. is going to award a pennant



to each local A-1 W.M.U. every organization is more keen about being A-1. What if yours was the one organization that fell below and deprived your church of the distinction? Each organization must be A-1—Sunbeam Band, Girls' Auxiliary, Royal Ambassador Chapter, Young Woman's Auxiliary and Woman's Missionary Society—see that yours measures up. One of the easiest ways to keep the standard aim in mind is to have a Standard of Excellence wall chart and mark it each month. A "keeper of the seals" has been suggested but the pleasant duty may be given to one of the present officers. Only arrange that the whole society knows its ranking by seeing the chart marked up. A G.A. in Florida meets regularly in the counselor's home but, having no special place where the wall chart makes a becoming decoration they wrap it in a newspaper and slip it under the rug where it flatly waits, coming out and up at the next meeting. Needless to say this is an A-1 organization. The "under rug" is a wise plan: the Standard is a

good firm basis for all R.A., G.A. or Sunbeam activity; one measures by it and progress follows.

If not one reason—probably the answering reason is—no manual studied, not enough copies of WORLD COMRADES with which to work up programs interestingly. Study the R.A. and G.A. Manual with all the members, get the ideals, aims, goals into their minds and hearts; know the Sunbeam Manual yourself if you are a Sunbeam leader, teach the Sunbeams their hymn.

One state suggested "A MINIMUM OF 5 WORLD COMRADES FOR EVERY R.A., G.A. AND SUNBEAM BAND". Other states are passing the slogan on. Have you heard it? Have you acted on it? As counselor do not handicap yourself and your organization by working without tools. The fostering W.M.S. should provide sufficient copies and 5 seems a wise number—1 to file immediately, 1 to keep intact for use, 3 to cut up. Always encourage subscriptions by individuals that they may read the stories and letters, work the puzzles and have all the WORLD COMRADES atmosphere of world friendliness. August number has a message from Mrs. W. J. Cox to the young people; read it at your meeting.

Has your organization taken a special offering for the Seminary? Look back at May ROYAL SERVICE, WORLD COMRADES or Home and Foreign Fields and see the need, then urge the young people to give. The Seminary will be something they will be so proud and glad to have had a part in when they go to see it some day, hear messages from the pastors trained there or go themselves some day. The Seminary's contributions to missions justify and challenge all missionary organizations to contribute to the Seminary. "A new home for the Seminary by January 1926" means that everybody must have a part, R.A.'s., G.A.'s. and Sunbeams.



## PERSONAL SERVICE



### BIBLE PRINCIPLES OF SOCIAL SERVICE

(Continued from July Issue)

**C**HRIST was a sower. With sublime confidence in the nature of man He scattered the seed of truth. He set the child in the midst and enunciated the doctrine: "Whosoever shall receive one of such children in My name receiveth Me and whosoever shall receive Me receiveth not Me but Him that sent Me". Mark 9:37. The lives of many children in this country are sacrificed yearly merely through ignorance, neglect or exploitation. What a gain to citizenship, could these have been saved for health and right living! Child conservation strikes at economic and social problems, particularly three—infant mortality, child labor and illiteracy. In the United States in 1920 there were at work 1,060,858 children 10 to 15 years inclusive, this number being approximately one-twelfth of the total number of children of that age in the country. Children need and deserve a pure ancestry, a healthful environment, freedom for the early years, equipment for life's calling. All of these spring out of that blessed truth given us by Jesus in Matthew 18:1-8. The trustfulness, the humility, the dependence of the little child are qualities to be emulated by all and preserved in him. The greatest in the Kingdom are those of the childlike nature. "Whosoever receiveth a little child receiveth Me" said Jesus. Whosoever oppresses, neglects or offends a little child or supports a system that does so has no saving knowledge of Christ or the truths about these little ones that He taught.

Christ's friendships for women struck from them the shackles that bound them socially and, by His delicate yet brave way of mingling freely with them, showed that they had a place of large influence and usefulness in the plan of salvation. The most important truths were spoken to women—to the Samaritan by the well-side, John 4; to Martha at the tomb, John 11; to Mary Magdalene in the garden, John 20:17; to the Syrophenician woman, Mark 7:24-30.

*His teaching as regards the rich* is not an attack upon wealth but upon the domination of wealth. He thought more of people than He did of things. He tells us that "a man's life consisteth not in the abundance of the things which he possesseth", that riches are deceitful, that their possession exposes one to the danger of being choked spiritually. *He illustrates the right use of wealth* in the story of the sheep and the goats, Matthew 25, in the story of the rich fool who was controlled by things and thought they could minister to his soul's satisfaction. Luke 12:16; in the story of Dives who probably was an almsgiver, although he did not know another life than that of selfish absorption in his own pleasures, producing a hard heart but slightly moved by the sight of Lazarus at his gate, Luke 11; and by His advice to the rich young man who sorrowed at the thought of parting from his riches, Mark 10:17.

*His teaching as regards the poor:* there was to be, first, alms-giving, although the temptation to pride in this must be guarded against. It is significant, however, that in His story of the good Samaritan almsgiving plays a very small part: *it is the gift of self*, "not yours but you". We find Him *dealing with causes*, as in the case of Bartimaeus, the beggary of whom was due to blindness—removing that instead of giving money and thus making it possible for him to become a self-supporting member of society. The spirit of Christian love became known as "caritas" which ultimately became "charity", one of the most significant virtues of Christianity. Charity has those three features—almsgiving, personal work and

(Concluded on Page 29)





## SOCIETY METHODS



### ENLISTMENT

**T**HERE are a great many women in our missionary societies who merely "belong". If a missionary society is to fulfill its mission, one of the primary tasks is to enlist those who already belong to the organization. This cannot be done without thorough organization. The membership may be divided into groups of ten with a woman as captain of each group. Those selected as captains should know the work thoroughly and should be intensely interested. It is altogether possible for one woman to lead nine or ten other women to be regular in attendance, to give systematically to the church budget for missions and to be active in the personal service.

The biggest task of the captain is to get the women of her group to attend regularly. If this could be accomplished and the meetings are properly conducted, the rest is comparatively easy. Well conducted missionary meetings inform those present concerning "World Kingdom Work". An informed Christian means an interested Christian, and an interested Christian is easily enlisted. By use of the telephone, written invitations and by personal visitation women can be induced to attend the meetings; but if their regular attendance is guaranteed, there must be a well planned, interesting program, a real live meeting that will make everyone want to come again. In addition to the good program, the place of meeting should be made as attractive as possible and the very atmosphere should be charged with cordiality and friendliness. We know of one Woman's Missionary Society many of whose members belong to the Women's Club and it is the testimony of many of them that the meetings of the Woman's Missionary Society are more attractive and interesting than the club meeting. This is as it should be.

Let the membership committee take

from the church roll a list of those women who are not members of the society. In addition to attractive posters and well worded announcements through the public press and the church bulletin, let there be a well planned and systematic effort made to bring in these women to the meetings; and when they are once enrolled they can be enlisted as suggested above.

An equally earnest effort should be made to reach the Baptist women of the community who have not placed their membership with the local church. To reach these women for the missionary society often means to bring them into the church as full-fledged members; and sometimes women who are not Christians at all may be induced to attend the meetings and may be so impressed as to bring them to an acceptance of Christ and to church membership.—*Mrs. I. E. Lee, President of Illinois W.M.U.*

### ENLIST THE NON-CHURCH MEMBER

**N**O ground is so hard to till as that which has known no clearing, care or cultivation. No task of enlistment seems so difficult as enlisting the woman who has reached maturity without confessing Christ as her Savior and uniting with the church. She may have many personal reasons why she has never given her heart to God but mostly it can be summed up in one word—indifference. So the approach to a woman, who makes no profession of religion, the church and the workings thereof, seems like tilling virgin soil, uncleared and unbroken.

This, "Enlisting the Non-Church Member," however, is the duty of the Woman's Missionary Society, individually and collectively. These are the opportunities for the members to test their spiritual life—to be real home missionaries. "To your tents, O Israel, and find how many enemies abide within your own camps!"

America faces a serious problem: we, the greatest nation in the world, are admitting to our shores great numbers who know not our Christ. We are sending missionaries to the lands from whence they came but we can not even read the Bible to them in our schools—in Christian America.

*Enlisting the Non-Church Member?*—How? By finding them, where they live and how. How do you find them? A census taken house-by-house is the best method. And make that census the first footstep to access of friendliness. When you have found them—go get them! How? Invite! invite!! invite!!! Individually and as a society use your aims and personal service.

Do you as a society pray—pray without ceasing for the unsaved of your community—pray for them individually? "Prayer is caught not taught."

Every point in your personal service is an idea for an avenue of approach. Build up a personal friendship. There is none who can know so well the trials and temptations of a woman, as a woman. There is none who can know the desolateness of soul and emptiness of purpose of women who know no Christ, as a woman. "The Colonel's Lady and Judy O'Grady are sisters under the skin" is true—there are certain fundamental, psychological facts that make all womankind kin. There is no appeal to the unenlisted as interest, personal interest. Then lead them into the larger friendship—religion. Belief in God is such a personal thing, no organization can give it. It's a woman-to-woman business.

Mission study may prove an avenue of interest for those of intellectual trend. It can be made as mentally stimulating as any club program and then interwoven is the deeply spiritual note that one could not miss. Through information one may give inspiration to the unenlisted ones. I know of one case where a highly intellectual woman had never joined the church and smiled a rather superior smile over its short comings. She finally consented to teach a mission study class in the W.M.S. A wholly unprecedented thing for a non-church

member to teach mission study, but before the book was finished she had entirely given her heart to God and joined the church. Bible study is inevitably woven into the warp and woof of our fabric and may be a means of enlistment.

Most people like to do things with their hands. White Cross work may prove the key to interest. Ask the non-enlisted member to make bandages, cut garments, pack boxes. Create an interest, lead them to want to know about it. Bring them into the W.M.S. as a stepping stone in the Kingdom's interest to the knowledge of God.

The easiest touch may come through W.M.U. young people's organizations. Have you gotten the young people and do you know their mothers? These non-enlisted women are heart-hungry. We give of our money to send the "Word" to far places; can we not then give of our time to those here in our own country?—*Mrs. Frank A. Dennis, Georgia*

**O**NTO a university campus last fall went a splendid, up-standing freshman. Through the months, in spite of entering with marked popularity into school activities, that freshman was regular at Sunday school, preaching and B.Y.P.U. training hours of service. The pastor of the church in the college town noted his superiority in Christian interest and living. One day he questioned this freshman: "I'd like to know what it is that makes you different from other freshmen? Many came from Christian homes, I know, but they have not maintained their church interest". The freshman gave modest answer: "I had not realized I was different. I love the church and all its work. I have belonged to an R.A. Chapter since I was old enough to be initiated, through it I became interested in missions and denominational work. And say, can't we start an R.A. Chapter for the boys here? I'd be glad to help. I'll give up some campus affairs to make time for it if necessary". R.A. Chapters make boys grow into young men who are different, because R.A. Chapters give missions and missions make mighty men.





## BOOK REVIEWS



### TODAY'S SUPREME CHALLENGE TO AMERICA

**T**HE previous books of Dr. J. F. Love have given us every reason to expect excellent and appealing information on missionary topics. However, his latest volume, *To-Day's Supreme Challenge to America*, will more than fulfill all expectations. The introductory chapter, *The Times in Which We Live*, gives a most comprehensive resume of the high points in recent world history; which Dr. Love interprets as a compelling call to the Christian churches of America to enter into the larger service demanded by these events, dating from 1918 to the present day. Of this period Dr. Love says: "For the churches of Christ in the United States the world war ended an era; the armistice marked the beginning of an epoch". The eight chapters which follow sound a ringing call to Christian America to quickly respond to the exigencies and needs of this period. These chapters also set forth various signs of the times as their captions indicate: *Sign One*: The Historical Background; *Sign Two*: The Distress of the World; *Sign Three*: The Disillusionments of the World; *Sign Four*: The Universal Outbreak of Depravity; *Sign Five*: Direct Work of the Holy Spirit; *Sign Six*: The New Opportunity in Europe; *Sign Seven*: The Sudden Rise and Popularity of Democracy; and the final chapter, *What Then?*

The whole book is a powerful exposition of America's responsibility for the spiritual leadership of the world but, queries the author, "Will America indeed exercise this leadership in the highest of all services, the spiritual salvation of the world? It is for the evangelical Christian churches of America to answer that question. To them God has in this hour given a supreme and sublime mission, that of carrying the Good News to the world in its distress".

Southern Baptists are extremely for-

tunate in having this stimulating book placed in their hands at a time like the present and may be allowed some pardonable pride in the fact that its author is the corresponding secretary of our own Foreign Mission Board. Price, cloth, \$1.25, from Baptist Foreign Mission Board, Richmond, Va.

### THE LOST TREASURE OF UMDILLA

**I**N the book with the above title the author, Annie M. Barnes, takes any number of boys and girls with her to Africa. All that one has to do is to join a missionary reading circle and start with Billie and Mollie, whose wonderful trip to that country fills the pages of this delightful story book, *The Lost Treasure of Umdilla*. Their ship sailed through an enchanted region until they reached the Belgian Congo. From that time on many surprises awaited them, many meetings with the missionaries brightened their journey and not a few adventures added to the romance of the trip. Then came the meeting with the terrible African chief, Umdilla. Here the story becomes more and more interesting as Umdilla searches for his lost treasure—we must not tell you what that treasure is—but at last he finds it and with it something infinitely more valuable.

*The Lost Treasure of Umdilla* is a charming and healthy story of nineteen chapters from which the adventure note is never absent and the missionary appeal ever in the foreground. The style and standard of the book are good, the love of adventure satisfied in a normal way and above all the appeal for the needs of Africa's unreached millions is strong and sincere. Young people of almost any reading age will enjoy and be the better for reading "The Lost Treasure of Umdilla".

Price, cloth, \$1.50 from Baptist Foreign Mission Board, Richmond, Va.

### PRAYER AND MISSIONS

**T**HE Central Committee on United Study of Foreign Missions recently

celebrated its twenty-fifth anniversary and at the same time presented its twenty-fifth missionary text book, *Prayer and Missions*, written by Helen Barrett Montgomery. Two inseparable forces in the world for Christ are prayer and missions. In Mrs. Montgomery's book, as in the world, these two agencies are shown as working hand in hand, bringing about wonderful instances of the spiritual riches which come from the practice of prayer and of its result in the missionary message. This clear presentation will lead the earnest student to make her own test of God's abundant willingness to do even more than is asked of Him. After the Foreword and Preface the book is divided into two parts. Part I, *The Biblical Base*, contains two chapters: *The Bible Practice of Prayer* and *Bible Teachings on Prayer*. Part II, *Missionary Illustrations*, contains four chapters: *Prayer in the Strategy of Missions*, *Prayer and the Missionaries*, *Prayer in the Life of Oriental*

*Christians* and *Wherefore Pray*. These four chapters teem with illustrations and examples of the place prayer holds in the life of the missionaries, in their converts and in their supporters.

Among the eighteen illustrations in "Prayer and Missions" the eye falls upon one dear to the hearts of southern Baptist women, the sweet face of Miss Fannie E. S. Heck. Of her the author says that she gave her beautiful life to prayer and missions, that she "looked unto Him and was radiant".

In this time of our denominational history what study would be more fruitful than one on prayer as the means of meeting our missionary obligations? Therefore ROYAL SERVICE heartily recommends the study of "Prayer and Missions" both in our women's and young people's organizations.

Price, cloth .75, paper .50 from Baptist Foreign Mission Board, Richmond, Va.

### PERSONAL SERVICE

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dealing with causes by legislation and law enforcement. Is it true, as Howerton says: the churches "endeavor to teach contentment with evils here by promise of bliss to come"?

Christ moved freely through all social classes. He said to His disciples and the multitudes, Matthew 23:9, "One is your Father which is in Heaven; all ye are brethren"—the ideal of pure democracy. More than anything else "His teaching was wrapped up in His action".

For the application of this message to the problems of our day there is no institution adequate but the Christian church. There we have organization, social unity, benevolence, wealth, ideals, convictions. Under its influence are the little children who are to be moulded for the future. Says Graham Taylor: "If the church fails, the community fails. Never was the church more needed than now". He was equally at home with the Pharisee, the senators, the centurion, the outcast. Among the latter class He did His largest work: the outcast socially—the fallen; the outcast politically—the Samaritans; the outcast physically—the leper; the outcast spiritually—the sinner.

We have thus traced the golden thread of man's "high calling" through the Bible to the culmination to be found in Christ's example and teachings and we cannot call service to society a modern idea. Slowly, far too slowly, has the thought of "man's humanity to man" taken hold of Christians until at last we are arriving at a conception of its importance and its imperative demands. In mediaeval times charity was considered chiefly from the viewpoint of its effect on the giver—merit was thus to be won—and it was the 19th century that saw the awakening to the new conception of scientifically applied, constructive charity.—Mrs. H. M. Wharton, Md.

(To Be Concluded)





## SUMMER ASSEMBLIES



### GEORGIA BAPTIST ASSEMBLY

**T**HIS year the assembly is under new management. For five years the Georgia W.M.U. has had charge of the program. Mr. J. P. Nichols, one of the strongest laymen in the state, is chairman of the program committee. Each department of the state denominational interests will share in the responsibility of the assembly at Blue Ridge, August 1-10. Dr. W. J. McGlothlin will teach the Bible each day. Dr. T. W. Ayers, China, Miss Kathleen Mallory, Dr. Robert Van Deventer and the state workers will give daily messages and teach classes in mission study. Swimming, tennis and hiking to Mineral Springs and Kinesey Highway, which is 3,000 feet above the sea level, will make outing worthwhile. Such speakers as are listed will be an inspiration to the soul. The rates for the ten days will be \$16. Reduced rates for children. Come!—*Laura Lee Patrick, Corresponding Secretary*

### MISSISSIPPI ASSEMBLY

**J**UDGING by its initial assembly, which was held last summer, the Mississippi Baptist Encampment promises large things for the future. The meeting this coming season will be held August 4-11. The place is Gulfport, where the barracks and other buildings of the Gulfcoast Military Academy are used. Most beautiful and attractive for situation is this chosen home of the assembly. The "Auditorium", where addresses and sermons as well as other forms of teaching are carried on, is the dense shade of the massive oaks. The scene overlooks the placid waters of the Gulf of Mexico. Nature is at her best on the grounds and surroundings of the assembly. The program will consist of the usual outline suggested for our assemblies, including classes and conferences for all grade of W.M.U. and a choice hour for stories and play for the little people.—*M. M. Lackey, Corresponding Secretary*

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## HOME DEPARTMENT



### "THE GOSPEL OF A LIFE"

**"T**HE gospel of a life is more than books or creed". Certainly this is true when we think of the beautiful life of our beloved Mrs. Eager.

Anna Coorpende Eager was born in Utica, Miss., June 9, 1854. The early death of her father, who was a surgeon in the Confederate Army, left her mother with four small children to rear. This brave mother met her task with great courage and resourcefulness which must have impressed itself on her daughter, our Mrs. Eager, as these traits shone out as she too met her many problems, especially those in the great work of the Training School.

Dr. and Mrs. Eager were married in 1879 and together gave themselves in service to some fortunate churches in Virginia, Tennessee and Alabama, before coming to Louisville, Kentucky, where Dr. Eager became a professor in the Southern Baptist Theological Seminary, and where Mrs. Eager a little later came to be so vitally connected with the Training School.

After three years of service as vice-chairman of the Training School Board, Mrs. Eager became its chairman. In this capacity she has served, to the joy of us all, for eighteen years, giving largely of her time and thought to this great work. Mrs. Eager brought rich and rare gifts to this service for the Training School—gifts inherited from noble and cultured parents; gifts of education and preparation; gifts of experience; gifts given to her alone by the great Giver of all gifts—a charming personality and an unusual understanding of people.

Mrs. Eager had a large part in helping to build the new "House Beautiful" and through her personal influence has won the interest, love and generous gifts from many friends. To Mrs. McLure she was an invaluable friend and counselor. The hundreds of Training

School girls who have come under her influence, the many warm friends who love her will join her own boys as they "rise up to call her blessed". The gospel of the life of Mrs. Eager speaks more effectively than books and creeds—it tells the story of unselfish service for others.

One of the fortunate friends

JANIE CREE BOSE

MRS. MAUD REYNOLDS McLURE

**M**RS. MAUD REYNOLDS McLURE was born into the rich inheritance of qualities which make for true greatness. These qualities of character were rightly conserved through training and environment and brought to a rare fruition. Influenced by her ancestral slogan, "Noblesse Oblige" she became a great woman who did not know that she was great. Born and reared in a typical "great house" of the old south in the state of Alabama, a house abounding in rich and generous hospitality and enjoying, as she did, religious, educational and social advantages, Mrs. McLure grew into a large souled, large brained leader in Christian service, doing well the work to which God called her.

After a bright and joyous girlhood and early womanhood came her marriage, this union held life's brightest promise for the future years. But the clouds began to gather, the devoted young husband and the loving parents passed into the life beyond. Other trials tested her faith and courage but with her baby son in her arms she met them with the splendid erectness of an undismayed soul and has proven her ability to be a strong staff to other souls.

In 1907 when southern Baptist women were launching through their great organization, the Woman's Missionary Union, the new and critical work of preparing young women for definite Christian service, many hearts

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## TRAINING SCHOOL



### A NEW FEATURE

**D**URING the last few years an increasingly large number of our city and town churches have found it necessary to employ paid assistants, whose duty it shall be to direct the activities of the young people, to supervise the entire educational program and to assist the pastor in various ways.

Many of our finest young women are hearing the call of this all-important work and are wondering where they can get the most thorough training for such a position. In answer to this question in the minds of these young people, we would call attention to a new feature of the curriculum of the W.M.U. Training School—a special course for church secretaries and educational directors, including the study of Old and New Testament, Christian Education, W.M.U. Course, Personal Work, Expression, and Church Organization and Management.

**Old and New Testament:**—It is not necessary to elaborate upon the course in Old and New Testament, which furnishes the background and foundation of the training of every Christian worker. The inspiration that is derived from studying the Bible under our unequalled professors is worth a year of study any time.

**Christian Education:**—This course has been planned to put the student in touch with the best methods in modern Christian education. A special study will be made of the Sunday school and auxiliary societies in their relation to the Christian education of children, adolescents and adults. Modern tendencies in Christian education will be studied, such as the programs of the Daily Vacation Bible School, the week-day religious school etc.

**W.M.U. Course:**—No southern Baptist worker is thoroughly prepared for her work unless she is familiar with the graded system of missionary education of Woman's Missionary Union. In this course the student will study the Bible as the foundation of missions, the history of W.M.U. from its organization up to the present day, a detailed study of the junior organizations, methods for leaders, material for programs, suggestions for mission study classes and demonstrations.

**Personal Work:**—Every Christian worker wants to become a great soul-winner. This course furnishes a splendid opportunity to study the methods that successful soul-winners have found effective, in addition to learning how to use appropriate passages from God's word to meet the needs of the unsaved.

**Expression:**—The worker with a message is handicapped unless she can speak the message effectively. A practical course in expression will enable the student to improve her ability as a public speaker. Studies in story-telling will be taken.

**Church Organization and Management:**—This course is especially designed for students who are preparing to be church secretaries. Principles of church organization, management, supervision and administration will be studied, particular emphasis being put upon enlistment and enlargement, securing and training of leaders, handling correspondence, records etc.

At the successful completion of this course a certificate will be granted. If, at the end of a year, a student desires to return to the school for a second year of study, she will take the regular second year course.

In the smaller churches a combination worker is needed, that is, one who can do the office work of the church as well as direct its educational activities. Because of the crowded schedule it is not possible to put in a business course, but young women planning to take up church work are urged to take a business course before coming to the W.M.U. Training School. If this requirement is met, the school will be able to turn out young women excellently equipped for these places of leadership in our southern Baptist churches.—*Carrie U. Littlejohn*



## FROM OUR MISSIONARIES



### THE NEGRO MAID IN THE HOME

*(The following article was sent out by the Woman's Department of the Virginia Commission for Inter-Racial Co-operation. It is an effort to do something practical and fundamental in race relationship.)*

**T**HE home is the center of life. From it go out influences which touch every avenue of our existence. Nowhere is there greater opportunity to demonstrate practical Christianity than in the personal relations of those who live in the home. Not only is this true between members of the family but between the white woman and the colored woman who serves her in the home. In this relation there is a large scope for usefulness in bringing about a better understanding and a greater harmony between the white and colored people in our communities. Here is the most frequent contact between the races, and here the largest chance for helping the colored woman by upright living, intelligent interest and kindness of heart. It may be well for the women of the white race to search their own hearts and ask themselves some timely questions, as follows:

1. Do we realize that the negro who lives in our home receives there an influence which is not only personal, but which reaches into the lives of other colored people and makes for harmony and friendliness or for discord and, perhaps, hatred?

2. Do we as Christian women realize our obligation to be a friend to the maid in our home and to make the Golden Rule our guide in dealing with her?

3. How much personal interest do we show the colored girl who serves us—as to her associates, her church connections and her amusements during the hours she is off duty?

4. Do we set an example of moral and Christian conduct before the maid who looks on with observing eyes—an

example of truthfulness, temperance and gentleness of manner?

5. Do we regard the comfort and welfare of those who serve us, requiring of them in this respect no more than we are willing to render to them?

6. In other words: do we, the white women of the home, feel a responsibility to bring about more friendly relations and better understanding between the white and colored races and thus make for greater harmony in our domestic life as well as in our community life?

In putting these searching questions to the white women of the home, we are also reminded that there is another side to this Inter-Racial work. The purpose is not only to remind the white people of their responsibility and opportunity to help the negro, but also to put into the minds of the colored people that they too have an obligation to be friendly and to give the square deal to their white neighbors. With this end in view the following questions may be put to those colored girls who work in the homes of white people:

1. Does the colored girl understand that she too has a duty to perform to the inmates of the home where she is employed—the duty to be honest, to be truthful, to be polite, to be cleanly, to be on time in performing her tasks?

2. Does the colored girl realize that it is not fair to expect full pay for services when she has not rendered full service in the way of being late to her work or being absent with flimsy excuses for so doing?

3. Does the colored girl understand that she is obligated not to be wasteful or dishonest with the belongings placed in her care?

4. Does she understand that she should not be more anxious to draw

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## UNION NOTES



### ROUND TABLE

**A**S soon as annual meeting was ended in Memphis the Arkansas district meetings began in succession at Batesville, Helena, Pine Bluff and Prescott, with Central Baptist College commencement, a day in several Little Rock W.M.S., Y.W.A. and G.A. meetings, between them. The attendance in these four districts was representative, giving real opportunity to make plans for district activities in a united way. It is especially gratifying to see many young people in the sessions and to have many of them take part on the programs. Mrs. Lawrence proudly displayed the G.A. and R.A. pennants awarded to Arkansas in Memphis. With a one day stop-over in Birmingham, came the pleasures of the Georgia Y.W.A. House Party and Institute at Bessie Tift College. An enthusiastic group of girls gathered for those mingled days of study, addresses and recreation which are coming to mean so much in the life of our W.M.U. young people's activities. It was a special treat to have Miss Fulghum of Japan and Miss Cunyus from Cuba at the Institute, a series of illustrated lectures by Dr. Polhill of the College Bible department added a visit to the Holy Land to the interesting features, aside from mission study classes taught by Miss Patrick and Mrs. White, methods discussions directed by Mrs. Neel and Miss Allen and talks by the W.M.U. young people's secretary.—*Juliette Mather*

**"T**O greater vision through optical science" you will read in the magazine advertising sections, but "to greater vision through mission study" W.M.U. knows is the heart of her work. The number of mission study classes among our young people shows an increase of 320 this year as a total of 4,897 such classes were reported. District of Columbia exactly doubled her number for a year ago, while Illinois reports almost 3 times her preceding years' record. A few states have not quite equalled their 1923-24 record in these 1924-25 reports of classes but surely they with all the other states will turn their attention "to greater vision through mission study" and 1926 will show even more than 4,897 mission study classes among our young people.—Seals have been poured out in generous measure with 34,360 awarded to the young people. Y.W.A.'s. have made greater use of the distinction of having their own official seal, for 218 have been awarded to our Y.W.A.'s. during the past year. Alabama and Georgia and Tennessee did not have any young women ready for official seals before April 30, 1924, but now Alabama and Georgia each has 10 in the state and Tennessee 21. South Carolina with 27 lacks but 5 of having doubled the number of proud owners of Y.W.A. official seals over last year. North Carolina and Virginia show substantial increase. What better time for mission study than right now in these long, lazy summer days, inviting one to journey to far away places through the sights of missions.—Standard of Excellence records are very interesting to look at, carefully realizing that they really indicate the activities of our 12,191 organizations; we do not wish merely numbers of organizations but we want good work carried on by each one. In the classes A, B, C, D by no means all of the organizations are represented, which consideration should move us all to far more sustained effort to build up the efficiency of our present organizations. It is encouraging to see that there is an increase of 128 in the number of Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters and Young Women's Auxiliaries which have made records admitting them to A-1 rank or the A-1 class. This increase encouragingly comes most in G.A. and R.A. Some figures may be mentioned: Louisiana, with no A-1

R.A.'s. in 1924, reports 5 now, Maryland reports 4 R.A.'s. and 3 G.A.'s. as A-1 against none in 1924; Oklahoma has nearly 3 times her last year's number of A-1 R.A.'s. and has brought her 19 A-1 G.A.'s. up to 42 A-1 G.A.'s.; Tennessee's record has doubled A-1 G.A.'s. and R.A.'s. both; Florida's A-1 young people's organizations have increased from 82 to 111; North Carolina from 64 to 93; Virginia's to 143. So all along the line we are evidently more earnestly trying to well live up to our organization's missionary purpose in all its ramifications.—*Juliette Mather*

**M**RS. F. W. WITHOFT, who wrote at the Union's request a book on S.B.C. mountain schools under the title "Oak and Laurel", was the W.M.U. representative at recent district meetings in Oklahoma and Louisiana. From "a friend's-eye view" she thus describes the experience: It has been a wonderful privilege to see the women of two states at close range—ten district meetings in breezy, youthful, energetic Oklahoma, with splendid Mrs. Spooner moving like a beloved commander among the ranks of the faithful! These Oklahoma women are exceedingly earnest and eager, ready to undertake any task to which they are summoned, from putting their W.M.U. on the map—excuse me, on the pennant of Miss Royal Service next year, to raising \$50,000 for a girls' dormitory at their own Baptist college. Watch Oklahoma women—they are moving forward! From the wind-swept plains of Oklahoma to the ancient moss-hung oaks and countless Catholic crosses of Louisiana may be more than a Sabbath day's journey, but the atmosphere of Baptist belief and practice is the same. "Miss Georgia" is a regal leader, known to every woman in the state organization; and her four fine meetings were characterized by thoughtful preparation and graceful, efficient performance. Louisiana Baptists work against greater odds and, therefore, must have greater grace, than some other states. These meetings, following close on the W.M.U. annual meeting, serve to enforce and interpret the task in the minds of the women who could not be in Memphis and gave the work a fine impetus. May I say "Thank you" for the joys of new fellowship and friendship? God bless the women of these two states and their beloved secretaries!

### HOME DEPARTMENT

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turned to Mrs. McLure as a builder and leader of the Baptist Woman's Missionary Union Training School located in Louisville, Kentucky. Of this school Mrs. McLure became the first principal and for sixteen years her constructive and developing work was beyond praise. Truly she was "called into the kingdom" for just this work at just this time. Mrs. McLure builded into the "House Beautiful", "far better than she knew", a spirit that will ever dwell within its portals and go forth into all parts of the world through the hundreds of young women who have felt her guiding hand and have been inspired and trained by her voice and pen. This

school will ever stand as a memorial of the work of Mrs. Maud Reynolds McLure who "hath done what she could" to speed the King's business in the homeland and to the uttermost parts.—*A. C. Eager*

### FROM OUR MISSIONARIES

(Concluded from Page 33)

her wages than to do her work and that truthfulness, honesty, politeness, kindness and efficiency are the best arguments she can have for better wages?

These timely words are for the consideration of both white and colored people.—*Mrs. G. Harvey Clarke, Japan*



## ETERNAL GOOD TIDINGS TO PROCLAIM

**J**OHN in Revelation 14:6 describes "an angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth and unto every nation and tribe and tongue and people; and he saith: Fear God and give Him glory!" Even so would ROYAL SERVICE "speed away on 'its' mission of light", helping W.M.U. workers as "true witnesses to deliver souls", as "laborers together with God" to "go into all the world". Therefore, please renew or subscribe at

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