

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



LEANING IRON PAGODA, TAIAN, CHINA

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION
1111 AGE-HERALD BLDG., BIRMINGHAM, ALA.

Entered at the Post Office at Birmingham as Second Class Mail Matter. Acceptance for mailing is at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized June 26, 1918.

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ROYAL SERVICE, successor to *Our Mission Fields*, is the official organ of Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

PUBLISHED MONTHLY—NO CLUB RATES

SUBSCRIPTION RATES, 50 CENTS PER YEAR, SINGLE COPY 8 CENTS

Send all subscriptions and money orders to WOMAN'S MISSIONARY UNION, 1111 AGE-HERALD BLDG., BIRMINGHAM, ALA. In order to insure prompt delivery, please write name and address plainly and state whether subscription is a new one or a renewal and with what month the subscription is to begin.

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MISS JULIETTE MATHER
MRS. JANIE CREE BOST

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State W.M.U. Headquarters

W.M.U. Headquarters.....1111 Age-Herald Bldg., Birmingham, Ala.
W.M.U. Training School.....334 East Broadway, Louisville, Ky.

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NOTICE

If there is a red mark in the corner, then your subscription expires with this number. Please renew as soon as you see this red mark. See directions at top of page 2.

Monthly Missionary Topics for 1925

Jan.—For Christ's Sake and the Gospel
Feb.—Struggle for Religious Liberty in America
Mar.—The Heritage—Home Mission Opportunities
Apr.—Present Day Persecutions in Europe
May—Southern Baptist Theological Seminary
June—Foreign Missions
July—Our Schools in Foreign Lands
Aug.—Home Missions
Sept.—Stewardship of Time and Personality
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

SEPTEMBER—Stewardship of Time and Personality

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A Call from the Master Foreman	3
As Thy Servant Was Busy Here and There	2
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Monthly Missionary Topics for 1926

Jan.—Special W.M.U. Objects
Feb.—The Whiting Fields of Japan
March—The Romance of Home Missions
April—Our South American Fields
May—Our Hospitals at Home and Abroad
June—The American Indian
July—Nigeria
Aug.—Cuba and Canal Zone
Sept.—Personal Service: Soul-Winning
Oct.—Graded W.M.U.
Nov.—Europe and the Near East
Dec.—China's Spiritual Awakening



EDITORIAL



"GATHERED TOGETHER"



ORIENTAL travel convinces even a careless Christian that prayer can become formal, that it really can lose its primal purpose and become merely a repetition of words and even of sounds. The picture insert on this page shows the exquisitely beautiful "Temple of Heaven" in Peking, China.

In the same enclosure is the great white "Altar of Heaven", with its tier after tier of glistening marble. In ages past the emperors were wont at set seasons to go in the night to this sacred place and there before the morning came to "pray". It is said that animals were sacrificed but no record has been made of any idols ever having been erected on this altar or in its adjoining temple. It is, therefore, looked upon as China's best expression of worship, her nearest native interpretation of God. And yet today it is little more than a set of public

buildings to which all admiring tourists are taken. Asking the reason why, the answer comes that it was formal, perfunctory prayer to "an unknown god".

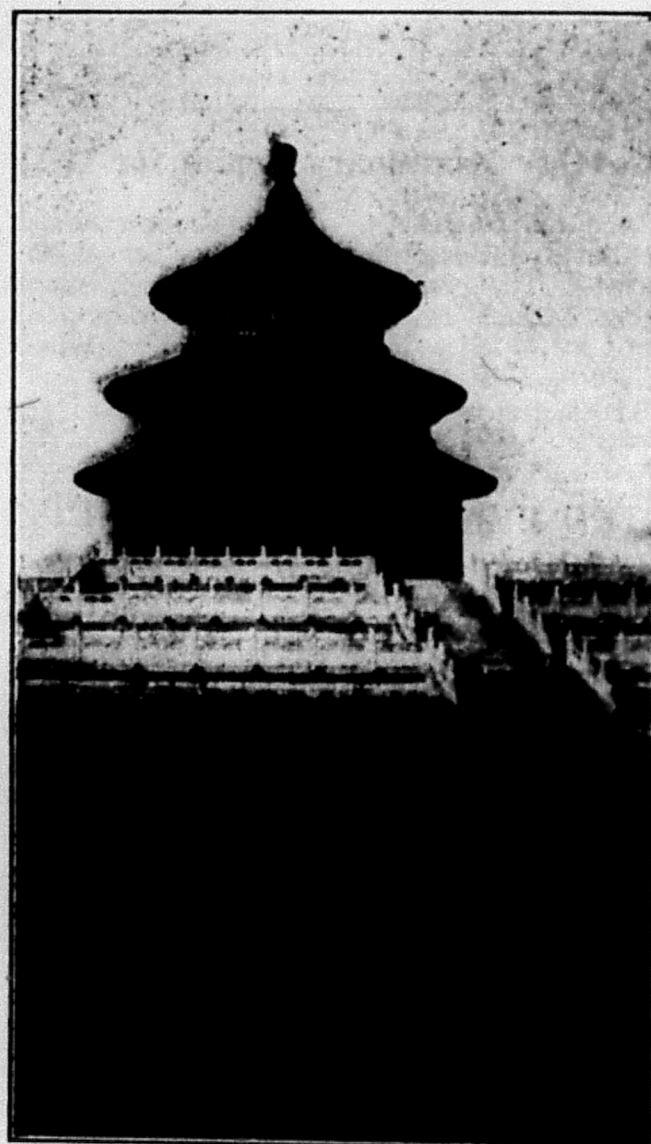
Even so does Jesus warn against those who "for a pretense make long

prayers, 'who' think they shall be heard for their much speaking, for they love to stand and pray in the synagogues". And yet the Bible exhorts Christians to "pray without ceasing, praying at all seasons, in the Spirit and watching thereunto in all perseverance and supplication; that men pray in every place, lifting up holy hands, sober unto prayer". Likewise there are the

promised rewards to Christian praying, for Jesus said: "Your Father knoweth what things ye have need of before ye ask Him. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. If ye shall ask anything in My name that will I do. For where two or three are gathered together in My name there am I in the midst of them".

Therefore, it has ever been the custom of Christians to pray for, while "we know not how to pray as we ought, the Spirit Himself maketh intercession for us" and, even so, "it is

Christ Jesus who also maketh intercession for us". Thus it came to pass that in the early history of the United States groups of southern Baptist women gathered themselves together to pray for the newly awakened interest in for-



eign missions and for fidelity in giving the Gospel not only to the children in their own churches but also to the slaves on their plantations and to the Indians who had been driven further west. As is well known there were enough of these societies by 1888 to form the Woman's Missionary Union of the Southern Baptist Convention. Equally familiar is the fact that the first big incentive to the new Union was a call to prayer that at its first Christmas time it might bring gifts to open up the Pingtu field. In like manner in a few years came the March call to prayer for the homeland and later on state after state set aside a September or October day or week for supplication for God's guidance in the state. And so in the cycle of the months this state season of prayer has come again. Each society, whether among the tiny children, the boys and girls or the women, either young or old, is urged to observe the state season of prayer, the Woman's Missionary Society in each church being expected to lead in the observance. Unless the state has some better plan it is suggested that each organization encourage its members to use the "Alabaster Boxes" for

the ingathering of the offering which is one of the tangible results of prayer for state missions. These boxes were generally used last fall and, therefore, many members are already supplied. Additional ones may be secured free from the state W.M.U. headquarters, the address of which will be found on page 2. The offering will doubtless be increased and its need emphasized by having a special "alabaster hour" when the offering is gathered. Suggestions for such an hour will be found on page 6 of the April issue of this magazine, adaptations to fit in with the harvest time of the year being easily made.

Attention is also called to page 13 of this present issue, the hope being that many Women's Missionary Societies will issue such a "Call to Prayer" and will plan so that before every weekly or monthly meeting of the society, as the case may be, two or three or many more will unite in prayer for the lifting of the debts on the Home and Foreign Mission Boards. The promise is that "where two or three are gathered together in My name there am I in the midst", each interceding heart gratefully adding "and that to bless".

CALLED AND CHOSEN AND FAITHFUL

MRS. CHARLES A. STAKELY

1899-1903

MRS. Charles A. Stakely was the fourth president of W.M.U., serving from May 1899 to May 1903. She brought to her task splendid inheritance of heart and brain, from a family of strong preachers of the Gospel, and a cultured, consecrated life. She gave herself unstintedly to the service of the Union. In her messages she has left us some of the principles that have actuated her life. With these principles she sought to strengthen the hearts of our workers as she led them into wider fields of service.

The first message that comes to my attention is the one which was sent out with the appeal for the Self-Denial Offering for Home Missions in March 1900. It expresses her attitude toward the life of the Christian and the work of the Kingdom. After showing the opportunity, with this paragraph she gives the Christian's attitude: "But self-denial as Jesus inculcated and practiced it, as the disciples emphasized it, has a wider sweep, a higher range. It is more than subduing self. It is ignoring self while working with heart and soul to make the will of God prevail in others. As followers of Him, who for our sakes steadfastly set His face to tread the path of self-denial though it led to Jerusalem where the thorns, the scourge and the cross awaited Him, are we not committed to the same high ideal of service? Not until our regenerated, deepest self is thus melted into the will of God, causing us to practice genuine self-denial for the good of others,

shall we realize in all its fulness the meaning of Christ's words: 'He that loseth his life for My sake shall find it'."

Her message to the Union in May 1900 in annual meeting was a study of "Women in Christian Missions" in which she expressed gratitude to God for His leadership of the women into "a work so vastly extensive, touching so many springs of life, bringing into requisition so much of sympathy and love and grace . . . a large and inviting place for Christian women". Into this large place she invited southern Baptist women to enter and serve.

In 1901 she discussed the "Principles of Missions"—the commission, the authority, the practice and the method—urging consecration to the task. In 1902 she led to an introspection—"a heart-to-heart talk over family matters"—in which she laid especial emphasis on teaching missions to the children as the most promising feature of the work, appealing also to the women to use talent and pen in making the printed page count as a missionary force. She closed with a call to consecration of life: "We may teach and write but when that is done it is still true that we ourselves will be more closely studied than the message we bring".

So well did she serve the general Union that when she went to make her home in Alabama she was called to lead the women there, serving them twelve years as state president. During this time she was the Alabama vice president of W.M.U. On the removal of W.M.U. headquarters to Birmingham she was made a local member of the W.M.U. Executive Committee that the Union might still have the benefit of her large outlook on its work and her wise judgment in decisions.

To her we would say *thank you* for all that her life and work have meant to the Union.—*Mrs. J. D. Chapman, South Carolina*

MRS. JOHN A. BARKER

1903-1906

EVERY one of the six former presidents of the Woman's Missionary Union has been an ardent supporter of missions, both at home and abroad but only one of them—Mrs. John A. Barker—was ever a missionary by appointment of the Foreign Mission Board. To her, the Union's fifth president, was granted this privilege, Mrs. Wm. E. Hatcher describing it thus: "She was president of W.M.U. when Miss Annie Armstrong was corresponding secretary and what a team that was. The work went forward with leaps and bounds. Miss Armstrong was burning with enthusiasm for the work and Mrs. Barker, having been a missionary, had a heart brimming full of love for those who know not the Gospel riches. My acquaintanceship began with her when she was a girl in her teens, she having come from South Carolina to Dr. Vaughan's school near Richmond. As she was often a visitor in my home I learned to notice and admire her personality, her attractiveness and her mental ability". Another has said of her that she certainly had the right sort of missionary zeal and that she ever regretted the fact that her health compelled the return of her and her husband from their chosen field, Brazil.

Into her work as Union president she naturally brought first-hand missionary information as one can readily realize by reading her three annual addresses as delivered at Nashville, Kansas City and Chattanooga. Particularly gratifying must it also have been to her that during her administration the "Margaret Home"—now known as the "Margaret Fund"—was presented to the Union. Each of her addresses also stresses more missionary training for the young people, one of her declarations being: "It requires far more consecration and judgment to conduct a Sunbeam Band successfully than to lead a Woman's Missionary Society. Therefore, the leaders for our young people should be chosen from the most efficient of our workers".

Zealous also was she that her constituency should be studious. She was

chairman of the "Committee on Literature" at the Savannah meeting, the place of her election, and in her closing address in 1906 she said: "If missions is worth anything, it is worth the best that is in us. Then let us study, study, study. Once a month is not sufficient for the purpose of studying the conditions surrounding lost humanity with a view to giving to starving souls the bread of life".

For six years Mrs. Barker was president of the Virginia W.M.U. and for five years was its educational secretary. For over a year she also served as executive secretary of the Southern Woman's Educational Alliance, Dr. Orie Hatcher saying of her in this capacity: "She was ever one of the most understanding and devoted supporters. Her secretaryship was during a time of very rapid and intricate growth but she brought to bear upon it a remarkable poise and executive ability in helping to guide it out into broader lines".

Just as this sketch of her presidency was going to the printer her spirit entered the Home of the Book of Life. Though her loved ones and Union members grieve over her going they take comfort in believing that to her was accorded the welcome of Heaven: "Well done, good and faithful servant; enter thou into the joy of thy Lord".

MRS. W. C. JAMES

1916-1925

AMONG the "great company of women who went to the very banks of the river" with Miss Fannie E. S. Heck was one upon whose shrinking shoulders fell the mantle of this great leader. This chosen one was Mrs. W. C. James, our sixth and much loved Woman's Missionary Union president. Not seeking this honor and reluctant to follow such a leader Mrs. James was yet brave enough to accept this large responsibility because God called her to it and she knew His strength was sufficient for its duties. This spirit was manifested in the first greeting sent by Mrs. James to the Union through the pages of ROYAL SERVICE, August 1916, soon after her election to its presidency. In it she said: "It is with pride indeed on the one hand and with humility on the other that I take up the wonderful work you have given me to do and I pledge to your service and His all the best that God has given me with all that He may yet bestow". Was ever pledge better kept than this one? What God had given to Mrs. James was much and as the nine years of her service unfolded themselves new gifts were revealed and increasingly used for her beloved Union work. These years remind one of those beautiful decorated nests of boxes: the outer one very lovely and from out of this one still more lovely, and so on until came the final one of most exquisite workmanship and from which was diffused a delicate perfume which lingered as long as the boxes existed. So to us Mrs. James' nine years of loving administration were a constant unfolding of new qualities and finer powers, the influence of which will ever remain with us as a sweet odor. These nine years have been important ones in the Union's life: they include the Baptist 75 Million Campaign, our part in the meeting of the Baptist World Alliance, the launching of WORLD COMRADES, our junior magazine, and the removal of W.M.U. headquarters from Baltimore to Birmingham, as well as other large accomplishments. Gentle and contemplative, Mrs. James studied conditions in every proposed movement, never scorning previous methods or new suggestions: by this route she came to wise conclusions and successful achievements.

Mrs. James was born in Texas, lived for some years in Virginia, where she was for four years president of the Virginia W.M.U., later in Alabama and is now a resident of Kentucky, but she really belongs to the whole south. It is our joy that no valedictory is to be pronounced for she still dwells among us, loving and beloved and just as much our coworker and unfailing friend as in the nine years of her rare and incomparable leadership.—*Mrs. W. R. Nimmo, Md.*



"THY PEOPLE ISRAEL"



THE BLOSSOMING OF THE FIG TREE

HEBREW-CHRISTIANS from all parts of America and Canada assembled in Detroit at the eleventh annual Hebrew-Christian Conference of America. Christians in general are not aware of this movement among Jews today and this lack of knowledge of the awakening of Israel toward Christ accounts for their indifference. This year there were almost twice as many delegates as last year. The sessions were held at the Woodward Avenue Baptist Church—the largest in the city. A distinguished delegate says, in substance: "There were some fourteen young Hebrew-Christians speaking. Again and again the audience begged the meeting to go on. For two hours and a half we listened to the testimonies to Christ, fresh and sweet, from Jewish lips touched with the live coal from off the altar. We could have remained until midnight, such was the thrill of the presence of the Lord".

There has been a longing on the part of some of the brethren for an International Conference for several years. This will be realized in September, when the International Hebrew-Christian Conference convenes in London Sept. 5-13, inclusive. One can hardly estimate the blessings of this conference to those who are engaged in Jewish mission work. Some of the greatest leaders, who have had years of experience, will be present and vital subjects pertaining to Jewish mission work will be discussed. Perhaps not since the days of the apostles has such a meeting as this been held.

The various boards engaged in Jewish mission work were requested to send delegates to this International Conference. Realizing the importance of this meeting and feeling that southern Baptists should be represented, the Home Mission Board granted its missionary a six weeks' leave of absence to attend this conference. Know-

ing the financial burdens of the Board, its missionary did not ask for anything but the leave of absence and feels sure that, if it is the Lord's will for him to go, the funds will be provided.

The writer was a babe in Christ when he attended the first Hebrew-Christian Conference, which was held in New York City. At that time he had lost his friends and been driven from his uncle's home because of his belief in the Messiah. At one of the public meetings of the conference there were between three and five thousand Jews filling the church to its capacity, with thousands outside. They had been brought together, and their hatred aroused, by the Jewish newspapers, which through their editorials inflamed their prejudices to such an extent that they were even ready to kill these Christian Jews, of whom there were about two hundred. Several squads of police had to be called to prevent bloodshed. It is hard to realize that this meeting was held in recent years in an American city. The writer's faith was never more tested and he was sorely tempted to deny his Lord. But the meetings of the conference had given him added courage, so that, instead of hiding in a cellar, he faced the mob as a witness for his Master.

It has been his privilege to attend nine of the eleven conferences, his attendance at the last one being made possible through friends in the Walnut Street Baptist Church of Louisville, Ky. These conferences fill a peculiar need in the life of the Hebrew-Christian who, because of his acceptance of the Messiah, has been ostracized by his friends and loved ones. Here he mingles with those who have passed through the same ordeal and who also need courage and faith. Besides, the conference becomes a training school for the worker among Jews. The successful missionary to the

(Concluded on Page 32)

Calendar of Prayer for Southern Baptists September, 1925

"O tired heart, God knows,
Not you nor I who lift our hands for gifts,
Which wise Love must deny.
We blunder when we fain would do our best:
Do Thou the rest."

Topic: Stewardship of Time and Personality

1—TUESDAY

Pray earnestly for safety of all missionaries of the cross in troubled districts of China.
He shall give His angels charge over thee.—Psalm 91:11

2—WEDNESDAY

For Dr. and Mrs. Edwin Dargan Smith as they bear the healing message to Chinese in Wuchow, China
He that is wise winneth souls.
—Proverbs 11:30

3—THURSDAY

For Rev. and Mrs. E. L. Watson, evangelistic work, Rio de Janeiro, Brazil
Trust in Him at all times.—Psalm 62:8

4—FRIDAY

For Rev. and Mrs. J. T. Williams, soul-winning work in Shanghai, China
He is strong in power.—Isaiah 40:26

5—SATURDAY

Remember in prayer Rev. and Mrs. W. F. Hatchell and Mrs. J. S. Cheavens, superintending mission work on Mexican border.
Fervent in spirit, serving the Lord
—Romans 12:11

6—SUNDAY

That followers of Christ rightly divide their time in His service
Ye know not what shall be on the morrow.—James 4:14

7—MONDAY

For Misses †Lila E. Echols and Lillie M. Hundley, educational and evangelistic work, Shanghai, China
No good thing will He withhold.
—Psalm 84:11

8—TUESDAY

Seek God's blessing on medical and evangelistic work of Dr. and Mrs. E. G. MacLean, Iwo, Africa.
I will not fail thee.—Joshua 1:5

9—WEDNESDAY

For Misses †Clifforde Hunter and †Blanche Bradley, soul-winning work, Hwanghsien, China
Speak the Word without fear.
—Philippians 1:14

10—THURSDAY

For Rev. and Mrs. J. L. Hart, now on furlough, educational and evangelistic work, Temuco, Chile
Servants of Christ, doing the will of God—Ephesians 6:6

11—FRIDAY

For Misses †Rose Marlowe and †Mary N. Lyne, school work, Shanghai, China
So that my bonds in Christ are manifest—Philippians 1:13

12—SATURDAY

That Rev. and Mrs. A. S. Patterson, now on furlough, rejoice in abundant harvest of souls in Saki, Africa
It is God which worketh in you.
—Philippians 2:13

13—SUNDAY

For our churches that they be fruitful in every good work
Unto Him be glory in the church.
—Ephesians 3:21

14—MONDAY

For Rev. and Mrs. J. A. Tumblin, evangelistic work, Jaguaquara, Brazil
Ye shall walk after the Lord.
—Deuteronomy 13:4

15—TUESDAY

For Rev. and Mrs. E. W. Norwood, evangelistic work, Shanghai, China
Not of works but of Him that calleth
—Romans 9:11
†W.M.U. Training School Alumna

Calendar of Prayer for Southern Baptists

September, 1925

*"Into His hands the tangled threads we place
Of our poor blind weaving, with a shamed face.
All trust of ours He sacredly will keep;
So tired heart, go thou to work or sleep:
He giveth rest."*

Topic: Stewardship of Time and Personality

16—WEDNESDAY

For prosperity of Good Will Center in Indian reservation, Haleyville, Oklahoma, conducted by Rev. Pascal Arpaio
Doing service as to the Lord
—Ephesians 6:7

17—THURSDAY

That God be glorified through work of Dr. and Mrs. R. V. Taylor, Yangchow, China
Even us whom He hath called
—Romans 9:24

18—FRIDAY

That Rev. J. K. Henderson, missionary to Croatians, Pembroke, North Carolina, be mighty for God
Strengthened with might by His Spirit
—Ephesians 3:16

19—SATURDAY

For fruitful service of Rev. and Mrs. A. Y. Napier, Chinkiang, China
Set for the defence of the Gospel
—Philippians 1:17

20—SUNDAY

That W.M.U. stewardship include time and talents as well as money obligation
As good stewards of the manifold grace of God—1 Peter 4:10

21—MONDAY

For blessed service of Dr. and Mrs. R. E. L. Mewshaw, Kweilin, China
As he was teaching . . . the Lord was present to heal.—Luke 5:17

22—TUESDAY

For evangelistic work of Rev. and Mrs. R. E. Pettigrew, Porto Alegro, Brazil
The Lord is my strength and song.
—Exodus 15:2

23—WEDNESDAY

That the joy of service overflow the lives of Rev. and Mrs. J. R. Mashburn, Tsinan, China
That your joy may be full—1 John 1:4

24—THURSDAY

For the Spirit-filled labor of Rev. and Mrs. B. W. Orrick, Montevideo, Uruguay
Quickened by the Spirit—1 Peter 3:18

25—FRIDAY

Pray for full restoration to health during this furlough time of Rev. J. W. Lowe and for Mrs. Lowe, Tsinan, China.
He careth for you.—1 Peter 5:7

26—SATURDAY

For Dr. and Mrs. W. P. Meredith as they preach Christ in the hospital at Ogbomoso, Africa
That these may also obtain salvation in Christ Jesus—2 Timothy 2:10

27—SUNDAY

That southern Baptists meet the love test in their Christian service
Love is the fulfilling of the law.
—Romans 13:10

28—MONDAY

For Rev. and Mrs. Frank Connelly, evangelistic work, Tsinichow, China
The Lord shall help them . . . because they trust in Him.—Psalm 37:40

29—TUESDAY

Pray for Gospel work of Rev. and Mrs. J. G. Chapman, Nagasaki, Japan.
Thou art the God of my strength.
—Psalm 43:2

30—WEDNESDAY

That we go forth as witnesses for our Lord and Saviour Jesus Christ
Go ye into all the world; and ye shall be My witnesses.—Mark 16:15; Acts 1:8

†W.M.U. Training School Alumna



DAILY BIBLE READINGS



We cannot study the sun by a candle, electric bulb or moon. When the sun rises all other lights go out of commission. Yet the light of a candle, electric bulb and moon are useful; but not as throwing light upon the sun. So other books are useful, but they bear the relation to the Bible that candle, electric bulb and moon bear to the sun. You can study them in the light of the Bible, but not the Bible in their light. When, therefore, we read a book or hear a sermon we do not bring the Bible into their light for confirmation, but them into the light of the Bible.—*Dr. A. C. Dixon*

The Home in Bethany

Tuesday, 1st

Luke 10:38-42; Psalm 101:2, 6, 7

Wednesday, 2d

John 11:1-46; 12:17-19

Thursday, 3d

John 12:1-8; Matthew 26:7-13

Friday, 4th

Mark 11:1-11; Luke 19:29-34

Saturday, 5th

Matthew 21:17; John 1:1, 2; 11:54

Sunday, 6th

Mark 14:3-9; Luke 7:44-47

Monday, 7th

Luke 24:50; Mark 16:19, 20

Love, the Rule of Life

Tuesday, 8th

Leviticus 19:18, 34; Deuteronomy 23:15, 16

Wednesday, 9th

Job 6:14; 16:5; 9:28

Thursday, 10th

Proverbs 17:9-17; Zechariah 7:9

Friday, 11th

Matthew 10:41, 42; 25:34-40

Saturday, 12th

Luke 6:31-35; Matthew 1:12

Sunday, 13th

Luke 10:30-37; John 13:14-20

Monday, 14th

I Corinthians 13:1-12; John 3:16

Ministry of Women

Tuesday, 15th

Luke 8:1-3; Acts 9:36-42

Wednesday, 16th

Acts 1:14; 16:13-15, 40; 17:4, 12

Thursday, 17th

John 11:11-46; 12:1-7

Friday, 18th

Luke 10:38-42; Psalm 27:4, 7, 11-14

Saturday, 19th

Mark 15:40, 41; Luke 23:27-29

Sunday, 20th

Philippians 4:1-4; Romans 16:1-6

Monday, 21st

Matthew 28:1-10; Luke 23:55, 56

Resurrection of Life

Tuesday, 22d

Job 14:14; 19:23-27; Psalm 17:15

Wednesday, 23d

Isaiah 25:8, 9; 26:19

Thursday, 24th

Ezekiel 37:1-14; Daniel 12:2, 3

Friday, 25th

Matthew 28:1-10; Mark 16:1-14

Saturday, 26th

Luke 24:1-49; John 20:1-23

Sunday, 27th

Matthew 22:31-33; 27:51-53

Monday, 28th

Luke 7:11-17; Psalm 150:2

Tuesday, 29th

Acts 1:21-23; 2:25-31; 4:2-4, 32, 33

Wednesday, 30th

I Corinthians 15:12-58; I Thessalonians 4:13-18; Revelation 20:4-6



BIBLE STUDY



TOPIC—Mary and Martha

I. *The Home in Bethany:* Luke 10:38-42, John 11:1-46, John 12:1-8, Mark 11:11, 19; it was also the place of manifestation of His divine power, John 11:43, 44. The family at Bethany seems to have had wealth above the average and to have been connected with influential Pharisees. The surroundings were remarkably beautiful, the perfection of retirement and repose, a frequent retreat from the controversies and tumults of Jerusalem, John 18:2; Luke 21:37; 22:39. Jesus loved them all, this family complete in Him, a picture of the beauty and unity of love, John 11:5. Sickness and death came into this home while Jesus was far away. We do not understand the delay when the sisters in their distress sent for Him, John 11:6-19.

II. *Love, the Rule of Life:* I John 2:5; 3:16; Eph. 5:1, 2. Mary represents love as she sits devotedly at Jesus' feet, listening to His word; she had chosen the better part, godliness and a teachable spirit, the one thing needful, Luke 10:42; Psalms 27:4; 73:25; Mark 8:36. The good part partakes of Christ, Heb. 3:14; Rom. 8:17; Deut. 6:4, 5; 10:12. Mary gave expression to her love, Matt. 26:6-13; John 12:1-8, Jesus commended her act. The house was filled with the delicious perfume, the fragrance of all pervading love, as in an ecstasy of adoration she anointed her guest whose life's journey was near an end. Martha looked well to her household, Luke 10:40, 41; Prov. 31:27. She showed her love for Jesus in service, John 12:2. Jesus rebukes her inordinate care, Luke 10:41. She was one whom Jesus loved, John 11:3. While having a complaining spirit, John 11:19, 20, she rises by faith into the assurance of a resurrection and life, John 11:21-27.

III. *Ministry of Women:* Matt. 27:55, 56, 61; 28:1, Luke 23:55, 56; 24:1-12, John 20:1-18, Mary and Martha of Bethany had their home always ready for Him. How inexpressibly sad yet patient, gentle and tender was Jesus' plea for Mary, John 12:7. Surely there never could be waste in ministry of love to Him! II Cor. 8:9. Mary Magdalene, out of whom went seven devils, Luke 8:1-3, Mark 15:27; 16:1, Luke 24:1-10; John 20:1-18, was redeemed from the power of Satan, her life henceforth was bestowed in ministry upon her Lord and Redeemer. Joanna, wife of Herod's steward, had no evil spirit cast out, was not healed of any infirmity but grateful love swelled her heart, resurrection and life had come to her home in healing of her son, John 4:46-53. There was Salome, the wife of Zebedee, and other Marys whose sons were disciples.

IV. *Resurrection and Life:* John 11:1-20, John 11:21-25. Martha has hope in spite of the grave, and when she meets Jesus she indicates this with the greatest delicacy. He tests her faith; it does not falter, verse 26, 27; John 5:21; 6:37-40. Why do we think of death as something apart from God? Death is servant not master, and where Jesus is there can be no death, He is life, John 14:6. He has the right to send for those who are ready to be with Him. We cannot see the glory of God without faith. Jesus weeping, John 11:35, shows sympathy with His friends and the wonderful truth that He is "touched with the feeling of our infirmities", Heb. 4:15. Paul in I Cor. 15:3, 4 tells what the Gospel is: "Christ died for our sins, He was buried, He rose again". This life does not end in death but in ascension, Jesus Christ was transfigured and glorified with the same body of our humanity, Luke 24:39, 50, 51; Acts 1:3; I Timothy 2:5. The man denying the resurrection of Jesus Christ destroys his one hope.—Mrs. James Pollard



"PRAY YE"



CALL TO PRAYER



PRAYER is so surely "the soul's sincere desire, unuttered or expressed" that it has seemed well to issue an especial call to prayer on the part of the Women's Missionary Societies in behalf of the lifting of the debts from the Foreign and Home Mission Boards. On page 4 this plan is further explained so that it may suffice here merely to outline a suggested method of proceeding and to indicate needs for prayer.

1—*Time and Place*—The suggested time is an hour just preceding the regular meeting of the society in September and succeeding months. To be sure, it will be all the more helpful if there can be more than just one time during each month, an hour preceding any other meeting of the entire society or of its circles being added opportunities of claiming the blessing which comes when two or three are gathered together in His name. The place which seems altogether preferable is where the society or circle will gather at the expiration of the prayer hour. It is not even suggested that a separate room be used for those who would pray but that they assemble in the regular meeting place, give their minds and hearts to prayer and that they be found thus occupied by those who arrive at the close of the hour. This will not smack of Pharisaism for it will be done in all sincerity for the deepening of the prayer-life of the entire organization.

2—*Who Shall Attend?* Every woman in the church is urged to attend if she can possibly dedicate this extra hour to prayer, which is after all not only life's rarest privilege but also its most powerful aid. No society or circle should, however, be discouraged if only two or three are thus minded to call upon the Lord. Every Christian knows that God hears His every child but the blessing is also promised to united prayer, even if only two, the least number in a union, are gathered together in His name.

3—*Who Shall Lead?* The old proverb that everybody's business is nobody's business makes it seem wise to suggest that the president of the society or the circle, as the case may be, appoint for each month a leader or committee to have charge of these special prayer hours. Perhaps no better arrangement could be made than to commit it to the devotional committee, though it is in no sense a substitute to the regular devotional service. Whoever may be chosen will doubtless create the most prayerful spirit if she or they will approach it through many hours of personal prayer, will be at the place of meeting on time and will keep before those who gather the many needs of such intercession. It is not suggested that any talks be made but that all the time be given to prayer, sometimes silent, sometimes spoken.

4—*For What Shall Prayer Be Made?* Among other things please pray for:

Hearts of thanksgiving for God's unfailing goodness
Lives freed from all known sin
Hallowing of God's name
Coming of Kingdom of God
Hearty accord with God's will
Forgiveness for trespasses
Faithful following of Spirit's leading
Realization of a home-land lost without Christ
Home Mission Board and its missionaries

(Concluded on Page 29)



PROGRAM FOR SEPTEMBER



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.

STEWARDSHIP OF TIME AND PERSONALITY

Hymn—I Gave My Life for Thee
Bible Study (See page 12.)
Prayer for a Higher Conception of Service
Hymn—I'm Pressing on the Upward Way
Personal Service Period (See page 26.)
Prayer that We Renew Our Stewardship Covenant
Hymn—I Am Thine, O Lord
Has God a Plan for My Life?
The Stewardship of Prayer (See also pages 4, 13.)
The Stewardship of Myself
The Measure of My Days
Tithers of Time
The Conclusion of the Whole Matter
Hymn—More Holiness Give Me
Distribution of Stewardship Cards (Free from State W.M.U. Office)
Prayer for Honesty in Our Spiritual Life
Dismissal

HAS GOD A PLAN FOR MY LIFE?

SINCE the creation of the human race there never has been nor ever will be a woman like yourself. You are unique, you are yourself and no other. There are no two stars, no two trees, no two leaves just alike. God's patterns are harmonious but do not produce duplicates. This mighty God, having made us in His own image but differing from one another, did not mean that we should all do the same thing. He planned that we should use our individual life and its gifts in a way no other could. When we are created anew in Christ Jesus our individual life and gifts receive a new direction and are to be dedicated to His service. Of this change of direction and its results a great writer has said: "Some day we shall stand in the glory and, looking up into the face of God, cry out: 'O God, I thank Thee that Thou didst turn me aside from my willful and perverse way to Thy loving and perfect one. I thank

Thee that as I day by day walked in the simple pathway of service for Thee, Thou didst let me gather up, one by one, the golden threads of Thy great purpose for my life. And now I see my finished life, no longer through a glass darkly but in the face to face splendor of Thine own glory. I thank Thee that it is just as Thou didst plan for me." If we expect, as we do, to see Him face to face and exult in His finished plan for our lives what should we be doing right now? How are we to know His plan for our lives? First of all we must believe that He has a special plan for our regenerated lives. In Ephesians 2:8-10 He tells us our regenerated life is the gift of God, it belongs to Him; that we are His workmanship, created in Christ Jesus unto good works. Could anything be plainer than this statement? He saves and directs all who seek salvation and guidance. This we do believe with all our hearts. "Then", continues the same writer: "we must

ask God for daily direction. Pray, pray *trustfully*, pray *steadily*, pray *expectantly* and God will certainly guide through a life of service on earth up to that face to face, exultant, never ending life of praise and glory".

You will say, this is all very beautiful but how shall I apply it to my everyday life? Just stay where you are and do the next thing. If it is the daily home work, teaching the class, visiting the sick, comforting the sorrowing, witnessing for Him, do it patiently, faithfully, lovingly. If God wants you elsewhere He will lead you. Until God shows you differently, stay where you are and live for Him. Keep close to Him through prayer and the Word and He will give you understanding of His will for you; be sure to follow when He calls. It is told of Dr. Henry Foster, the founder of Clifton Springs Sanitarium and a man of marvelous power with God, that when a visitor asked his successor for the secret of Dr. Foster's great wisdom and skill he responded by taking the visitor's arm and leading him upstairs to the door of Dr. Foster's office. He led him into a little chamber connected with the room. There, kneeling, he lifted up the border of a rug and showed to the visitor two ragged holes in the carpet, worn by the knees of God's saint in his life of prayer. "That, sir, was the secret of Henry Foster's power and wisdom in the things of God and men." When our bedroom carpet begins to wear in this fashion we may be sure we are in a position to hear God's call to service.

"Help me, O God, Thy plan to believe;
Thy guidance seek, Thy Word receive.
Capture my will through Thine infinite grace
'Till, unashamed, I see Thee face to face."

THE STEWARDSHIP OF PRAYER

WE cannot consider the stewardship of time and personality without remembering that there is also a stewardship of prayer. Without this agency we would not be able to calculate rightly what part of life or personal influence should be given to God. Dr. Frederick Taylor in his book *The Stewardship of Prayer* beautifully expresses this privi-

lege: "Are we responsible for the use we make of prayer? There are many indications in the Word of God that we are. Our Saviour's life was a life of prayer and His teaching on the subject of prayer occupies a large place in the Gospels. All of the great events in His life were preceded and many of them followed by prayer. At His baptism He was praying; before choosing the twelve disciples He spent a whole night in prayer. After His rejection by the favored cities; after He healed a leper; after feeding the five thousand He prayed. Before leaving the disciples; before the crucifixion and during the crucifixion Jesus prayed. When the end came and He was about to leave His disciples He led them out, lifted up His hands and blessed them. If the Son of God found it necessary to seek His Father's counsel is it not necessary for us to use our stewardship of prayer by coming frequently before Him, who is also our Father? How much of our time do we spend in the upper room?"

"Some years ago Dr. Taylor was invited to conduct some evangelistic meetings in a city in an eastern state. On the first evening the house was filled, there was a large choir and the campaign seemed well organized. But the audience was cold, unresponsive. This was true of the second and third night and then he became greatly concerned. That night he sent a long telegram to a group of ministers in New York and vicinity to pray for these meetings. That was on Wednesday night. Thursday there was no change. The house was filled with people but there was still an atmosphere that made an appeal impossible. On Friday evening the song leader said to him as he came on the platform, 'Listen to the singing. There is something different about it. They have never sung like that before'. When he preached he was conscious of a new liberty. He preached to Christians only not intending to make an appeal but the Spirit of God was moving on the hearts of the people. This was so manifest that he gave the invitation and soon the front of the church was filled with people seeking salvation. From that

night until the close of the meeting there was constant evidence of the power of God. More than three hundred confessed Christ as their Lord. What was the secret of all this? The group of ministers in New York had waited on God all night, only stopping at intervals for conference. Those ministers were stewards of prayer. God released the power and nothing could hinder the work of the Spirit. The glorious privilege of touching the whole world daily through prayer is ours. Let us consecrate our life and its gifts to God and let us also remember that we are stewards of prayer.

THE STEWARDSHIP OF MYSELF

IN the mind of God the individual is of infinitely more value than his time or money and his personality far greater than his possessions." Our personality is that which makes us different from another person. We say of personality that it is charming or the reverse, that this one is magnetic and that one unattractive. In the home circle we may say one child is lovable and the other antagonistic, but to give a satisfactory definition of personality is impossible. Whatever we may call it it is a most powerful force in the world. Of this tremendous thing God has given us the stewardship.

"We are responsible for, and we must account for every power, every talent, every attainment with which we are entrusted: our health of body, our strength of mind, our youth or our maturity, our opportunities, our sympathies, our social, educational and religious privileges, our power to love, to think, to plan, our ability to speak, to write, to sing, our power to appropriate the good and to shun the evil, our farsightedness, genius of management, keenness of judgment, aptness to read character, quick perceptions of right and wrong, our gift of leadership, ability to organize and power to execute. All this and more makes 'Personality', and through this we are to fulfill the petition: 'Thy kingdom come, Thy will be done'." Have you any of these gifts? Do you sing, write, speak for the com-

ing of His kingdom? To the woman in the work of missions comes a peculiar call to use her personality in the meetings, in the programs, in informing herself so that she can talk of our work at home and in China, Japan or Africa. Can your leader depend on you to sing or pray or even to be present? Surely we have this one gift in common, to be present when the Lord needs our presence. The gift of our presence in the Lord's work is no small thing in His sight.

"Honest stewardship is to recognize that all power to do, to be, to acquire, to possess is God-given and any success comes only as we use the faculties and power entrusted to us. Use these through your personality. Shall we bury our talents, allowing them to grow rusty through disuse? No, let us put our personality in the Lord's treasury as an investment, let us keep the interest growing, multiply the principal and earn the 'Well done'. The increase may be little or much, ten pounds, or five pounds, or one pound, but to the stewardship of our personality we must be faithful."

"THE MEASURE OF MY DAYS"

A CHRISTIAN can readily see the necessity of organizing his time so that a reasonable part of it shall be spent in definite kingdom service. While all of our life should be held as a sacred trust to be used for the glory of God and in winning others to Him, a definite portion of it belongs wholly to Him, to be used for Him alone. A person to whom God has given good health can reasonably count on a sixteen-hour day. From these hours God rightly claims a tithe and His true child joyfully renders this and as much more as can be given. These dedicated hours may include the reading of God's Word and prayer—the child hearing the Father speak and speaking to Him. From this communion will flow happy hours of service in the home, the church, the Sunday school and the missionary meeting. All our years and days belong to Him. In them time must be taken for mental and material

needs, this is necessary that we gain knowledge and strength for His service.

How shall we use the time entrusted to us? Let "Time" tell us: "Waste me and I will leave you barren and destitute at the moment when I may mean more to you than anything else in the world; how many in dying have cried out for one moment of me, even one second!

"Give me to the world and I will fail you when its pleasures pall upon you and empty hours prey upon your aching heart.

"Spend me in self-indulgence and I will make your soul fat and indifferent to all except your own pleasures and excesses. I will become your master, you will become a miserable slave.

"Use me to benefit others and I will return to you in streams of overflowing blessing to you and to those you have served. 'It is more blessed to give than to receive.'

"Use every hour of me for the glory of God and He will secure to you eternal hours of joy and peace in the presence of His glory. He who has committed to you the stewardship of your time will bless you throughout your earthly span of life and bestow upon you the power of an endless life.

—Adapted

So here hath been dawning
Another blue day:
Think wilt thou let it
Slip useless away?

Out of eternity
This new day is born:
Into eternity
At night will return.

Behold it aforetime
No eye ever did:
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day:
Think wilt thou let it
Slip useless away?

—Thomas Carlyle

TITHERS OF TIME

IN a little Christian chapel in China where only about one third of the congregation could get into the building at one time, it became apparent that either a new church had to be built or the present one enlarged. What should they do? The people were of the very poorest and could barely live on the small amount they earned or wrested from their small farms. Almost every one of the membership came to all the meetings, so their time was already tithed. But from their few hours of leisure they decided to give a thank-offering of time to the Lord. So on every evening of every day a part of the congregation gave time to adding an extension to the church using material contributed through the self-sacrifice of the missionaries. The missionaries sacrificed the money, the Chinese Christians sacrificed the time: an exchange of time for money.

"Time worketh, let me work too;
As busy as time, my work I ply,
Till I rest in the rest of eternity."

THE CONCLUSION OF THE WHOLE MATTER

IN the face of the teachings of God's Word; in the face of the experience of thousands of Christians; in the face of the staggering needs of the day; in the face of the challenge for the unreserved consecration of life, time, talent, personality and money to Christ's great program—what will you do with this question of a separated portion of all these possessions and qualifications? Down at the bottom of this question is the matter of keeping faith with God. Being a faithful steward pays—because a surrendered life pays. Being a faithful steward means putting God first and trusting in His promises, and only along this road are to be found the true riches of life. "Bring ye the whole tithe into the storehouse . . . prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." "Moreover it is required in stewards that a

man be found faithful." Faithfulness in our stewardship is the only adequate expression of gratitude and loyalty to Jesus Christ our Lord. Until I settle this question of stewardship, my prayers, my time, my ability and my money will be like saying "Lord, Lord", but not "doing the will of my Father".

QUESTIONS ON PROGRAM TOPIC FOR STUDY AND DISCUSSION

1. When we become Christians what change takes place in our attitude toward what God has given us?
2. How can we know and carry out God's plan for us?
3. In what way can prayer be regarded as one of our responsibilities?
4. What is personality?
5. How can I use my personality for Christ?
6. With what has God entrusted me as His steward?
7. What is it to be an honest steward?
8. What would be an honest stewardship of our time?
9. What is required of a steward?
10. How would I measure up as a steward of time and personality?

PROMISED ANSWERS TO JUNE PROGRAM QUESTIONS

(See Union Notes, page 31.)

1. How did great crowds affect Jesus? Mark 6:34
2. What appeal did Jesus make in behalf of the multitude? Matt. 9:37, 38
3. Is this appeal applicable today? John 10:16
4. What is personality?
5. How did the disciples receive the Great Commission? Acts 1:8, 9, 12-14
6. Is Christianity possible apart from the missionary element? John 15:10, 14
7. What should we do with our knowledge of the Lord Jesus Christ? I Cor. 1:5-9
8. How are we responsible for the spreading of the Gospel? Romans 10:14, 15
9. What will be the soul-winner's reward? Daniel 12:3; I Peter 5:4
10. On what two forces was Jesus depending for the spread of His Gospel? Mat. 9:38; 28:19
11. Does God care for His missionaries? Mat. 28:20; Rev. 2:10
12. How do you know this to be true? Psalm 119:89; I Peter 1:25; Matt. 24:35

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Y. W. A. PROGRAMS



Material found in the general program on pages 14-18 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

Announcement Poster

Y-you-Yourself The Big Subject
W-with your for
A-all date.....

Revelations of a Cheval-Mirror

THIS old, old mirror had been standing at the end of the front hall-way of the old house for many years. It was thought that to move it would be to mar the sacredness of that old homestead to which all the relatives and friends came each year. That particular afternoon Janet had rung the door bell and had stepped inside the door awaiting response from Aunt Delia. She became so absorbed by the image that must be herself, that she scarcely heard Aunt Delia calling her to come back in the kitchen where she was sealing the last can of berries. Janet had never seen herself as that mirror reflected. Her face wore a frown, her eyes were as stained glass, her lips curved downward, her hands hung as though useless, her feet were as heavy-weights. Surely it must be Aunt Delia's mirror! It needs shining. She visited only a few minutes for she had carried that picture back to where Aunt Delia was and it drove her out that she might diagnose her case. On her way home she remembered that Lucy had begged her to go that afternoon to the Y.W.A. meeting and she had refused. She decided she would go after all to get away from that horrid, dissatisfied feeling. The girls were thrilled to see Janet come and that so early, being the fourth one to arrive. She listened with earnest attention to the well prepared program.

Hymn—O Zion, Haste
Devotional—Mary—Luke 10:38-42
Prayer
Ourselves
Who Are You?

What Is Expected of a Steward?
Use or Lose?

Just Charge It!

Prayer

Hymn—More Love to Thee, O Christ
Janet's Afterthought

Ourselves

ABOUT the most interesting subject to almost any girl is "herself". Walk along the street and hear your name spoken and notice how eager you are to turn. See how particularly interested you are when your bunch centers the discussion on you. This program today is to be taken as entirely personal. We mean to center each discussion upon each "self" present so I know your ears will prick up.

Who Are You?

COULD you give a Biblical introduction of yourself? Turn to I Cor. 6: 19, 20. Reading there, "Ye are not your own for ye were bought with a price", you will surely say "I am Christ's own since He bought me with His blood". We so often introduce ourselves to the world falsely or under an assumed name as "Christian alias Ego". That is simpler than it sounds. "Christian" is your name as a true follower of Christ (Christ's own). Ego is an uncomplimentary alias for a Christian. In I Cor. 4:1 we find that we are to be known as "stewards". Christ is owner and gives us the trusteeship or stewardship of our lives. He trusts us with his most valued possessions. What is more challenging than a trust? Who would betray a trust of a devoted earthly friend and more, who would dare betray this sacred trust which our Supreme Friend has put in us? Can we dare misuse or ill-treat a life which is Christ's very own?

What is Expected of a Steward

IN I Cor. 4:2 we find that he is not only expected but required to be

faithful. In the business world if a steward is found unfaithful the owner takes his property out of his hands. See "The Stewardship of Myself", page 16.

Use or Lose

"USE or Lose" is the slogan of a steward, for the parable of the talents teaches it clearly (read it in Matt. 25:14-30). The temptations of Jesus were like ours today. The tempter came and insisted that He use those powers for Himself which had been entrusted to Him to be used for the benefit of the world. Our responsibility and joy is to improve the talents which God has given us, (read I Tim. 4:14) and then to use them not as we desire but for His glory (read Jno. 15:16).

Just Charge It

WE mean to do for others, we mean to give ourselves to useful and worthwhile things, we mean to have a quiet time daily with the Master, we mean to consecrate our all to the Master's service but we are always putting off because hindrances come. "Just charge it" we say or in other words "I'll be responsible for that later" or "I will do that when I'm not so rushed for time". At the end of the week, month or year the things you meant to do are not done and your charge account continues to get larger. Debts make us unhappy, and rightfully so. Let us "pay up" for in so doing we are filling our own lives with the abundance of joy which comes with service. To live selfishly means stagnation and death.

Janet's Afterthought

"I HAD never thought life meant so much as all this. I had never put such an interpretation on it. Wonder if I could try it out? Anyway it sounds as if it might be worth the trial." So thought Janet as she walked homeward after the meeting. The next few days were crammed full for her. A week later she ran out to Aunt Delia's for she had almost forgotten the dear old lady in her new busy life. She stood once again before the old mirror and because of the different reflection there she exclaimed, "Oh! Aunt Delia you

must have shined your mirror while I was gone". Aunt Delia had experienced such a revelation in her own life years ago and with an understanding tone of voice she answered, "My dear, you have shined the mirror yourself".

SECOND MEETING

Topic—A Study in Boxes

Hymn—Saviour Like a Shepherd Lead

Devotional—John 12:1-8, Mary's Alabaster Box

Prayer that Mary's spirit of sacrifice become ours

Many Types of Boxes

Accounts Due

The Reckoning Time

How Much Is My Account?

Which Shall It Be?

Hymn—I Gave My Life for Thee

Prayer

Announcement Poster

CUT and paste on Bulletin Board, picture of band boxes, shoe boxes, vanity boxes and as contrast to these a box labelled "God's Treasury". If you have one of the purple alabaster boxes left attach it to the poster.

Give topic for meeting, place and date.

Many Types of Boxes

BOXES are indispensable to keep one's belongings straight. Shoe boxes, hat boxes, glove boxes, vanity boxes all have their place. Surely mite boxes are needed to remind us of our stewardship also. Mite boxes should be mighty boxes. Mary's alabaster box was a mighty influence, one that lasts on even until today. She had treasured it as a precious possession, but if she had not given it to Jesus it would have been of very little value. We must learn to put the right valuation on our many boxes.

Accounts Due

MOST of us are quite accustomed to finding month by month in our mail boxes little notes saying "Account Due". These usually mean that we have not hesitated to make ourselves responsible for some amount to be paid on the first of the month. We would

not fail, of course, to pay an account, for our honor and right principles would never allow such an obligation to stand. So we immediately send a check to pay up. God sends us directions for keeping our accounts through the Bible. In Luke 16:2 we find a message which reads, "Render the account of thy stewardship". Can we ignore such a message and then call ourselves Christians? Shouldn't we exercise at least the same principles of right and honor in our dealings with God that we use in our dealings with our fellowman? We may say that we are compelled to pay our debts to man or bear the consequences of the law. It is certainly not the law but our sense of honor and right that makes us pay a debt we owe and it seems that the same sense of honor and right would prompt a faithful stewardship to God from whom all things come. We cannot deny the Scripture teachings that we are stewards, the question before us is, will we be faithful stewards?

The Reckoning Time

JUST as there is a law to force a dishonest man to deal honestly with his brother, so there is a time of reckoning in a man's dealings with God. The parable of the pounds teaches us this. We may neglect the payment of our vows for the present but be sure the day of giving an account of our stewardship will come. The realization of the fact that God owns all and we are only to use His money for the advancement of His interests will certainly make "giving" not a forced act but a ready privilege. If we keep ever before us the sacrifice Christ made for us, "giving" will be an act of worship performed in gratitude and love.

How Much Is My Account?

WE usually take the bookkeeper's word for the amount due. We often go to his desk for this information. How often do we seek as carefully to know the exact amount we owe God? The Bible will tell us something about what is due from a Christian. The Old Testament tells us that the law required the Jews to bring a tenth of their

possessions into the Lord's house. We are not under that law but under the law of love and certainly we cannot offer less than did the Jew who had not known of the sacrifice Christ made.

Paul suggests that we "lay by on the first day of the week as God hath prospered". Instead of saying a tenth or tithe I believe he felt that since Christ had brought salvation from sin to each of us that a tenth would be too small a standard to set for a follower of Christ, so he said give "as God hath prospered you".

The Jews were required, too, to bring of the first and choicest fruits of their harvest into the Lord's house. No law as to the specific amount was laid down in the New Testament for us and I think the reason is that Christ supposed we would never offer any but our choice best. Do you give God what is left or do you give to Him first? If you'll give to Him first then He will multiply what you keep for your needs.

Which Shall It Be?

I thought of it once as I sat by myself
And looked at the boxes that stood on the shelf
One so large, one so small, with a contrast most grim,
A band-box for me and a mite-box for Him.

I paid for my hat and I paid for my gown,
And I paid for the furs that I purchased down-town,
And when I returned it was plain as could be,
A mite-box for Him and a band-box for me.

I tossed in a dime but it didn't seem right,
I couldn't be proud of that curious sight,
So I took out my check book and tried to be square,
For I wanted my giving to look like my prayer.

—Selected



COLLEGE Y. W. A.



A-1 COLLEGE Y. W. A. HONOR ROLL

Woman's Missionary Union Training School, Louisville, Ky.
Southwestern Training School, Fort Worth, Tex.
Baptist Bible Institute, New Orleans, La.

Alabama

Alabama Polytechnic Institute
Judson College
Newton Junior College

Arkansas

Central Baptist College
Mount Ida Academy
Ouachita College
University of Arkansas

Georgia

Bessie Tift College
Brewton-Parker Institute
Mary P. Willingham School

Illinois

Ewing College

Kentucky

Bethel Woman's College
Cumberland College
Georgetown College

Louisiana

Louisiana Baptist College

Mississippi

Blue Mountain College
Clarke College
Hillman College
Mississippi Woman's College

Missouri

LaGrange College

Southwest Baptist College
Will Mayfield College

New Mexico

Montezuma Baptist College

North Carolina

Buie's Creek Academy
Chowan College
Fruitland Institute
Mars Hill College
Meredith College
Mountain View Institute
Sylva Collegiate Institute
Wingate Junior College

South Carolina

Coker College
Limestone College
Long Creek Academy
North Greenville Academy
Six Mile Academy

Tennessee

Hall-Moody College
Tennessee College
Union University

Virginia

Averett College
Blue Ridge Mission School
Oak Hill Academy

If your daughter goes to one of these A-1 College Y.W.A. institutions advise her to help keep the standard up. The Y.W.A. needs her and she will need the Y.W.A. If she is going to a school which did not attain last term urge her to help make the College Y.W.A. reach A-1 this year. A-1 record is not for the record but for the sake of the girls who live up to ideals before the A-1 record can be reached. You will want your daughter to Yoke, Work, Abide.



OUR YOUNG PEOPLE



SEPTEMBER SAYS STEWARDSHIP



SEPTEMBER is saying "Stewardship" this year, do your young people hear? Hear not in a placid, apathetic fashion but in a way so vitalizing that they will act upon it. The programs are to be made meaningful by the impact of much prayer. Here the W.M.S. which fosters, the circle which feels especially responsible, the counselor who leads the organization find a real place to help in the activities of R.A., G.A. or Sunbeam Band. Back of all fostering, with its financing and planning for the organization should be prayer, particularly to the end that our young people realize they are not their own but are "bought with a price".



Southern Baptists talk much of tithing, talk much of stewardship but their gifts do not always measure up to this talking and discussing. The future record may be written in truer and brighter terms if in this month stewardship becomes not only the program theme but the decisive life attitude. Reference to the W.M.U. annual meeting minutes will let you check up on your state record. A certain group of states vied for first place with nice variation, in G.A. gifts with Virginia first, Missouri was second, then North Carolina and South Carolina; in R.A.'s, Missouri first put Virginia second and North and South Carolina reversed order also; North Carolina led in Sunbeam gifts far outstripping Virginia, with South Carolina next and Missouri following. The numbers of organizations in the states naturally enters into the consideration of gifts in such comparisons but the point in hand is—do your young people practice steward-

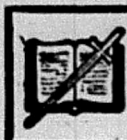
ship of gifts? Missionary organizations are not money getting but to be really missionary organizations of value there must be money for the progress of missions. In making the varied activities pleasantly attractive in our missionary organizations, we must not set aside as unimportant the giving phase. A study of the manuals will show the statement of our ideals to include an ideal related to our gifts; will show the ideal made tangible in measuring by the Standard of Excellence third point. The church treasurer should be asked to keep the record when gifts are made through the church treasury. Parents should be encouraged to permit a division of the family pledge so that each child will have his own or her own. When gifts are made at the organization meeting the money should proceed through the channels according to the state plan. W.M.S. through the counselor responsible for developing a missionary spirit in our young people must realize that missionary giving tests its successfulness.



September is state mission month in many cases. The observance of the state mission prayer program is exceedingly important always, certainly so this year with many state boards so much in debt.



The opening of school will no doubt bring readjustments in the time of organization meeting. Bear in mind that the claims of missionary organizations are the claims of God's plan for winning the world and study of His work in the world must continue for R.A., G.A. and Sunbeam even with studies of the three R's and their variations.



TRAINING SCHOOL



WHAT THEY ARE DOING

WHEN forty-three of our choice young women graduated from the Training School in May that did not mean that our interest in them ceased. We are certainly more vitally concerned in them now than when they came to us two years ago to begin training for the work God had laid on their hearts.

It is a matter of deep concern to us all that for the last few years it has not been easy for trained women to get into definite religious work, for the reason that our denomination has not been able to send large numbers to the foreign fields nor to place many workers in the homeland. However we trust that a better day is dawning and that more and more of our trained young women may enter these fields of service so ripe unto the harvest.

It will be of interest to many to know that of the young women composing our 1925 class, more than half have their work planned for the future. We are happy to report that special provision has been made whereby the Foreign Board can send out three of these chosen ones, Miss Marjorie Spence going to Chile, Miss Lydia Greene to China and Miss Maggie Whaley to Mexico. Miss Yan Wing Yee of Canton, China, is returning to her native home to help in one of our mission schools in that great city.

The opportunity for service as educational secretary in a local church makes a strong appeal to many young women and four of our number are entering this important field, Miss Adeline Gregory going to a church in St. Louis, Missouri, Miss Lelia Grimes to Wilmington, North Carolina, Miss Leona Harris to Irwin, Tennessee, and Miss Connie Lomax to Charlotte, North Carolina.

By no means least in importance, is the work in our denominational and mission schools. Miss Gladys McNeil

will teach in one of our Kentucky Baptist schools; Miss Virginia Mays in the Mary P. Willingham School in Georgia, Miss Nannie Newsome in South Mountain Industrial Institute, North Carolina, and Miss Lillian Stump in one of the Home Mission Board schools in Florida.

It is significant that one of our girls, Miss Margaret Stem, goes to Tallahassee, Florida, to take up a new and important work, that of Baptist secretary for the Florida State College. It is hoped that more of our state boards will see the wisdom of promoting this work in our state schools.

Miss Pearle Bourne is beginning her work as young people's secretary for Kentucky W.M.U., succeeding Miss Jennie G. Bright, one of our former graduates, who is now corresponding secretary for Kentucky W.M.U.

Miss Ella Chartters will probably take up a new and neglected type of work, that of religious worker among the children in the epileptic colony in Virginia. Someone has truly said that such work has "all the hardships of work in a foreign country with none of the glamour".

It is a splendid thing when Woman's Missionary Union can take back her own girls into the work. So we predict for Arkansas W.M.U. fine results from the labors of their new field worker, Miss Lelia Thomas. Miss Lottie Wallace is doing similar work in Alabama for the summer. Miss Mary Biscoe in Virginia and Miss Novella Ferguson in Missouri are bringing things to pass in these summer months in Sunday school and B.Y.P.U. field work.

Will you not pray that all of these chosen ones may find their places in God's great harvest field? "And how shall they preach except they be sent?"
—Carrie U. Littlejohn



SOCIETY METHODS



ENLISTING THROUGH MISSION STUDY

MISSION study brings us in closer touch with our missionaries. We love them more. In teaching "Ann of Ava", a little girl said, "Is this true? If that is so, oh! we should love our missionaries more and be more willing to give to missions". China has always appealed to me more than other countries because I knew Miss Lottie Moon. She was a classmate with my mother at the old Richmond Female Institute in Richmond, Va. On a visit home, mother took me to see her. She put a hand on my head, said "God bless you child, I have no little girls like you; but numbers of little girls in China". I have a schoolmate in China too, so I just love China because I have known those missionaries. Study causes us to love the heathen mothers more. "A mother is a mother the wide world over." They love their babies; but do not know how to care for their bodies even. Knowledge of their sufferings increases our zeal. One of our pastors said, "Women keep up their pledges so well and go so far ahead of the men it must be on account of their study classes".

Mission study helps in securing leaders. Less than three years ago a church I know had a W.M.S. and a Sunbeam Band, only two of the members would lead in prayer. They became interested in mission study and took ROYAL SERVICE. Now, 95 per cent of the members will lead in prayer and 100 per cent will take part on the program.

That church led the district association this year. All but one society were on the A-1 list. Next year we hope the other one will be A-1 and so win a southern Union banner. Each of the five presidents or leaders holds a W.M.U. official seal.—Mrs. W. B. Duling, Virginia

ENLISTMENT THROUGH EMPHASIS ON THE STANDARD OF EXCELLENCE

BECOMING an A-1 society is a worthwhile task. To reach all the ten points in the standard means growth in the spiritual life of the individual members and growth in the society along all lines.

Growth in grace is the result of the devotional service and the regular observance of the weeks of prayer.

The definitely missionary programs, the mission study class, the reading of the missionary magazines and the denominational paper can but result in a growth in knowledge and interest in the missionary enterprise.

Growth in activity comes from engaging in personal service. Many may thus be enlisted who would not be attracted by the plans of the Union which seem less practical.

Reaching the apportionment cultivates the grace of liberality. As the members are induced to pay monthly one-twelfth of their pledge to worldwide missions and during the seasons of prayer to make a thank offering above the pledge, the number of those faithful ones who abound in "this grace also" is increased.

Every member of the Union should have the advantage of these means of growth so every one, and certainly as many as fifty per cent, should be present at each meeting. This privilege should not be confined to the members, but every woman in the church should be made to realize that the W.M.S. would be a real blessing to her and each year point two should be kept before the society until all eligible members are enlisted.

Fostering the young people's societies encourages the leaders. Providing pins, parties, places for meetings increases the numbers of boys and girls in the W.M.U.

(Concluded on Page 32)



PERSONAL SERVICE



BIBLE PRINCIPLES OF SOCIAL SERVICE

(Concluded from August Issue)

ABOUT 1810 in a stately English home there lived a little lad, the heir to the estate. At the side of the faithful housekeeper he learned his Bible and received from her loving instruction, early and deep religious convictions. Enshrined in the biography of Lord Shaftesbury, the great philanthropist, is the name of Maria Millis, his obscure but best friend, that humble woman whose loyalty to Christ turned a high souled, gifted man away from the allurements of the gay society, in which his parents moved, into channels of large usefulness. While in parliament he promoted two bills for the care of the insane which have been called the "Magna Charta" of the liberties of the insane. He saw framed and passed a law prohibiting the employment of boy chimney-sweeps. He worked unweariedly for 14 years on behalf of a bill limiting the hours of work for women and young persons to 10 hours a day. For the miner, the collier, the factory hand, the ragged street boy he labored unceasingly. It is said that "to mention all the religious and benevolent societies in which he was interested would be to name the most prominent and useful agencies of the present day".

On October 21, 1854, Florence Nightingale, having put aside a life of luxury and having fitted herself to be a nurse, sailed with 34 nurses for the scene of the Crimean War. At the time when general careful nursing for soldiers was unknown, she organized volunteers as well as gave herself personally to this labor of love. As she passed between the rows of wounded soldiers at night on some errand of mercy, bearing the light, she was lovingly called by them "the Lady of the Lamp". She established a training school for nurses and assisted in organizing the Red Cross Society, whose arms of love are extended north, east, south and west in relief to the soldier in war and to the sufferer in disaster or times of stress. Only a woman was she but in giving herself she gave to the world a conception of service, an organization that sends its army of nurses into every battlefield and its relief corps with supplies to every destitute community.

The 19th century saw the birth and growth of that great organization for human uplift, the Salvation Army. The aim of its name was to compel attention to the question of salvation and its object a simple one—to preach the Gospel to the poor. Returning to his home after a meeting among outcasts Wm. Booth said: "Wife, I have dedicated you, our children and myself to the cause of the down-and-out!" Ably she and they seconded his every effort. The "army" soon found they must deal with causes and they have established industrial houses, poor men's hotels, slum posts, rescue homes, farm colonies and training schools. It is a great temperance movement, as total abstinence is a condition of membership. Eva Booth calls our attention to the value of the Salvation Army as a socializing agency because of the fact that it takes the wastrel, wasted and wasteful, and makes him a sustaining, self-respecting member of society. General Wm. Booth of the Salvation Army is one of the striking figures of the last century.

In paying tribute to those who early in the action caught the spirit of the slogan, "All for one and one for all", we wish to include the name of

Frances Willard. A professor in a woman's college, she became profoundly interested in the temperance and suffrage movements and wrote and spoke extensively on these subjects. She rallied women to fight the forces of King Alcohol and was one of the presidents of the W. C. T. U. This delicate, womanly woman of clear brain, loving heart and powers devoted to the cause of uplift and the eradication of evils that slay manhood and womanhood is proudly claimed by us all as a compatriot.

In 1844 in the upper room of a large business house in London employing many young men, Sir George Williams proprietor, burdened for the young men under his influence, organized the first Y.M.C.A. Knowledge of this work reached America and the first American Y.M.C.A. was started in Boston in 1851. From this has grown the Y.W.C.A. The "association's" greatest work is and always will be the formation of Christian character. All honor to the London merchant who had his mind not so much upon the accumulation of wealth as upon the *spiritual needs of those within reach!*

In 1854 the beginnings of settlement work are to be seen. In London, some Cambridge graduates and Frederick Denison Maurice established the Working Men's College. Joint efforts to improve social conditions were significant of the future. In 1875 Arnold Toynbee, an Oxford tutor, took up his residence in White Chapel among the working class. In 1884 Toynbee Hall was opened in East London, with Rev. S. A. Barnett as warden. Here men resided for the sake of distinctively providing social and civic leadership. 1886 saw the first settlement in this country, the University Settlement on lower East Side, New York. Stanton Coit after a brief stay at Toynbee Hall establishing this. In 1889 Hull House was opened in Chicago by Jane Addams and Ellen Star who had studied the work of Toynbee. Hull House charter states its object: "To provide a center for the higher civic and social life; to institute and maintain educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago".

Some years ago I stood on the site of the famous Newgate Prison in London. Leaning against the wall, long detached from its hinges, was the ancient oak door, studded with large nails, barred with iron, all that now remains of that forbidding structure. I was reminded by the guide not of its gruesome history but of the gentle face and stately bearing of the Quaker, Elizabeth Fry, who passed through this door to seek the prisoner in his dreadful plight and tell him of the love of Christ and a hope for a better world.

From the instances recalled we can but agree that all service to be worthwhile must be personal and by its wise program must be preventive and nurturing. "We must cultivate not only the soul but the soil" says one. "In the fulness of time God is sending forth His daughters, as well as His sons, for the uplift of a world which so much needs mothering. Who knows but that woman has come to the Kingdom for such a time as this? Society needs woman's interpretation of life in every department of it. The world needs the contribution woman can make to its welfare and this contribution can never be given in full measure so long as the notion prevails that her thoughts, her feelings and her actions are of real worth only when they have been strained through a *masculine percolator*." "Just where you stand in the conflict, that is your place" and there you may begin personal service.—Mrs. H. M. Wharton, Md.

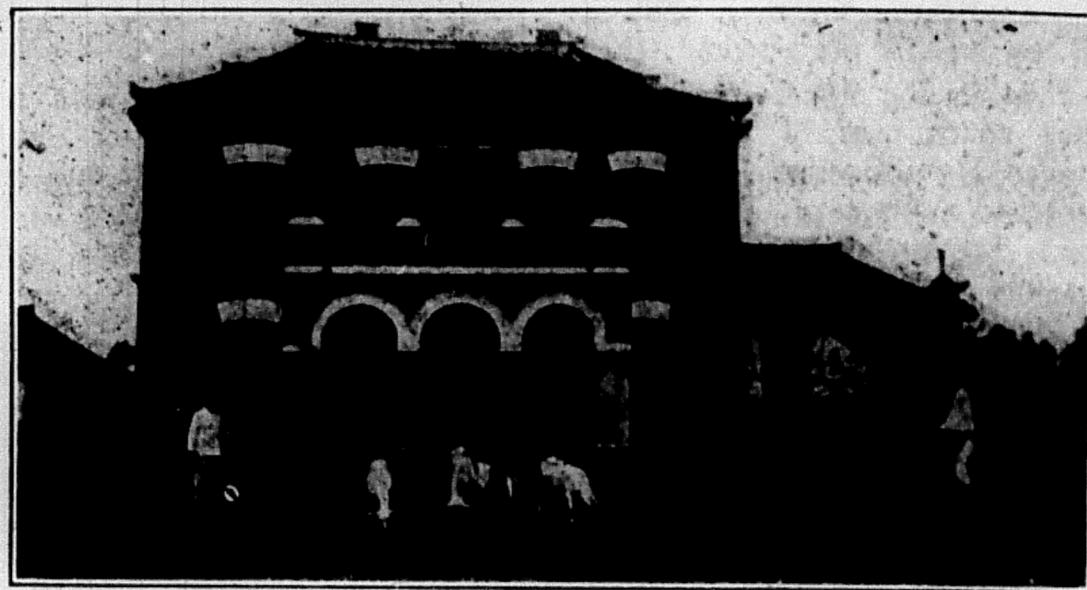
W. M. U. Watchword for Year

"Go ye into all the world; and ye shall be my witnesses."—

Mark 16:15; Acts 1:8



FROM OUR MISSIONARIES



WITNESSING IN LAIYANG

THIS house divides through the middle for two families. Three have lived in it. The X marks my Sunday school room. The whole lower floor is taken up with Sunday school classes on Sunday. The room marked X is also Chinese prayer-room, Nu Tsu Hwei (W.M.U. and pronounced "New zew whay") meeting-place and serving room and my study. It is a most comfortable house in summer and we are glad to stay at home and enjoy it. The goats are named Juno, Jove, Venus and Cupid and their home is Mt. Olympus!

The picture shows the "priceless" porch which gives an entrancing view of mountains, city, hills, rivers, fields, trees, villages, sunrises, sunsets. We have supper here every night and I cannot tell you what it means to come in to rest here from hot, smelly, indescribably filthy, "crawly" homes and heart-withering tales. Yesterday we spent half a day with a poor woman who had been sold out of her home after twenty-three years of happy married life. Her husband lost his eyesight and her stepsons sold her to another man for \$40. Such sordid, such heart-wrenching stories!

For years I cried to God for a fellow-worker here—some woman to go with me every day, to help me plan and work and "see" for Jesus. I did not see until lately that He had answered my prayer long ago. There is the dearest woman here, a Mrs. Gyang, a wonderful Christian, my friend for fourteen years—and she measures up to the need. She finds our way into numberless homes and is "divinely" tactful, being taught of God, where I blunder with my wrong tones and deep ignorance of the inside of Chinese life. She is enthusiastic in W.M.U. work and most of the members are her own fruit in Jesus. She lives here on the place and every night the light shining from her room and her voice singing or reading are my sufficient company. She mothers me, prays wisely for me and is a wonderful help in numberless ways where a foreign woman could not know how to help. So you see I am not so badly off but the country work is in a serious condition. If I could stand on some Mt. Everest and shout to the American W.M.U. it would be: "Please, please, for Jesus' sake, see our need and the need of others in

the same predicament. What we want is to extend the blessed work you are carrying on in America!"—*Mrs. Jewell Legett Daniel, China*

WOMEN WITNESSES IN RIO DE JANEIRO

DURING my short sojourn in Brazil the phase of the work in which I have been most interested is that of the women. The women's society of the little church of Tijuca elected me treasurer soon after our arrival in Rio. You may imagine it was something of an adventure for timid little me the first few times I attended the meetings. Only the important-looking treasurer's book gave me any appearance of dignity. No one else in the society could speak or understand English and I knew no Portuguese except a few things like "Boa noite" (Good evening) and "Como vae?" (How are you?). But the women are very courteous and patient with me so that I soon began to feel less like a stranger. I am now president of the society. It is an honor I was not seeking and one which I accepted simply because there seemed to be no one else to take the place. Oh, how I wish I were better equipped to lead that little band of women!

We have now in Portuguese the "Revista", which tries to meet the need of programs for the meetings. It is difficult, though, to carry out a program of much interest where you have so very few women who can read or write. However there are many encouraging features of the work. In our society they are all poor women, working either in the factories or as servants in private homes where they receive very low wages; but the greater number of them are tithers. We receive in dues and special offerings, talents and the sale of clothes the women make etc. an average of four or five dollars a month. I think this does fairly well for a society of fifteen active members of their financial situation. The most of this money we contribute toward the support of three young men of our church who are taking the course in Rio Seminary.

These women believe in prayer. I can call on any member of the society to lead in prayer. Once a month we have a special meeting for prayer; and on Sunday nights, during the five or ten minutes just before the evening preaching service begins, the women gather in one of the Sunday school rooms for a brief season of prayer.

They also do a good work visiting and distributing leaflets. They report their visits under the heads of: (1) "Evangelizacao", that is, speaking to the unsaved, inviting them to church services; (2) "Animacao", which means encouraging the disheartened and lukewarm believers; (3) "Caridade", or visits of charity, visiting the sick etc. One of our recent converts reports each month about fifteen visits, and there are others who do nearly as well. As yet I myself have done very little of this visiting because of the handicap of the language and also because the babies don't give me much liberty, but I hope to begin now to do much of it; and I believe it must be mainly through this personal touch that we will win the women of Brazil. Will you pray earnestly for your sister workers of this country and for us who are trying to help them, that we may always witness for Christ in our life and work among them?—*Mrs. A. R. Crabtree, Brazil*

(Concluded from Page 13)

Lifting of debt on Home Mission Board
Realization of a world lost without Christ
Foreign Mission Board and its missionaries
Lifting of debt on Foreign Mission Board
Bringing in of southern Baptist tithes and offerings



UNION NOTES



ROUND TABLE

BEGINNING with this issue there will be a new department to this magazine, the page heading of which is entitled "Pray Ye". Kindly turn to it on page 13 and read its introductory paragraph. Earnestly is it hoped that it will indeed be a "call to prayer" especially on the part of the women in the many societies. It cannot be the will of our Heavenly Father that the debts should continue to be crushing loads on the Foreign and Home Mission Boards. If by any means they should serve as warnings against selfishness and covetousness then, cruel as they are in dooming to darkness many in foreign and home lands who might otherwise follow the "Light of Life", these debts might be thought of as a guiding of the Lord, even as the children of Israel learned in Babylonian captivity that it is not only robbery of God to fail to bring into His store-house the tithes and offerings but that it is also robbing many of the privilege of worshipping. A debt of \$2,250,000 on the two major boards is like a cloud hanging low and heavy over every department of denominational life. The rainbow of hope is prayer in faith believing.

EIGHT months only will comprise the "year" which will be reported at the W.M.U. meeting next May. This is true not only of the financial records but also of the statistical ones, which comprise the number of new organizations, mission study, personal service, White Cross work and uniform Standard of Excellence. The eight months will be those from May 1, 1925, to January 1, 1926, this adjustment looking forward to the time when all W.M.U. reports will coincide with the calendar year. Each of the state W.M.U. headquarters will make it clear to its organizations among the women and young people just how their re-

ports are to be made in order to conform with this present "eight months" plan. Careful co-operation is most earnestly requested of every W.M.U. organization. By virtue of the fact that the eight months are not twelve and that they do not include January and March it cannot be required of the organizations, so far as this eight months' record is concerned, to observe the January and March Weeks of Prayer, even as the computations for attendance will be on an eight months' basis. In other words, any organization which observes the approaching state season of prayer will be considered as reaching points 6 and 5 respectively of the senior and junior uniform Standards of Excellence and every time the figure twelve occurs in the clauses of the various standards it should be changed to eight. However, as is self-evident, this plan will not be operative after January first and so for this and many higher reasons each organization is urged to observe as usual the January and March Weeks of Prayer and to emphasize the monthly meetings with good attendance at each. In explaining this plan for the eight months' record no statement includes the College Y.W.A.'s. Necessarily their "year" will be quite different from that of organizations in the churches. The state W.M.U. college correspondents will arrange for their reports under the guidance of Miss Juliette Mather.

FEW features of the Memphis May meeting elicited as much interest as did the announcement that beginning with the next W.M.U. annual meeting there will be awarded a pennant to each church having a fully graded W.M.U., each of whose five organizations has reached A-1 of its standard. In the light of the above paragraph it is evident that the awards this coming May will be based on the eight months' plan. Therefore, at least one-third more

churches should be victorious this year! This means that a pennant will be awarded to every S.B.C. church which has a Sunbeam Band, at least one R.A. Chapter and at least one G.A., either of which is junior, intermediate or combined, one Y.W.A. and one W.M.S., each one of which made from May 1, 1925, to January 1, 1926, A-1 on its respective standard. Similarly the Union loving cups and banners will be awarded next May to the states on the eight months' basis. Let every organization of women and young people resolve to help its church and its state to win every possible award for, like the quality of mercy, it doubly blesses.

TO the W.M.U. corresponding secretary was given the privilege early in July of attending the New Mexico assembly at Montezuma Baptist College. The word "privilege" is used advisedly for when many other people were watching the thermometer climb beyond 100 it was delightfully cool on Montezuma's mountains for they tower 6600 feet above the sea-level. Likewise when others were corralling their classes from the different parts of a given state the Montezuma classes were right at hand, for the college was still in regular session and was in addition conducting a summer school. Of course this "natural" enrollment was augmented by men, women and young people from the many sections of the state, quite a few families thus enjoying a reunion with their college sons and daughters. So exquisite are the views from Montezuma, so bracing is the air, so abundant the springs of both cold and hot water, so earnest-hearted and cultured the faculty that one can easily commend it as a choice college. Perhaps some scholarly Baptist man or woman, teaching in the lowlands during the regular school year, would rejoice to help, for little financial remuneration, in Montezuma's school next summer or perhaps parents in other states whose children must make up college work next summer will want to send them to this college, high in location, in scholarship and in Christian influence. The address is Montezuma Baptist College,

Montezuma, N. M. The word "privilege" was also used because it means much to get into such close touch with home mission work such as is afforded by contact with New Mexico Baptists and surely one's interest is deepened by seeing their sacrificial service for their state. In the class taught by the W.M.U. corresponding secretary forty-nine passed creditable examinations, the book used being "The Child and America's Future". The Union's work is growing under the leadership of Miss Amy Goodman. From Montezuma the seven-hundred mile trip was made to Christoval in central-west Texas. A census taken on encampment Sunday showed that over 2000 were attending that day's services, literally hundreds of them camping for the entire ten days on the shaded banks of the clear, rushing Concho River. In the absence of the W.M.U. vice president of the district, the Union's work was directed by Mrs. H. H. Stephens of Winters, the district's efficient mission study leader. Naturally she had turned to the state leader of mission study, Mrs. J. H. Weatherby, who taught "A Decade of W.M.U. Service". Foreign mission work was remembered through talks on the W.M.U. corresponding secretary's trip to Japan and China.

THE W.M.S. program for June carried at its close a set of questions, each one of which could be answered by a Scripture quotation. The magazine threw out a challenge to the societies to search the Scriptures to find in them answers to the questions, the promise being that in this September issue there would be given the name of every society which sent in a correct answer to each of the twelve questions. The following did so, it being needless to say that no two sets of answers were identical and that none were altogether similar to those selected by the one who prepared the questions, the original list being on page 18. It is believed that each of the following societies thoroughly profited by searching for these Scripture answers:

East McDowell Baptist Church, Phoenix, Arizona

Inglenook, Birmingham, Alabama
 First Baptist Church, Auburndale, Florida
 White Springs Church, White Springs, Florida
 Dublin Church, Dublin, Georgia
 Glenn Church, Glenn, Georgia
 Louisville Church, Louisville, Georgia
 Eastern Heights Church, Columbus, Georgia
 Campbellsville Church, Campbellsville, Kentucky
 First Baptist Church, Corinth, Mississippi
 Moorhead Church, Moorhead, Mississippi
 Ripley Church, Ripley, Mississippi
 Union Baptist Church, Union, Mississippi
 Star Church, Star, Mississippi
 Paris Church, Paris, Missouri
 South Union Church, Maywood, Missouri
 Scott's Creek Church, Beta, North Carolina
 First Baptist Church, Muskogee, Oklahoma
 Citadel Square Church, Charleston, South Carolina
 Eads Church, Eads, Tennessee
 First Baptist Church, Kingsport, Tennessee
 Denton Church, Denton, Texas
 Arcadia Church, Dallas, Texas (R.F.D.)
 Knox City Church, Knox City, Texas
 Santa Anna Church, Santa Anna, Texas
 North Run Church, Dumbarton, Virginia
 Mappsville Church, Mappsville, Virginia
 Pleasant Vale Church, Markham, Virginia
 Spring Creek Church, Cullen, Virginia

"THE sea is His and He made it", over and over as the waves come in at Virginia Beach they remind the people of the Virginia Baptist Encampment that God is the Creator. It is a joy to find Miss White happy in her state work, directing W.M.U. conference daily and teaching Prayer and Missions. Miss Harris and Mr. Edward Willingham direct G.A. and R.A. Camps of 70 girls and 40 boys, ably

assisted by a number of helpers including Miss Virginia Hamilton, Louisiana, G.A. program writer. Miss Bessie Trevvett, Virginia's educational secretary, Miss Agnes Durant of Alabama with Mrs. William Harrison are teaching R.A. and G.A. classes. The quiet Galilee chapel is crowded each evening with G.A.'s and Y.W.A.'s and many women coming to the vesper talks on Southern Baptist Girls around the World. Much interest has been shown in the Y.W.A. study course, Adventures in Brotherhood. The fellowship with Virginia Baptists is helpful in every way.—*Juliette Mather*

"THY PEOPLE ISRAEL"

(Concluded from Page 8)

Jews is not necessarily the man who is highly educated, as desirable as that is, but the one whose judgment is based on his own practical experiences and those of other missionaries.

At this time of apostasy in the church, when men are questioning the inspiration of the Scriptures, the Virgin Birth and the sacrificial atonement of our Lord, who knows but that God, through this International Conference, is bringing together the redeemed out of Israel, which will fulfill the prophecy: "Israel shall blossom and bud and fill the face of the world with fruit", and ultimately bring to pass the greatest revival in the history of Christendom? *Jacob Gartenhaus*

SOCIETY METHODS

(Concluded from Page 25)

The standard of excellence record should at all times be kept before the members and their co-operation secured in making it a worthy one. The society which is growing in grace, knowledge, liberality, activity and in numbers will be happy to make regular reports to the state officers.

Why not have a growing society?—*Ida M. Stallworth, Alabama*

M. M. H. Watchword

Laborers together with God--1 Corinthians 3:9

"LEST WE FORGET"

GRATITUDE is a God-given grace. All servants of His were declared by Christ to be worthy of their hire. Nevertheless it happens every year that many of His bravest followers—the S.B.C. frontier missionaries—receive a mere pittance in return for tireless labor amid exceptionally difficult circumstances. In order to make up in part at least for what is lacking for some if not all of them, the Woman's Missionary Union each year asks its societies, which can afford to do so without injury to any of their regular obligations, to pack and send boxes of clothing to these worthy frontier workers. Certainly they are rendering definitely missionary service for which every missionary heart should give thanks and to whom all lovers of missions, more blessed in this world's remunerations than they are, will do well to extend a helping hand. Any society or individual to whom this makes an appeal may secure the address of such a frontier missionary by writing to W.M.U. Headquarters, 1111 Age-Herald Bldg., Birmingham, Ala.

In Memoriam

Mrs. John A. Barker



ON July 10 at the Johnston-Willis Hospital in Richmond, Virginia, passed during the night watches into the "Land of Eternal Day" Mrs. John A. Barker, fifth president of the Woman's Missionary Union, S.B.C. Elsewhere in this magazine (page 6) will be found a brief account of her life, particularly of those years which she gave to the Union as its president. As to its work so to each of the many responsible positions in which she was placed during life she brought unwavering fidelity to the minutest interest, winning high praise for the work and devoted friendship for herself. As her friends, among whom the Woman's Missionary Union rejoices to be listed, find comfort in the assurance that

"She is not dead, she is just away"
 may they realize that this is so because

"Blessed are the dead who die in the Lord
 from henceforth: Yea, saith the Spirit,
 that they may rest from their labors;
 for their works follow with them".

WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

First Quarterly Report, May 1, 1925 to July 1, 1925 (Two Months Only)

Mrs. W. C. Lowndes, Treasurer
As Reported by State Treasurers

STATES	Foreign	Home	Ministerial Relief	Christian Education	W. M. U. Specials	Training School Endowment and Enlargement	Scholarship Fund	State Missions	Orphanages, Hospitals, Miscellaneous	CASH TOTAL
Alabama	\$ 615.45	\$ 354.04	\$ 58.50	\$12,754.20	\$ 27.69	\$	\$	\$ 359.76	\$ 459.29	\$ 14,629.02
Arkansas	2,703.28	1,288.10	273.54	2,160.08		100.00		2,095.58	2,702.39	12,313.06
District of Columbia	266.60	266.60				.57		432.30	331.50	1,297.57
Florida	2,614.34	1,112.48	556.24	1,112.48		439.50		5,395.54	333.73	11,564.31
Georgia	508.90	153.41	79.72	914.91	248.00		10.00	387.04	1,311.02	3,613.99
Illinois	3,267.38	1,589.33	645.80	3,035.59	446.00		697.66	2,890.19	1,549.95	14,929.63
Kentucky						115.93		926.80	103.40	2,867.77
Louisiana								1,542.29	720.05	8,186.70
Maryland								2,495.79	1,189.30	17,923.54
Mississippi								557.14	533.80	1,548.38
Missouri								8,648.64	8,374.45	56,391.72
New Mexico								1,627.11	5,137.02	17,192.04
North Carolina								3,109.84	2,569.99	17,964.35
Oklahoma								11,034.50	239.72	25,093.54
South Carolina								5,925.69	13,876.40	39,604.16
Tennessee										
Texas										
Virginia										
TOTAL GIFTS	\$56,331.25	\$27,164.98	\$9,248.91	\$58,389.08	\$1,517.12	\$4,015.58	\$905.96	\$48,328.21	\$39,522.10	\$245,423.19

Value of Boxes to Missionaries, \$194.25

The "W.M.U. Specials" comprise the gifts to the S. S. Bd. Bible Fund, the Margaret Fund Scholarships and the Current Expenses of the W.M.U. Training School at Louisville, Ky.

WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

First Quarterly Report, May 1, 1925 to July 1, 1925 (Two Months Only)

Showing Total Gifts from Each Union Organization

Mrs. W. C. Lowndes, Treasurer
As Reported by State Treasurers

May 1, 1925 to July 1, 1925	Alabama	Arkansas	District of Columbia	Florida	Georgia	Illinois	Kentucky	Louisiana	Maryland	Mississippi	Missouri	New Mexico	N. Carolina	Oklahoma	S. Carolina	Tennessee	Texas	Virginia	TOTALS
W. M. S.—Foreign	\$ 600.10	\$ 275.25	\$ 25.00	\$	\$ 217.70	\$ 434.52	\$ 310.89	\$	\$ 305.50	\$243.12	\$ 347.99	\$ 88.71	\$ 1,000.00	\$ 1,000.00	\$ 1,000.00	\$ 1,000.00	\$ 1,000.00	\$ 1,000.00	\$ 1,000.00
Home	333.57	1,288.19	258.60		1,051.37	138.17	1,617.90		259.02	1,000.75	254.05	35.10	7,800.00	7,800.00	7,800.00	7,800.00	7,800.00	7,800.00	7,800.00
Ministerial Relief	55.20	273.64			825.00	73.30	619.00		158.20	688.95	634.15	8.00	1,800.00	1,800.00	1,800.00	1,800.00	1,800.00	1,800.00	1,800.00
Christian Education	1,214.39	218.00			1,051.37	259.02	2,007.00		433.04	1,500.35	3,074.42	304.00	13,300.00	13,300.00	13,300.00	13,300.00	13,300.00	13,300.00	13,300.00
W. M. U. Specials	27.00				215.51	215.51	371.00		1,119.20	2,232.34	2,739.75	1,112.20	14,000.00	14,000.00	14,000.00	14,000.00	14,000.00	14,000.00	14,000.00
Other Prog. Objects	75.97	579.97	764.37	161.10	854.00	1,025.00	1,300.00	1,115.00	4.32	55.00	97.75	111.20	900.00	900.00	900.00	900.00	900.00	900.00	900.00
Y. W. A.—Foreign	10.00				87.45	47.30	130.00		2.00	30.00	511.70		700.00	700.00	700.00	700.00	700.00	700.00	700.00
Home	6.20				37.30	10.00	55.34				104.04		200.00	200.00	200.00	200.00	200.00	200.00	200.00
Ministerial Relief	1.70				37.30	10.00	55.34				104.04		200.00	200.00	200.00	200.00	200.00	200.00	200.00
Christian Education	308.80				138.00	70.00	200.00				104.04		200.00	200.00	200.00	200.00	200.00	200.00	200.00
W. M. U. Specials	24.94				138.00	70.00	200.00				104.04		200.00	200.00	200.00	200.00	200.00	200.00	200.00
Other Prog. Objects	4.95				7.00	3.44	3.44				337.35		201.34	201.34	201.34	201.34	201.34	201.34	201.34
G. A.—Foreign	98.67				138.00	70.00	200.00				104.04		200.00	200.00	200.00	200.00	200.00	200.00	200.00
Home	3.04				60.00	11.75	33.43				245.00		257.40	257.40	257.40	257.40	257.40	257.40	257.40
Ministerial Relief	1.50				5.75	3.50	4.10				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Christian Education	1.50				3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
W. M. U. Specials	1.50				3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Other Prog. Objects	1.50				3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
R. A.—Foreign	11.15				3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Home					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Ministerial Relief					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Christian Education					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
W. M. U. Specials					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Other Prog. Objects					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
S. B.—Foreign					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Home					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Ministerial Relief					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Christian Education					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
W. M. U. Specials					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
Other Prog. Objects					3.44	1.21	3.44				347.00		70.77	70.77	70.77	70.77	70.77	70.77	70.77
TOTALS	\$14,629.02	\$12,313.06	\$1,297.57	\$	\$14,929.63	\$11,564.31	\$3,613.99	\$	\$17,923.54	\$1,548.38	\$56,391.72	\$17,192.04	\$17,964.35	\$25,093.54	\$39,604.16	\$245,423.19	\$39,522.10	\$245,423.19	\$245,423.19

Value of Boxes to Missionaries \$194.25

ROYAL SERVICE SHEAVES



STUDY, please, the three following tables not only to see how many "sheaves" your state has brought in thus far through subscriptions and renewals to the Union's seed-sowing, fruit-bearing monthly magazine, ROYAL SERVICE, but also to find out what is due before next May. September is known as one of the great harvest months. "What will the harvest be" as garnered for the magazine by you and your society? Why not make it "an hundred-fold" by getting every member in your circle, every member in your society to renew or to subscribe?

	Quota for Year	Received 1st Quarter	Due by May 1		Quota for Year	Received 1st Quarter	Due by May 1
Ala.	4906	846	4060	Fla.	2725	417	2308
Ark.	1875	297	1578	Ill.	1385	242	1143
D. C.	94	14	80	La.	2720	513	2207
Ga.	4857	551	4306	Miss.	4510	733	3777
Ky.	5855	998	4857	N. C.	5705	1063	4642
Md.	500	93	407	Okla.	3613	516	3097
Mo.	3187	364	2823	Tenn.	4685	815	3870
N. M.	345	62	283	Va.	5724	1189	4535
S. C.	4403	576	3827				
Tex.	9286	1141	8145	TOTAL	66375	10439	55946

September's study is entitled:

"Stewardship of Time and Personality"

Please invest much of yours by getting many to

Renew, subscribe at 50c a year to

1111 Age-Herald Bldg. **ROYAL SERVICE**

Birmingham, Ala.