

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

The Missionary's Plea

Tune—"Abide with Me"

(H) send us back to our adopted land!
We must not linger on this beautiful strand.
We've lost the language of our childhood's day:
The hour has struck, we must away, away.

Our children moan—mid hours of toil and pain,
They've come through second birth to live again.
They call to us, their parents in the Lord,
And plead for guidance as they search the Word.

The volunteers are waiting now in scores
To join the ranks with us on foreign shores.
They ask your aid—will you respond with "Nay"
Or will you help to send them on their way?

In pagan China, Africa, Japan
They lie beneath the tempter's cruel ban.
They die by thousands every single day
Without the Gospel's bright and saving ray!

In papal lands a goddess reigns supreme,
With shrines and idols all these countries teem,
In galling yoke of ignorance and shame
Rome's subjects spurn the Truth in Jesus' name.

So, send us back to our adopted land!
We must not linger on this beautiful strand.
We've lost the language of our childhood's day:
The hour has struck—we must away, away!

—Mrs. W. B. Bagby, Brazil

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Royal Service

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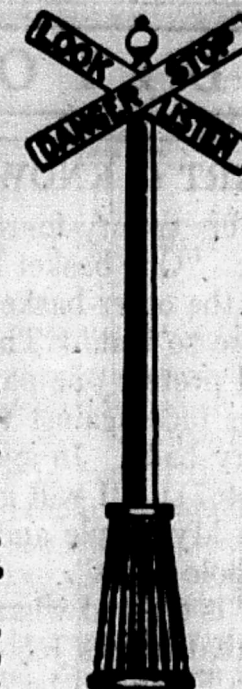
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Monthly Missionary Topics for 1928

Jan.—World Missionary Movements	July—Perseverance of Japanese Baptists
Feb.—Our National Dangers and Opportunities	Aug.—Activities of South American Churches
March—"Far above Rubies"	Sept.—Family Affairs
April—European Missions	Oct.—Where Our Money Goes
May—Woman in Missionary History	Nov.—Coveted Mexico
June—A Baptist "Palaver" in Africa	Dec.—What of China?

SUGGESTED LEAFLETS—Supplement to Program JANUARY—World Missionary Movements

	Cents
Across the Span of the Years.....	4
"Having Torches They Will Pass Them On".....	2
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When stamps are sent in payment for leaflets or ROYAL SERVICE kindly send, as far as possible, those of the two cent denomination, allowing one or two cents for postage on leaflets, to W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.

BOOK REFERENCES—Program Helps

The Story of Missions.....	Edwin E. White
The Adventure of the Church.....	Samuel McCrea Cavert
Today's Supreme Challenge to America.....	J. Franklin Love
Outlines of Missionary History.....	Alfred DeWitt Mason
The Missionary Enterprise.....	Bliss

EDITORIAL

"A HEART to KNOW ME—JEHOVAH"

3 JEREMIAH in his twenty-fourth chapter gives the parable of the two baskets of figs: "One basket had very good figs, like the figs that are first-ripe; and the other basket had very bad figs, which could not be eaten, they were so bad". The interpretation of the parable was that Jehovah would protect one part of the captive children of Judah and would turn His face against the others, even as against the figs that were "bad, very bad". In speaking of the chosen ones, Jeremiah records Jehovah as saying (24:7): "I will give them a heart to know Me that I am Jehovah: and they shall be My people and I will be their God; for they shall return unto Me with their whole heart".

As the new calendar year is entered—what could be comparable, as the induement of daily power, to a heart that knows Jehovah, since out of the heart are the very issues of life? That such a heart will be granted to each Christian is an accepted fact because of the promises of Christ: "I am the vine, ye are the branches. . . . I chose you and appointed you. . . . Ye shall know the truth and the truth shall make you free. . . . Ask and ye shall receive that your joy may be made full. . . . Ye know Him, for He abideth with you and shall be in you". So precious, so priceless are these promises that one can almost hear Paul saying as he did to the Thessalonians concerning the resurrection assurance (*1 Thess. 4:18*): "Wherefore, comfort one another with these words".

The Christian conscience rebukes its possessor, however, if others are not earnestly told that "whosoever will" may have a heart which knows God, that all who will may turn to Him with the whole heart. Thus it is that mission work at home and abroad receives its incentive as Christians everywhere witness to the greatness and goodness of God. Endless are the applications and admonitions which might be accordingly made but this article has especially in mind the arousing of the W.M.U. conscience in regard to the unenlisted women and young people in one's own community. Naturally with the coming of the "New Year" one searches the past year's record, being eager to improve upon it. How fine it will be if unswerving resolutions are made to lead women and young people to have hearts that know God as He comes to be known through the life of study and prayer and stewardship in W.M.U. organizations.

Those thus resolving to enlist others will find many reassuring lessons from the fig-tree. One is that there is no blossom before the fruit appears, the tiny round fig coming forth directly from the branch. Certainly it is true that from very young people, such as may be organized into Sunbeam Bands, definite results may be quickly attained in the way of gifts and the memorizing of missionary facts. The fig-tree also teaches the lesson that the fruit ripens day by day and that there are nearly always many figs which must be left until the next day or week. Just as surely do those who would enlist others in missionary work learn that some young people and some women are slower than others and that only patience will win with them. Alas, the fig-tree also shows that a large part of the fruit is often ungathered or else is eaten by the keen-eyed, swift-winged birds and bugs! The enlister will do well to hear Solomon's admonition: "Go to—consider—be wise!" A real encouragement from the fig-tree is that not infrequently it bears a second crop. What does this teach the enlister? Merely this: "Try, try again!" Perhaps you failed to win a certain girl or boy or woman last year, but you may

(Concluded on Page 29)

Entered into Rest—Mrs. W. R. Nimmo

November 14, 1927

TO many W. M. U. members "Mrs. Nimmo" first changed from a name signed to the many letters from the Literature Department in Baltimore headquarters to an actual vivid personality when the S. B. C. met in Baltimore in 1910. No one who saw that modest bright-eyed little woman stand on the platform to give for the first time in person the report of the Literature Department, which she had so often prepared, would soon forget her. Only those who knew her best realized how she shrank from publicity and how much natural reserve and lack of self-confidence she had to overcome before she stood before us. Outwardly she was so calm, her irrepressible sense of humor bubbling over into an introductory story, but inwardly she was "quaking" though still ready to do the thing she had to do at any cost to herself.

What she then showed of self-control and willingness to serve were only indicative of what was expressed in her whole life. Born of a large family in a country physician's home she early learned the meaning of thought for others and the joy of helping. With a keen quick mind, singularly sensitive to beauty and spiritual values, she didn't let the fact that her cherished dream of going to college was never realized keep her from training these qualities in every way possible. She read eagerly and constantly and was storing her mind for the service which was awaiting her and through many years leaders of W. M. U. through the whole south have gratefully reaped the harvest of that training.

Next to her home and her church it seems not too much to say came the W. M. U. in her devotion. When the headquarters moved to Birmingham she was, with the exception of Miss Eliza Broadus, the senior member of the W. M. U. Executive Committee and was a veritable mine of information concerning Union history. Her interest naturally gravitated toward the preparation and circulation of missionary literature and from 1907 through 1920 she was secretary of the Literature Committee, responsible for the management of the Literature Department. When Our Mission Fields came into being, Miss Heck leaned heavily upon her both in planning and in preparation of material and when this grew into the larger magazine of today Mrs. Nimmo found more and more calls upon the qualities in which she was gifted until she became the editor of the W. M. S. programs and several other departments. To this work she gave untiring devoted service, often driving an overtired body to finish the well loved task on time.

She was a great friend, loyal, generous, warm in her sympathy, wise in counsel, "always eager to believe the best", not harboring resentment. With no children of her own, she became a second mother to her friends' children and poured out an eager devotion upon a class of boys in Sunday school, living to see one of them at least attain to the successful leadership of the Baptist work in his state.

Above all was her simple but profound faith in the goodness and constant leadership of God. It was the keynote of her life. Through it she became "more than conqueror" over pain, sorrow, loneliness and timidity, carrying a merry heart to the outer world and leaning hard upon Him whom she knew in secret. Today she sees Him face to face and has heard His "Well done". The world is poorer without her bodily presence but her spirit still goes on challenging us to devotedness such as hers to every cause dear to the heart of the Master whom she so faithfully loved and served.—Mrs. E. B. Mathews, Md.



"PRAY YE"



"I GIVE MYSELF unto PRAYER"



DAVID gives a threefold statement of his dependence upon prayer when the enemy encompassed him (*Psalms 69:13; 141:5; 109:4*). It is from the last named of these psalms that the title for this article is secured. In reality, the Hebrew contains only the first and last words—"I . . . prayer", the intervening ones being the translator's effort to make the meaning clearer. But are the interpolations really needed? Do not the two words suffice to show that David's refuge was in prayer? The same testimony is borne in Acts 6:4, when the twelve apostles were relieved of the daily ministrations in order that they might "continue steadfastly in prayer" even as they "began both to do (*Acts 1:14*) and to teach" (*Acts 2:42*). No marvel, therefore, that Paul admonished it (*Romans 12:12*), further urging the Colossians (4:2) to "continue steadfastly in prayer, watching therein with thanksgiving".

David confidently speaks of his prayer as being in an acceptable time (*Psa. 69:13*) and Luke proves (*Acts 6:7*) that out of the prayer life of the apostles "the Word of God increased, and the number of disciples multiplied". Very missionary also is the context in Colossians (4:3): "Withal praying . . . that God may open . . . a door for the Word".

From then until now the "door which no man can shut" has been opening wider and wider so that to every nation the Gospel has been preached. However in every land there are still many who have either not heard or have not heeded, so that many missionaries and much so-called native Christian assistance are still urgently needed. Shame be to southern Baptists that we have called not just a halt but a retreat in such an hour of opportunity as well as of emergency. If our hearts "prick" us, what must be the disappointment if not discouragement in the heart of God and of the missionaries and of the native Christians?

There can be but one solution of the situation: *Confession of our selfishness and non-missionary spirit, repentance from such sins and a return to prayer as the dynamic of an unselfish and missionary spirit.* In the final analysis, the solution will be found in penitent, believing prayer. Oh, that with the coming of the "New Year" southern Baptists will cry out in the words of David: "I give myself unto prayer!" Undoubtedly many will do so and among them may there be a large number of W.M.U. societies and circles which will arrange for more time in which to pray for missions. In so doing, they may be led by the Spirit to:

Give thanks for God's goodness during the past year
Ask for His constant guidance through the new year
Enter heartily into Ruby Anniversary plans
Pray for mid-year meetings of W. M. U. Executive Committee and of state W. M. U. corresponding secretaries in Birmingham, Jan. 24-26 inclusive
Desire a truer perspective of values in life
Study how to serve one's "own generation according to the will of God"
Intercede for "the great world's aching heart"
Pray for all missionaries and native Christians
Pray for S. B. C. Foreign Mission Board and its missionaries
Pray for adequate support of 1928 Co-operative Program
Pray that the tithe may become the minimum standard of S. B. C. giving

Calendar of Prayer

January, 1928

LIKE to feel that though on earth
We never meet,
Yet we may hold heart-fellowship
At God's dear feet.

LIKE to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer,
May help thee too.
—E. G. Barnes-Lawrence

Topic: World Missionary Movements

1—SUNDAY

That the New Year may be entered with thankful hearts
Ebenezer . . . hitherto hath Jehovah helped us.—I Sam. 7:12

2—MONDAY

For the Spirit-guided leadership of Mrs. W. J. Cox, president of W. M. U.
It is God which worketh in you.—Philippians 2:13

3—TUESDAY

For Rev. and *Mrs. R. T. Bryan, evangelistic and educational work, Shanghai, China
Servants of Christ, doing the will of God—Ephesians 6:6

4—WEDNESDAY

For vice presidents of Woman's Missionary Union and presidents and vice presidents of state Unions
Fervent in spirit, serving the Lord—Romans 12:11

5—THURSDAY

For Rev. and Mrs. C. K. Dozier, educational and evangelistic work, Fukuoka, Japan
Trust in Him at all times.—Psalm 62:8

6—FRIDAY

For Miss Kathleen Mallory, corresponding secretary of Woman's Missionary Union, and for state W. M. U. corresponding secretaries
Doing service as to the Lord—Ephesians 6:7

7—SATURDAY

For Dr. and Mrs. George Green (on furlough), medical work at Ogbo-moso, Africa
As He was teaching . . . the Lord was present to heal.—Luke 5:17

8—SUNDAY

For missionary movements at home and abroad
Go ye into all the world.—Mark 16:15

9—MONDAY

For Miss Juliette Mather, young people's secretary of Woman's Missionary Union, and for state W. M. U. young people's secretaries
That your joy may be full—I John 1:4

10—TUESDAY

For Rev. and Mrs. C. L. Neal (on furlough), evangelistic and medical work, Toluca, Mexico
Set for the defense of the Gospel—Philippians 1:17

11—WEDNESDAY

For Mrs. H. M. Wharton and Mrs. Sumter Lea Jr., recording and assistant recording secretaries of Woman's Missionary Union, and for state W. M. U. recording secretaries
The Lord is thy keeper.—Psalm 121:5

12—THURSDAY

For Mrs. R. H. Graves, evangelistic work, Canton, China
He shall give His angels charge over thee.—Psalm 91:11

13—FRIDAY

For Mrs. W. C. Lowndes, treasurer of Woman's Missionary Union, and for state W. M. U. treasurers
As good stewards of the manifold grace of God—I Peter 4:10

14—SATURDAY

For Dr. and Mrs. Everett Gill, missionary representatives in Europe
Ye shall be My witnesses.—Acts 1:8

15—SUNDAY

For all evangelical missionaries at home and abroad
He careth for you.—I Peter 5:7

*Attended Southwestern Training School
†Attended W.M.U. Training School

Calendar of Prayer

January, 1928

LIKE to think that in the path
His love prepares,
Thy steps may sometimes stronger prove
Through secret prayers.

LIKE to think that when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee!
—E. G. Barnes-Lawrence

Topic: World Missionary Movements

16—MONDAY

For †Miss Ethel Winfield and other
local members of W. M. U. Execu-
tive Committee
Our eyes wait upon the Lord our God.
—Psalm 123:2

17—TUESDAY

For evangelistic work of Rev. and
Mrs. W. W. Lawton (on furlough),
Chengchow, China
Accepted in the Beloved—Ephesians 1:6

18—WEDNESDAY

For general, state and local Ruby
Anniversary chairmen
They shall be Mine . . . when I make
up My jewels.—Mal. 3:17

19—THURSDAY

For Rev. and Mrs. S. L. Watson,
Rio de Janeiro, and Rev. and Mrs.
T. C. Bagby, Santos, Brazil
Our help is in the name of the Lord.
—Psalm 124:8

20—FRIDAY

For all W. M. U. leaders in mission
study, personal service, White Cross
and college work
We are His workmanship.
—Ephesians 2:10

21—SATURDAY

For Dr. and Mrs. T. W. Ayers (on
furlough), medical work at Hwang-
hien, China
Ye shall receive a crown of glory that
fadeth not.—1 Peter 5:4

22—SUNDAY

For the adequate support of all
Christian missionary movements
Come behind in no gift.
—1 Corinthians 1:7

23—MONDAY

For Rev. and Mrs. Hugh P. Mc-
Cormick, Iwo, Africa
Sent forth to minister—Hebrews 1:14

24—TUESDAY

For mid-year meetings of W. M. U.
Executive Committee and of state
W. M. U. corresponding secretaries,
Birmingham, January 24-26
The God of all grace . . . establish
strengthen, settle you.—1 Peter 5:10

25—WEDNESDAY

For Rev. and †Mrs. M. G. White,
Bahia, Brazil, and Rev. and Mrs.
A. E. Hayes (on furlough), Para-
hyba, Brazil
Ye are enriched by Him.
—1 Corinthians 1:5

26—THURSDAY

For Mr. and Mrs. E. T. Snuggs,
Lui Chau, China, and Rev. and
†Mrs. F. T. N. Woodward, Kwellin,
China
Through faith and patience inherit the
promises.—Hebrews 6:12

27—FRIDAY

For Rev. and †Mrs. J. L. Moye (on
furlough), Santiago, Chile
Blessing, I will bless thee.
—Hebrews 6:14

28—SATURDAY

For Rev. and Mrs. T. C. Britton,
Wush, China, and Rev. and †Mrs.
W. W. Adams, Manchuria, China
Shew forth the praises of Him who
hath called you.—1 Peter 2:9

29—SUNDAY

For nation-wide response to the
appeal for better conditions sur-
rounding child-life and for proper
laws regarding child-labor
Blessed are the merciful.—Matt. 5:7

30—MONDAY

For Rev. and †Mrs. J. Wash Watts,
Jerusalem
He giveth power.—Isaiah 40:29

31—TUESDAY

For Rev. and Mrs. Robert Logan,
Buenos Aires, Argentina, and Rev.
and †Mrs. T. B. Hawkins (on fur-
lough), Rafaela, Argentina
Ye are My witnesses . . . whom I have
chosen.—Isaiah 43:10

†Attended W.M.U. Training School



PROGRAM PLANS



With the PROGRAM COMMITTEE

JANUARY calls for the greeting "Happy New Year!" Many Women's Mis-
sionary Societies, in accordance with the plan of the Woman's Missionary
Union, are now beginning their year with the calendar. So at this meeting
new officers will be taking their places, annual reports will be given and plans for
the new year will be outlined.

The business session of the society might this month be first on the program.
Have two of the women best suited to the parts appear as "1927" and "1928".
After the opening devotional service, these two should come forward, greet each
other and talk about the society. "1928" can ask questions and "1927" give ad-
vice. The "Old Year" can bring forward the new members, introducing them as a
whole. Then the new officers, standing by the "New Year", should receive the
books after reports from the retiring officers. If the same officers are retained
they should be introduced by "1927" to "1928" with appropriate comments. The
"New Year" can then say that "1927" has done so much that nothing remains to
be done except to enjoy the society, whereupon "1927" should display the past
year's Standard of Excellence, showing the points reached and telling of any blanks
in the record. The new president then holds out the standard for the new year,
explaining to "1928" that it must be completed in every point during the next
twelve months. Following this the "Old Year" may say that she is sure no new
members gained in '28 can equal those of '27, adding that to prove their worth
they will have charge of the following program. The two "years" may then sit at
the side of the platform while the program is carried out. At the conclusion '28
may congratulate '27, saying she will have a difficult task to match these but ex-
pressing the hope that with their added strength she may be able to equal them
in numbers.

The subject for the program—"World Missionary Movements"—is different
from the usual topics and offers a wide latitude of treatment. The Program Com-
mittee will need to study carefully the program material beginning on the follow-
ing page, making a list of the great world movements as explained therein and the
names of the leaders of the several movements. Assign these subjects and persons
to members gained in 1927 as indicated above. If all those on the program can be
members added during 1927 it will lend interest to the meeting even if the other
suggestions given above are not followed.

Because all of the world missionary movements began in the heart of one or
of a small group of individuals, it would be interesting to have a paper or talk on
the beginnings of mission interest. From missionary biographies such items can
be found, also in chapter IV of "Holding the Ropes" by Belle M. Brain. A short
"experience meeting" might be held on "Why I joined a missionary society"
or on "My first interest in missions". The leader might ask all to stand who
joined a society because they were invited and all to stand who became interested
while they were children. Some might be called upon to discuss: "What would be
your chief argument in getting some one to join a missionary society?"

Remember the Ruby Anniversary aims are:

40,000 New Members in Existing Organizations

40% Increase in Organizations for Women and Young People

\$4,000,000 in Calendar Year of 1928



PROGRAM FOR JANUARY



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 Comer Building, Birmingham, Ala. See also book references on page 3.

Prepared by Mrs. Taul B. White, Georgia

WORLD MISSIONARY MOVEMENTS

Hymn—Jesus Calls Us

Devotional (See Bible Study, page 6.)

Prayer for a revival of missionary interest throughout all the churches

Apostolic Period

Brief prayers for our missionaries who are kept at home for lack of funds

The Conversion of Europe

Hymn—A Mighty Fortress Is Our God (2nd Verse)

Missions and the Protestant Movement

The Uttermost Parts—the Task of Modern Missions

The Challenge to Our Generation

Hymn—From Greenland's Icy Mountains

Prayer—Thanksgiving to God for making us co-laborers with Him in world redemption

PERIODS of the MISSIONARY MOVEMENT

TO ignore the history of missions leaves a defect in the best education. To include this study forms many a connecting link in the history of the world. Revelation is the majestic march of God in history."

The history of missions is usually divided into six periods:

Apostolic (33-100 A. D.)

Patristic or Early Church (100-800 A. D.)

Mediaeval (800-1500 A. D.)

Reformation (1500-1650 A. D.)

Post-Reformation (1650-1793 A. D.)

Modern Missions (1793 to Date)

APOSTOLIC PERIOD

WHILE God's gradually unfolding, loving missionary purpose for the world is revealed in varying degrees in the law, in the Psalms and in the prophecies of the Old Testament and while for three years Jesus' life was that of an itinerant missionary who with His training class of disciples went about preaching, teaching and healing, the

inauguration of the historic movement known as Christian missions commenced "with the return of the disciples from the Mount of Ascension, 'Go ye and make disciples of all nations', and with the prophecy, 'Ye shall be My witnesses both in Jerusalem and in all Judaea and Samaria and to the uttermost parts of the earth'. As they went down the mount, threaded the streets of Jerusalem, entered the Upper Chamber, the era of Christian missions as an aggressive movement began".

Methods and Participants—"It was a time of individual effort, of general consecration to the work of proclaiming the Gospel: in a word, it was not a movement of the leaders but of the common people—the Laymen's Missionary Movement of the 1st century. There was scarcely even a church as we understand that term. There was simply a constantly increasing number of individual believers, who wherever they went, whether on their regular business or driven by persecution, preached Christ, told the story of the Cross, bore

witness to its value for themselves and urged the acceptance of the Saviour on those with whom they came in contact. Of missionaries in the modern sense of the term there were not many; of those who devoted their full time and strength to the work of preaching there were very few; but of those who made their trade, their profession, their everyday occupation, of what nature it was, the means of extending their faith there was a great multitude."

The Extent and Rapid Spread of Christianity—At the very first great public preaching of the Gospel after Christ's death and resurrection there were present in Peter's congregation representatives of the entire area now known as the Near East, from Persia on the east to the Mediterranean on the west and Arabia and Egypt on the south, with the addition of Rome to the west in Europe. As they went back home they carried the "good news" to hundreds of cities and towns and became the first of those multitudes of missionaries who, though unknown by name, played so large a part in the early victory of the cross.

Christians were soon to be found over a large part of the Near East. Early the Gospel burst the constraining bonds of Judaism and began to spread throughout all the world. Thus the continent of Africa through the Ethiopian to whom Phillip preached was touched; and with the centurion soldier, Cornelius, began that infiltration of Christians into the Roman Army which was to be the means of carrying the message to many an outlying land, perhaps even to England. There arose at an early period the great missionary gentile church at Antioch from which started the greatest missionary movement of all time, the movement led by Paul "who tore the Gospel from Jewish soil and rooted it in the soil of humanity".

By the time the Book of Acts was written, perhaps a little more than thirty years after Christ's death and resurrection, Christianity was established in practically all the great cities of the Roman Empire, including the capital, and

a Christian literature was coming into being. The breathless swiftness of the marvelous missionary victories of this early period is seen when we consider that about the year 29 A. D., the Jews and the Romans killed Jesus Christ; during the decades that followed nearly all His original disciples met violent deaths, and later successive waves of persecution swept off thousands of believers; in 312 A. D., the Roman emperor affixed the sign of the cross to the standard of his legions; and in a little while Christianity was practically the state religion throughout his vast dominions.

Early Church Organization Simple—A beautiful glimpse of a Sunday with a Christian church of the second century is given by Justin: "On Sunday a meeting was held of all those who lived in the cities and villages, and a section is read from the memoirs of the apostles and the writings of the prophets, as long as time permits. When the reading has finished, the president in a discourse gives the admonition and exhortation to imitate these noble things. After this we all rise and offer a communion prayer. At the close of the prayer as we have before described, bread and wine and water are brought. The president offers prayer and thanks for them according to his ability and the congregation answers 'Amen'. Then the consecrated elements are distributed to each other and partaken of and are carried by the deacons to the houses of the absent".

The Cost of a Witnessing Church—The execution of Stephen was but the forerunner of a long and pitiless effort to root out Christianity. Truly the blood of the martyrs was the seed of the church. Ten great persecutions ravished the church, beginning with that of Nero in A. D. 64 and ending with Diocletian in 303 A. D. In the catacombs of St. Sebastian in Rome rest the bodies of 174,000 martyrs and these are by no means all who loved their Master unto death.

The glorious fidelity of Polycarp, pastor of the church at Smyrna and re-

puted to be the pupil of the apostle John, still stirs the Christian heart when recalled. Polycarp was arrested and commanded to blaspheme Christ. But, standing before the vast multitudes of fanatical spectators, the aged Christian with unshaken voice made answer: "Eighty and six years have I served my Lord Christ and He has never done me wrong. How can I blaspheme my King who has saved me?" and bound to the fatal stake with flames leaping around him Polycarp passes to his reward in a chariot of fire.

The CONVERSION of EUROPE

THE hour of outward victory when Christianity was established as the state religion proved to be also an hour of inward defeat. The influx into the church of an enormous mass of heathenism compelled the church leaders to put all their energies into the preservation of the integrity not merely of their faith but even of their worship and of the ordinary ethics of Christian life. Political influence and the reliance on un-Christian methods for advancement, power and prestige caused worldliness: more interest in creeds and organizations than in missionary conquests were some of the reasons for the decline in missionary interests.

The conversion of Europe was carried on by three types of missionary efforts: (1) massed or forced conversions; (2) monastic communities and orders; (3) individual effort. The story of Clovis well illustrates that of massed conversions. "Clovis, King of the Franks, was one of the numerous rulers of that age who demanded a sign before he would become a Christian. His Christian wife, Clotilda, had long sought to win him to her faith. In a terrible battle against the Alemanni, the Franks were at the point of defeat. The supremacy of Gaul was in the balance. Clovis implored his own familiar deities in vain. At last he prayed to Clotilda's God for victory, vowing that if he should win he would give up his idols and receive baptism. Along with the king his chiefs and army accepted Christianity and three thou-

sand captives were baptized by compulsion."

What estimate shall we put on the missionary contributions of the monastic communities and orders? Rightly to appreciate their contributions we need to glimpse the deplorable state of Europe at the beginning of the dark ages. "Towns once populous were deserted, in dense forests were worshiped idols, the powers of nature even to the offering of human sacrifices". Witches and soothsayers flourished. There was no education, often no written language, no knowledge of medicine; cruelty and bloodshed, warfare and conquest characterized the age. In the midst of these hard and cruel times monastic orders evangelized pagan Europe, conserved learning, translated Scripture, promoted peaceful pursuits and agriculture and demonstrated sacrificial Christian living.

"Bright Stars in the Dark Sky" were the individual leaders whose enthusiasm and spiritual zeal sent them to new peoples even in a time when the church as a whole had settled down to other interests. Thus the church was saved by the missionary passion of a few. Especially noteworthy was the work of Ulphilas (A. D. 311) who went to the barbarian Goths around the Danube, invented for them an alphabet, reduced their language to writing into which he translated the Bible thus blazing in education a path in which modern missions followed. (*For an account of St. Patrick and Columba see page 20.*)

Of surpassing beauty to all English speaking peoples especially is the familiar but lovely story of the Abbot Gregory passing a slave market in Rome where some fair-haired boys were exhibited for sale. On being told that they were "Angles" he said, "Not Angles but angels" and some years after when he became Pope Gregory he remembered the fair Angles and showed his interest in them by sending to Britain forty missionaries under Augustine 595 A. D. It was not however until 1030 under Canute that Christianity completed its conquest of England. As early as the 8th century England in turn

became a blessing to northern Europe through the great Anglo-Saxon missionary, Winfrid or Boniface, who from 716 A. D. was at once a great missionary worker, general and statesman. He wore the martyr's crown at last, for it was in eastern Frisia in 755 A. D. at the age of 75 Boniface "pillowed his head on a volume of the Gospels and received the sword stroke of martyrdom".

Other great names of the period are: Anskar, a man of unusual devoted prayer life worked among the northmen, particularly in Sweden where the great Image of Thor was not destroyed until 1015 A. D.; Cyril and Methodius did a wonderful work among the Slavonic peoples, reducing their language to writing into which they translated the Bible; Vladimir of Russia chose Christianity after listening to reports concerning Christianity, though a worshiper of idols, even to offering human sacrifices at times. "We must remember", says Dr. Cavert, "that during the very period when the work of Columba and Augustine and Boniface was causing Christianity to extend its boundaries, Christianity in its old home was beginning to suffer a crushing defeat before the advances of the new religion of Islam".

Roughly speaking, it required about a thousand years for Europe to become nominally Christian. "Whatever of intellectual, moral, social, civil, political development there is in Europe or America today can be traced directly to the labors of the missionaries of that time. If Christianity then, with comparatively feeble and inadequate means at its command, could subdue such hostile races as the Celts, Norse, Goths, Slavs, it surely need not fear failure with any other".

MISSIONS and the PROTESTANT MOVEMENT

The Continental Phase—How can we explain that during the early years of the protestant movement in the 16th century the spirit was non-missionary? Would that the churches of our day might learn many lessons from this early period of the Reformation, for in consolidating their position, in controversy

and creedal discussions, protestant leaders lost their missionary passion, becoming provincial, "so locked in icy indifference" that one leader actually declared that "the holy things of God are not to be cast before dogs and swine".

Strange as it may seem, while the early leaders of protestantism were cold and indifferent towards missions, there was a rebirth of missionary interest among the Catholic leaders. Loyola, founder of the powerful Jesuit order, was the great figure of the revival. Through the inspiration and zeal of his leadership not only did he inspire the older orders of the Dominicans, Franciscans and others to renewed effort but North America, South America, India, China and Japan were touched by the men he sent out from his own order, the greatest of whom was Xavier.

Having considered some of the causes of missionary indifference of early protestants it is interesting to note the causes for the rise of missionary interest among them. "The birth of the modern missionary movement was the direct outcome of a rekindling of the spiritual life." First there was the spiritual awakening of the Pietist Movement of German Lutheranism. It is true that in the latter half of the 17th century the lone voice of Baron Von Wetz sent forth a challenge to the protestant world. "Is it right", he asks, "that we evangelical Christians hold the Gospel for ourselves alone? Is it right that we spend so much on all sorts of dress, delicacies in eating and drinking but hitherto have thought of no means for the spread of the Gospel?" He answered the missionary challenge of Dutch Guiana with his own life.

Another fruit of the Pietists was Count Zinzendorf, leader of the Moravians, the most missionary religious body the world has ever seen. The Moravians, inspired by the Pietists, were in turn an inspiration to John Wesley, through whom new fires of spiritual life were set burning throughout the English-speaking world. On a religious world, cold, indifferent, formal, burst the evangelistic zeal of the Wesleys.

From the religious revival they began came the influences that stirred William Wilberforce to fight the slave trade, John Howard to work for prison reform, Robert Raikes to organize Sunday schools, Jonathan Edwards to stir the American Colonies in a great spiritual awakening and made fertile the ground out of which arose the modern missionary movement led by the Baptist cobbler, William Carey.

The American Phase—Dr. Love in a wonderful way points to the hand of Providence in the religious history of the American continent: first, in the fact that America was kept from Roman Catholic domination, though for a time in the early settlement of this country French and Spanish Catholic missions working among the Indians established themselves in the southwest and along the Mississippi Valley and in the northern part of our country. But by a series of events both Spain and France lost their American possessions, leaving the way clear for evangelical Christianity fostered by the protestant settlement of New England. Quoting Dr. Love: "When the fullness of time had come, a New Land arose out of the sea to serve as a bulwark and reserve for the age of reformation. When persecution was raging in Europe—in the Netherlands, in Spain, in England—then the ocean began to whiten with the sails of Pilgrim fleets and providential winds bore them to our Atlantic shores".

Leading church bodies represented in the early settlement of our country were Dutch Reform, Presbyterian, Baptist, Calvinist, Puritan, Lutheran, Quaker, Anabaptist, Congregationalist, Methodist and Episcopal. The love of Christ and the conditions of the Indians called forth the missionary spirit of a noble band of men, among whom were Jno. Eliot, Roger Williams and David Brainerd. To protestantism America owes the winning of religious freedom, the separation of church and state, the insistence on individual responsibility to God.

Thus prepared by evangelical Christianity, stirred by the great awakening

under Whitfield and Jonathan Edwards, America was ready when the time came to join hands across the sea with England in the divinest work ever given men to do—the task of world-wide redemption. At the same time there began a home mission movement which became the "religious version of the geographical occupancy of the continent", ever camping on the trail of empire and striving to redeem America from materialism.

The UTTERMOST PARTS—the TASK of MODERN MISSIONS

Carey the "Wycliff of the East"—At the beginning of the 19th century we find the stage set for a fresh scene of Christian history. "Nothing", says Hugo, "is so powerful as an idea whose time has come". What were the providential factors contributing to a revival of the missionary spirit? The physical enlargement of the world refashioned men's outlook on life, the evangelical revival generated the spiritual dynamic, the French Revolution stirred men's minds with political ideals of equality, and the industrial revolution revealed wonderful possibilities in the material universe. The hour called for a man of daring faith and utter consecration: a man whose thinking encompassed the wide world and in whose heart was all humanity.

This man was found at the cobbler's bench—and so with William Carey's life and work in India, beginning in 1793, the "hitherto comparatively narrow stream of missionary work begins to widen and deepen and to pour its reviving waters through the world till it has now reached almost every known and habitable land upon the face of the globe. When less than one hundred and fifty years ago William Carey and eleven poor men met in Mrs. Wallis' parlor at Kettering, England, to draw up resolutions binding themselves 'to act in a society together in making an effort for the propagation of the Gospel among the heathen', Christianity was practically confined to Europe and to the Americas, and the two greatest continents on earth, containing more than half of the habitable area and far more

than half of the population of the world, did not know of Christ".

Could the faith that prompted Carey to proclaim "Attempt great things for God; expect great things from God" have foreseen that from "Arctic snows to tropic jungles, on bleak Mongolian plains, amid the tall grass of Africa, in resplendent oriental cities" there would be established in the world today some four thousand four hundred protestant foreign mission stations; 28,000 foreign missionaries; their labors shared by more than 150,000 men and women where they work; with several million adherents to Christianity from all colors and races and tongues?

In rapid succession continents, countries and even islands of the sea were claimed for Christ by the conquering faith of His messengers—pioneers of the cross. In 1807 Robert Morrison stood before the closed door of the Chinese Empire; Adoniram and Ann Hasseltine Judson "followed the gleam" to Burma; Robert Moffat lighted in Africa a candle whose beams lured the great spirit of David Livingstone who literally gave his heart to the dark continent; before the adamant wall of Mohammedanism the flaming spirit of Henry Martyn cried out in Arabia "Now let me burn out for God". The "isles of the sea" have been made to rejoice because James Chalmers, John Williams, Bishop Patterson, John G. Paton laid down their lives in the south seas that the "children of nature" might become the "children of God". Into the hostile atmosphere of beautiful Japan came Bishop Williams, Samuel Brown, Guido Verbeck and James Hepburn, the last named being said to have been the most versatile westerner ever seen in the east.

These noble pioneers were the first fruits of an heroic band of nearly twenty-eight thousand missionaries, representing all the Christian bodies of the world who today are encircling the globe. They are "unable to rest while any son of earth" knows not the love of

the Heavenly Father and His Son, Jesus Christ.

SOME RESULTS of MODERN MISSIONS

IN growth there is a remarkable record, for in slightly more than a hundred years there are now in all lands over 800,000,000 Christians. From the first small missionary offering of the little band of English Baptists the foreign mission gifts of American churches in 1926 amounted to over 45 millions.

The nineteenth century saw denomination after denomination organizing for missionary advance. Thus the great pioneer spirits lured the churches out into the great world purposes of God.

The achievements in language study, in the translation of the Bible in dialects and unknown tongues and in all the ancient languages of the east, the introduction of modern western education to the static civilizations of the orient, the establishment of hospitals in all parts of the world, the improved status of childhood and womanhood in many parts of the world—these accomplishments Christianity may claim and that through her Master she has everywhere brought the more abundant life.

Evidence of the further permeating influence of Christian ideals is seen in the disintegrating of pagan religions, in the progress of modern social welfare movements, in the rise of the native Christian churches and in the power of Christianity to produce noble characters among all races. "In humbleness of lowly deeds more strong than all poetic thought" it has been wrought.

The CHALLENGE to OUR GENERATION

THE spirit of our Christ today is calling us to bridge racial chasms with His love, to permeate the halls of international relations with justice, to rear to Him altars in the fields of industry and commerce, to Christianize all human relationships, to make an end of war. The "final and perennial need is for a deeper experience of God, revealed through Christ, for in the last analysis it is our faith in the character and pur-

pose of God—in His forth-streaming,
out-reaching love—that is the unspeak-
able foundation of the whole missionary
enterprise.

“IN Christ there is no east or west,
In Him no south or north—
But one great fellowship of love
Throughout the whole wide earth!”

QUESTIONS on PROGRAM TOPIC for STUDY and DISCUSSION

1. Name the six periods of missionary history.
2. How do you account for the rapid spread of apostolic missions?
3. What were the missionary methods used in the Christianization of Europe?
4. How do you account for the decline of spirituality of Christians during these years?
5. What were the contributions made to Europe by the monastic orders?
6. Why was the early protestant movement non-missionary?
7. Mention some causes which led up to the modern missionary movement.
8. Name six great missionaries of the modern missionary enterprise and tell where each worked.
9. What are some of the achievements of modern missions?
10. What are some of the future tasks of Christianity?

ENLISTMENT STORIES and DEMONSTRATIONS

Ruby Anniversary Helps

	Cents
A Call from the Master Foreman.....	3
Ask Somebody Else.....	3
"As Thy Servant Was Busy Here and There".....	2
Christine Miller's Home-coming.....	4
Making Dreams Come True.....	3
Mrs. Brent's New Committee.....	3
The Women Who Did and Those Who Didn't.....	3
The W. M. S. a Factor in the Evangelization of the World.....	3
The Contribution of W. M. U. to Religious Education Program.....	4
* * * *	
American Beauties (2 Characters—Woman and Girl).....	5
First Aid for the Puzzled (3 Characters—Women).....	8
Give Us a Chance (7 Characters—Children before the W. M. S.).....	3
Miss Lecty's Views (4 Characters—Older Girls and Women).....	5
Possibilities (10 Characters—Y. W. A. or Women).....	10
The Clinic of a Missionary Specialist (9 Characters—Y. W. A. or Women).....	10
The Vision (3 Characters—Women).....	10

To Be Ordered from
W. M. U. LITERATURE DEPARTMENT
1111 Comer Bldg., Birmingham, Ala.

“YEARS past and years to come,
We trust them all to thee.
O, guide us to our home
To dwell eternally.
A glorious jubilee will come
With all the ransomed ones at home
To dwell with Christ around the throne.”

Y. W. A. PROGRAMS

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

FIRST MEETING

TOPIC—The World on Wheels

Hymn—Bringing in the Sheaves

Scripture—Acts 8

Prayer

A Mosquito on Wheels

The First Push

Early Church Efforts

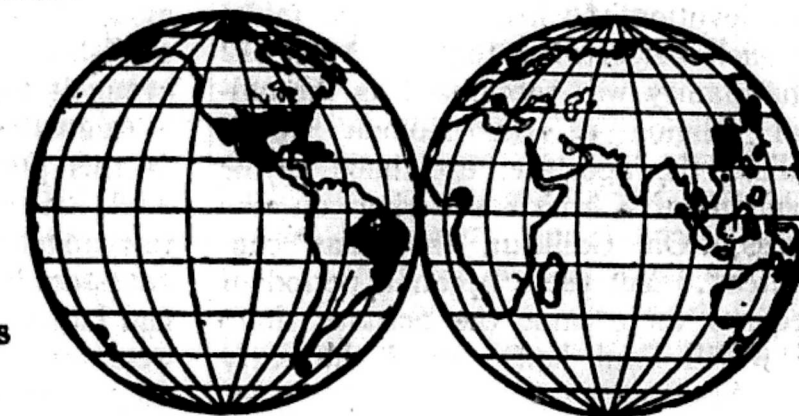
The Middle Ages

The Reformation

Concert of Prayer

Hymn—Faith of Our Fathers

Prayer that we may be mis-
sionary Christians



Announcement Poster

Cut pictures of globes or map of globes and place it on wheels. Print:
Let the wheels of human progress be pushed by Christianity.

Y.W.A. Meeting

Time

A Mosquito on Wheels

A “Mosquito on Wheels” is a writer’s description of the great-grandfather of all the railway locomotives. When one looks at the picture of this locomotive which is about equal in size to the grocery wagon of a few years ago it isn’t hard to appreciate the name this writer gives. He was one of over a million people who came to the “Fair of Horses” just outside of Baltimore where the Baltimore and Ohio R. R. recently celebrated its centenary. Another observer, with more imagination, sees in the object “a dozen romances and a marvelous epic in human progress” while still another adds that “it is great history”. If all the events that have affected the cause of missions since the coming of Christianity could be displayed before us in one great pageant we would no doubt exclaim too “It is great history” and further we would see “a dozen romances and a marvelous epic of human progress”. Indeed this would be the greatest exposition of history.

Place

The First Push

THE missionary cause had its beginning in the coming of Christ into the world—Christ who was the embodiment of the missionary spirit—Christ who lived the missionary’s life of opposition, trial and suffering—Christ who went about Galilee preaching and teaching the missionary message. His ministry marked the beginning of that great period of missions known as the Apostolic Period, 33-100 A. D.

After Christ we name the apostles as missionaries. Christ inaugurated the first missionary organization composed of the twelve apostles. There were then others who caught the missionary spirit for we are told that “they that were scattered abroad went everywhere preaching the Gospel”. This was the first Laymen’s Movement that we know anything about. It proved to be a most efficient missionary organization because it is said that when the last one of the twelve apostles died most of the Roman world had heard of Christ. Every Christian was a missionary. The work

was not done without opposition and persecutions. We remember Saul, who later became the missionary Paul, led in the procession of Christian opposition. In this same period came such definite missionaries as Polycarp and Justin who passed to their reward after being martyred for Christ's cause. Indeed the "blood of martyrs is the seed of the church". So great were the zeal and devotion of Christians in the midst of such persecution that in A.D. 312 Christianity was recognized as the official religion of the Roman world. Julian, the apostate, exclaimed as he thought of Christ's suffering on the Cross, "Oh Galilean, thou has conquered". Yet there began a period of decline: there came the perilous times of which Paul had warned the early churches.

Early Church Efforts

THE period known as the period of Early Church Missions includes 100-800 A.D. Persecutions from without, anxiety and opposition from within caused Christians to side-track from the main work of spreading the Gospel. Thought and energy were spent among themselves. There were individuals however whose lives were fully devoted to the cause of missions. Several missionaries of this period made steps that affected missions very greatly. The Goths were without books or writings. Ulfilas went among them and not only gave Christianity to them but also a written language with an alphabet, which was a modification of the Greek. He translated for them the whole Bible except the Book of Kings which he did not give them because of their war-like passions. This is the earliest existing form of Teutonic speech and is yet the mother-language of all northern Europe.

Patrick, who bore an Irish name but was Scotch, came in the 6th century. After being educated in France he returned to Scotland. He had a vision akin to Paul's vision of Macedonia for he dreamed that a man of Ireland gave him a letter headed "The Voice of the Irish" and that he heard voices calling

"We entreat thee, noble youth, to come and walk among us". "He was not disobedient to the Heavenly vision" even as Paul was not and established the first Christian church of Ireland.

Ireland must have felt keenly her great obligation to Scotland for she gave to Scotland Columba who went as a missionary to Scotland and established a settlement which became famous as an evangelistic center. He established a school from which went evangelists to many parts of Scotland.

Augustine, another great missionary of this period, was a pioneer to England. He was sent by Pope Gregory to re-evangelize a people (Slavs) whose ancestors had been largely Christian but had lapsed into heathenism through the weakness of the church. Within a year, the ruler of the Kingdom of Kent (Ethelbert) was converted and in time his whole kingdom followed. The church established there at Canterbury is still pointed out as the site where Christianity was re-established in Britain.

Germany was suffering from the heathen invasion. Columbanus stands out as a great influence in that country. He translated the Psalms from the original Hebrew. He established headquarters and built up a great missionary center from which went evangelists to the savage tribes. Williford laid the foundation of Christianity in Holland among a people that were destined to be the most devoted and the boldest Christians in the world's history of the church.

Boniface who appeared about 755 A.D. went to Germany when Christianity was fast being weakened by a false form of faith and reorganized the German churches. It is said that he baptized 100,000 pagans in a period of 20 years. He suffered a martyr's death as he lay with his head pillowed upon the Bible. (See his story in Van Dyke's "The First Christmas Tree".) Evangelists went from Germany into Denmark and Sweden.

During the time that the western church was spreading the Gospel the

eastern church was indifferent to missions. A few missionaries went into Bulgaria, translated the Bible for them and gave them an alphabet. The greatest thing was to teach them to read the Bible for themselves for this brought antagonism from the Roman Church.

The Middle Ages

THEN came the period of Mediaeval Missions. The remarkable series of events called the Crusades might be called "Missions Militant" of the Christian church. Seven of these lasted over a period of 175 years. In no true sense were they missionary movements yet they spread Christianity into new regions and did much to bring the East and West together. Guizot, a lecturer on European civilization, endeavors to show the place of the crusades in the destinies of Christendom.

The Reformation Period, (1300-1517), records that great event of church separation. There were such great reformers as Wycliffe, Jerome and Erasmus. Finally Martin Luther challenged the attention of Europe and set a light to the fire already prepared.

SECOND MEETING

TOPIC—America's Part

Hymn—Go Preach My Gospel (*Judson's Hymn*)

Scripture—(*See Bible Study, page 6.*)

Introduction

The Haystack Prayer Meeting

"Prayer Changes Things"

Organization

Women Ready to Advance Also

The World Moves On

Clippings

Hymn—Who Follows in His Train?

Prayer

Announcement Poster

America puts spokes in the wheel. Draw a wheel large enough so that a map of America and the other continents where we have work can be put inside the tire. Make the spokes in the wheels, lines reading "Reaching from Our S.B.C. Board".

Y.W.A. Meeting

Time

Place

E.M.W.



Introduction

GOD had been preparing North America as the nation to become not only a seed-bed for Christianity but the nation that would bear the fruit of Christianity into all the world. The early settlers from Spain came bringing their Catholic religion not to North America because providential winds steered their ships southward to the coast of South America.

The Pilgrim Fathers came not to South America but to the coast of North America as God had led them. At the time of the Concert of Prayer in England, Christianity was at a low ebb in America. Materialism and indifference had choked what missionary zeal may have sprung up in hearts.

The Haystack Prayer Meeting

GOD used a group of young men in America to be the means of creating a new zeal. All know the story of how five young men at Williams College were caught in a rain and were forced to stop under a haystack. There Samuel Mills proposed prayer for the lost world. They prayed then and often for this cause. The result was the organization of the first missionary society in America. About the same time men became interested at Andover Seminary. Three men banded themselves to pray for such a cause. Their prayers and zeal led to the organization of the Congregational and Baptist Mission Societies. Who can tell how this came about and what well known missionaries had part? (See January *WORLD COMRADES* for pictures of Haystack Monument and of meeting for appointment of first American foreign missionaries.)

"Prayer Changes Things"

THERE came, as a result of prayer, the great revival of 1803. Another important step was the publishing of a missionary magazine, filled mostly with Carey's letters from India. He had gone in 1792 and through his letters was able to quicken missionary fires at home. The first efforts of the Baptist Foreign Missionary Society (except to support Carey) were toward the heath-

en Indians in America. They soon had added responsibilities for prayer had opened the eyes, ears and hearts of Judson and Ann Hasseltine. They with Luther Rice went to India, became Baptists and appealed to American Baptists for support. Rice returned to America, toured the south in the interest of foreign missions and carried to the annual meeting of American Baptists \$1,274.62 to be used to promote missions.

The Organization

THE Baptists of America had called themselves the General Missionary Convention of the Baptist Denomination of U.S.A. This was done at the time of their organization in Philadelphia, 1814. They soon grew weary of such a long name and were called the Triennial Convention. At the meeting of this body in Augusta, Ga., 1845 there was formed the Southern Baptist Convention. There came dark days during the Civil War when there were many church struggles.

Northern Baptists also formed their own Convention and both still feel it was best to separate. At the meeting in Augusta it was recommended that our Foreign and Home Boards be formed, the Foreign Board headquarters to be at Richmond and the Home Board to be at Marion, Ala.* Six home missionaries were appointed the first year of the convention and forty foreign missionaries to China, Africa and Japan.

Women Ready to Advance Also

THE Centennial Exposition marked a day of wider interests and efforts of women. Men were accustomed to represent and speak for the Women's Missionary Societies at public meetings. As late as 1875 there were five such brethren at the annual S.B.C. representing the women's work.

More and more women saw their opportunities and claimed their rights to take advantage of them. 1888 marks the day when the women of the S.B.C. organized the Woman's Missionary Un-

*Y.W.A. members will be interested to know that their programs are prepared by Mrs. R. K. Redwine, whose husband is pastor of this historic church.

ion, Auxiliary to the S.B.C. (Here should be included discussion of organization of Sunbeams, R.A., G.A. and Y.W.A. See "In Royal Service". See a history of S.B.C. missions and have a talk on the beginning of missions under our Board in all countries where we have work. Show on maps the extent of our work. Your W.M.S. or pastor will doubtless have such books.)

The World Moves On

HAVING mentioned movements that have influenced the missionary history of yesterday we should remind ourselves of the many things that are happening today that are having a big force in the mission world today.

Clippings

IT is reported that there is an increasing sale of the Bible in practically every Latin-American country. Someone says, "What would the late Francois Penzotti say if he knew that during 1926 there were sold in Peru 1,932 Bibles, 3,314 New Testaments and 21,162 portions of Scripture where not many years ago he suffered nine months in prison for the crime of circulating the Scriptures?" In Brazil the population has increased two and one-half times in fifty years while the circulation of the Scripture has increased twelve and one-half times.

The following statement was made in a Japanese paper recently by its Japanese editor: "It is Christianity that has lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress. If Christianity be making but slow progress in Japan, the Christian ideas have already conquered Japan".

The officials of the Imperial Government of Japan are deeply concerned over the social situation. The head of the department of religions, in addressing the National Christian Council, stated that he himself was convinced that spiritual solutions for Japan's social problems must be found; that he had come to believe that Jesus was the real source of all spiritual education; and that he recognized Christian workers as far superior to those of any other religion.

He further predicted that in fifty or a hundred years Buddhism would have lost its place and influence in the nation.

A student of China wrote: "China is much upset—it is true there are strikes, anti-British and anti-Christian feelings but these must be as passing side-lines with the main force. For at the same time there is a great body of Chinese Christians working according to principles of Christ to bring about a better understanding and more lasting peace between all nations of the world". If we pray, God will use the happenings in China to bring about His will.

Through a friend on the staff of the Mohammedan Theological University of Stamboul, an agent of the American Bible Society was given opportunity to furnish Bibles in their languages for the students' reference library. Not only was the gift welcomed but the suggestion came back that members of the staff would be glad each to possess a copy of the Bible. Such a request coming from such a home of Mohammedan pride and exclusiveness indeed means a new day. A nicely bound Turkish Bible bearing the good wishes of the American Bible Society is now the property of every professor in this school of higher religious instruction.

Who Follows in Their Train?

WE must be true to the cloud of witnesses and to Him who began this great work. While some things are happening that for a moment discourage us we are to practice the optimism of Christ which made Him willing to give His life to the winning of the victory which He saw through the shadows. In the midst of opposition He said, "Fear not for it is your Father's good pleasure to give you the Kingdom". Though He saw the cross ahead, including His betrayal, denial and desertion, He saw through it all the "victory that overcometh the world". This is the victory, "even our faith", and the test of our faith is our works.

ONLY by treading in His steps. The all-compelling ways of love. Shall earth be won and men made one. With that great love above."

COLLEGE Y. W. A.

GUARDING NEW YEAR RESOLUTIONS

HAPPY New Year to you! With the holiday season at hand College Y. W. A. girls have had much to do, carrying a mission spirit glorious to the folks at home. There were Y. W. A's. that rejoiced at the impetus of enthusiasm you could give; G. A's. who gloried in the mission study classes that College Y. W. A's. took time to teach in vacation; R. A. Chapters that held their breath while college young women told of missionary visitors on the campuses. And how the Sunbeams adored the new stories that Y. W. A. visitors told. It was a glowing experience to hand on the enlarged missionary vision and knowledge but now—back at school—days stretch out ahead, exams are not far away and studies call. But with the New Year you will guard the resolutions of high purpose to live up to Y. W. A. ideals better won't you? Morning watch? A daily devotional reading of God's word with just the Holy Spirit's guidance? Careful stewardship in the allowance? Some of the precious moments given to personal service? Those girls on the campus not yet won to Christ will be bright jewels for you to gather. College girls will remember to save loafing-time for witness-time in loving service in 1928; and to be ready for summer opportunities—the spring mission study class probably in the manuals of the graded union to be fully equipped for leadership privileges sure to come. In all these ways College Y. W. A's. will be entering into the Ruby Anniversary of W. M. U.

And that committee "which didn't commit" last fall will start out, ready for action. As we turn the leaf of the New Year we want its pages to have good committee reports of activity on them and to total a full unstinted A-1 achievement when annual reports are called for by the state Y. W. A. college secretary.

(Concluded from Page 6)

ous", Rom. 3:10, "none that seeketh after God"; wicked people have not the "fear of God before their eyes", Ps. 36:1. The Gospel of salvation not only encourages us to hope that the works of darkness may be forgiven but sets up a clear and true light by which we may order our steps aright, Luke 1:68-79. The day-spring hath visited us, Christ is the morning light, the rising sun, Mal. 4:2. The Gospel brings light with it, John 3:19-21, II Cor. 4:6, to give light to them that sit in darkness.

IV. *The Guiding Light*: Ps. 78:14. Here is shown the burning zeal of the love of God, human depths of divine inspiration which speak to us with a message as new and appropriate as it was for the days in which it was given. Our Lord is the "Light of the World", John 8:12; John 1:9. His deity is the core of blinding light veiled in His humanity. Many see but the cloudy pillar; they wish to follow the ethical teachings of Christ but reject His claims to divinity. Only a divine Christ can save. It is Christ as God we must follow: Christ, perfect God and perfect man, and He is the light which lighteth every man. He is still with us. "Lo! I am with you alway", Matt. 28:20; by faith we must follow Him. The ordinances of the Gospel are the outward and visible tokens of God's presence as the fiery pillar was of old, rested over the tabernacle, Ex. 40:38. Some duties are secret, as alms-deeds, personal and secret prayer, but the ordinances ought to be practiced with all the publicity possible, as outward and visible tokens of God's presence, particularly that great ordinance of baptism, I Cor. 10:1-4, by union with Christ in death and resurrection, Romans 6:3-6; Matt. 28:19, union with the Father, Son and Holy Spirit, one true God. "My presence shall go with thee and I will give thee rest", Ex. 33:14.—Mrs. James Pollard

OUR YOUNG PEOPLE

"I ASKED the New Year for a motto sweet—"God's will to love." To love the privilege and opportunity of leading young people in paths of joyous responsibility will be a high resolve, to really love it enough to labor in their behalf. Listen to this letter from Mrs. Willing:

W. M. U. Headquarters
1111 Comer Bldg., Birmingham, Ala.

Dear Friends:

It's the New Year now and we are trying to forget all the discouragements of 1927 and reach forward into the promises of 1928. We didn't quite make the goal of a full graded A-1 W. M. U. this past year but we mean to do it in 1928. We know it isn't easy or we'd have done it in this past year but we know it is a wise goal because it will mean work of fine standard in all our young people's organizations and in our W. M. S. We are determined to be full graded A-1 as our Ruby Anniversary extra, and we're going to turn the lagging failures of last year into the luster of this ruby year. Will you tell us just what to do to get started right? We'll ask later about keeping going, but we'd like to really practise the old adage "Well begun is half done". So just tell us, please. We have made our every-member canvass and many children and young people made their own pledges too. That's right, isn't it? But you tell us. We'll step with you. Then by 1929 we'll have them in line and that church with A-1 graded union will be mine.

Yours for the extra of the Ruby Anniversary

Mrs. Wm. R. Willing

My dear Mrs. Willing:

Indeed it was right to have the young people make their pledges to the Cooperative Program too. Just be sure that the treasurer keeps the records correctly and sends the money in so the state treasurer will have the same record. With a goal of 4,000,000 for 1928 we must be extra careful about our records.

We particularly want the young people to feel they have brought ruby gifts too.

Setting out to be a full graded A-1 W. M. U. as a Ruby Anniversary extra is a beautiful plan. God bless you in it! We suggest new Standard of Excellence wall-charts for each organization. Order them for 25c (10c extra for gilt markers) for W. M. S., Y. W. A., G. A. and R. A. and for 25c for the Sunbeam Sunbonnet Baby from 1111 Comer Bldg., Birmingham, Ala. Put them up in the regular meeting place or, if your organizations meet in homes, carry them to the meeting at least once a month and mark the points. The W. M. U. Year Book explains about marking, so do the organization manuals. If you have any questions no doubt your associational leader or superintendent can answer them. But ask somebody, don't just wonder about it and do nothing.

We suggest having each leader study carefully the manual of the organization she is leading. She may have looked at it before, but go carefully over it again; for all grades above Sunbeams have individual members secure manuals (10c each from state headquarters) and study them as a mission study class. Don't be content to have just this one all year but start on it now; it will help every member to love her or his organization and want it to be A-1. Use the W. M. U. Year Book along to expand the brief statements about W. M. U. activities in the manuals.

Standard of Excellence Study of Manuals

These two starters will set you toward success in your splendid goal. All of us want to do more in this Ruby Anniversary year.

40% New Organizations
40,000 New Members in Existing Organizations
\$4,000,000 Gifts

It will take all of us laboring together with God--vitality and mightily--but we really can do it.

Gratefully

W. M. U. Headquarters

TRAINING SCHOOL

The BEST IS NONE TOO GOOD

COMBINED with the birthday celebration for the W. M. U. Training School is a real home-coming for me. I wish I could tell you how happy I am over this.

Three years ago, when I was leaving Louisville, I went to the usual form but when the time came I found, to my own surprise, that it was impossible to turn it in: instead I was impelled to ask for a year's leave of absence. This was graciously granted and when that year was almost out and I was still living in London, I wrote to ask for an extension. Before that expired it became possible for me to get back home, and now I have the happiness of doing active work with that dear Board again. How happy I am that thus I can count my connection with the school continuous since its beginning. What a joy to be back in time for our fair daughter's twentieth birthday!

You have already heard through our beloved principal, Mrs. Janie Cree Bose, about the fine opening on September 20th—even the date fits in, you see—and of the 75 girls in House Beautiful from twelve states, with more to come in later, but I want to add something to all that. We rejoice in the convenience and beauty of our buildings and in the comprehensive courses of study given by our professors and teachers, but most of all we rejoice in the splendid *young women* who have come this twentieth birthday year.

No matter how beautiful the plans or how capable the builder if the *materials* furnished are inferior your building will be a failure; so, in the last analysis the success or failure of our school depends on the kind of students you send us. A theological seminary has recently had to close its doors, in spite of beautiful buildings and ample endowment, because it had no students. We have never had a finer type of students, so we are looking forward to the best year in our history.

Do you think the Lord would put it into the hearts of 33 per cent of these young women to prepare themselves for service on foreign fields if the way wasn't going to open for them there? They are having faith enough to leave their teaching or other work, to get this preparation, and surely He will not let that be in vain! Several years ago we were looking out of a train window on the bleak hillsides of Scotland, when my traveling companion remarked on the very poor land to a Scot sitting in the next seat. He quickly came to the defense by declaring that they had brought untold riches to this country, for they produced the finest crop in the world—*men*—which after all was the only true riches. Proudly he quoted:

"Till fares the land,
To hastening ills a prey,
Where wealth accumulates
And *men* decay".

So we rejoice in our rich crop of students this year. We beg you to keep the way open that they may fit themselves for the Master's service, ready to answer when the announcement comes that "The Master is come and calleth for thee".—Mrs. S. E. Woody, *Chairman Local Board of Managers*

The TRAINING SCHOOL and GOOD WILL CENTERS

TO a group of more than forty Good Will Center directors and board members one of the most important conferences during the Convention in Louisville last

May was a Good Will Center conference held at the Training School Good Will Center on Friday morning of Convention week. For many years the Good Will Center workers have been asking for a definite conference of their own where they might discuss common problems and exchange ideas. It seemed particularly fitting that this first conference could be held in the "Mother" Good Will Center.

The mother-heart of the W. M. U. Training School beat a bit faster with pardonable pride as these daughters reported the splendid work they are doing in a dozen or more cities and towns in our southland. The pioneer Good Will Center heard with a great deal of joy the heartening story of beginnings and successes.

Miss Eva McCulloch of class 1914 reported the happy developments in the Nashville Good Will Center. The new building is taxed already to take care of the work. She told an interesting story of the building up of a club for fifteen and sixteen year old boys, now the best club at her house. Another fine feature is the Civic Improvement Association.

Mrs. Luetta Birdsong, class of 1916, told of a new building that has been erected for their work in Oklahoma City. A Mother Craft Class for little girls and a Four H Club (Head, Heart, Hands, Home) for boys and girls were cited as the most successful ventures in service.

Class of 1920 has given Miss Millie Mae McLellan to the Good Will Center in Meridian, Miss. In this industrial center she has found the day nursery the most helpful and the most successful piece of work that has been undertaken.

Class of 1924 has its representative, Miss Irene McGeorge, directing one of our youngest centers in Petersburg, Va. The House of Happiness, Richmond, Va., is fortunate in having Miss Eva Gravatt, class '16, as director, and Miss Nonie Gravett, '21, assisting in its busy workshop. The Mothers' Club continues to be one of the largest clubs and the House Council, made up of representatives from all the clubs and classes, points the way to better organization within our Good Will Centers.

Baltimore Good Will Center with Miss Minnie Ebaugh, class '20, as director is located in a strategic point and is reaching great crowds of adults and children. Bible classes for men and women are held weekly. The Blue Bird Club for junior girls has the largest enrollment of any club.

Miss Nell Bullock, 1911 class, also told of a new building in Chattanooga crowded daily. Their most telling work is the Bible class for men and women. Miss Allie Lee Arendall, of Atlanta, who was a student in the Training School for one year, reported that her best work was being done with intermediate girls in the Glad Girl Club. Miss Mary Strange represents the 1918 class in Ensley, Ala. There the mixture of Italians and Americans makes the work difficult. In Little Rock, where Miss Ora May Howerton of 1913 has led in the organization of the work, the Sunday school, rather than a distinct settlement activity, has been most successful.

Miss Margaret Hargrove, who studied in the Training School one year, but later graduated from Baptist Bible Institute, is successfully directing the work in Shreveport. They have been fortunate enough to secure an Italian woman to work among the women and find her work very effective.

In Memphis, Tenn., Miss Jessie Dye, 1922, was chosen to lead in the starting of the work. A splendid building has been erected and it has been proved that a Good Will Center can be a definite evangelizing agency. Other former students doing Good Will Center or settlement work but not present at this conference were Miss Frances Black, Savannah, Ga.; Miss Ruby Hill, Atlanta; Miss Nan McBrayer, Cleveland, Ohio; Miss Janice Singleton, St. Louis, Mo.; and Miss Lottie Wallace, Talladega, Ala.—*Carrie U. Littlejohn*

TITHING

PAUL'S GIVING

Gal. 6:17; Phil. 3:6; Eph. 6:14; I Cor. 13:3; Gal. 2:21; Matt. 6:20; II Cor. 6:10; Phil. 2:21; Gal. 2:20; Phil. 3:7-8

JESUS CHRIST was the greatest giver of all time. He gave Himself, the Divine Son, for a world of unregenerate sinners. Closest after Him comes Paul, who is perhaps the world's greatest Christian. He, too, gave himself—unreservedly, unstintedly, bearing about in his body the marks of the Lord Jesus insignia of the tenderest brotherhood that may be.

Paul says he was "as touching the law, blameless"; that means that he was a tither, like every other good Jew. But that is as near as he ever came to mentioning it. It was a matter of course; and then there were greater degrees of righteousness for which he strove and to which he attained. "God forbid", he says, "that I should glory" in anything but the cross, with its implied fellowship of suffering and joy.

Paul lived a life of complete bestowal, but he realized that, though he gave all his goods to feed the poor, he was less than nothing without love. So he gave his all, "not to frustrate the grace of God", that he, as a ransomed sinner, might abound in riches toward God, laying up "treasure—where neither moth nor rust doth corrupt". He was "as poor, yet making many rich", through the greatest giving: that of time, talent, personality and hope.

He gave himself to such a degree that he could say, "For me to live is Christ.—Not I, but Christ liveth in me". Such a small thing as a tithe was lost to sight in the overwhelming great gift of *himself*. When we give *ourselves*, everything else goes along; our money gifts are the least important. But *they are inevitable*: the sign and seal of our complete surrender.

"Gain to me—loss for Christ!" Yes, and "loss for *me*—gain for *Christ*!"—*Mrs. F. W. Withoft, Ga.*

EDITORIAL

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this time. It is surely worth trying, for every one should be given as many chances as possible to have the heart taught to know God in His missionary program of world evangelization. Precious beyond words to describe is the crowning lesson of the fig-tree, namely that the fruit which gains its full ripeness while on the tree is exceptionally delicious. What was the promise to Jeremiah? "They shall return to Me with their *whole* heart!" How inexpressibly beautiful it is to try to lead another life into a deeper realization of its missionary responsibility and ability!

Thus the new year is being entered. Will it mean through you life's best gift to another—namely "a heart to know Jehovah"? Will it mean through you the realization of the Christian birthright, namely the privilege of serving Jehovah with the "whole heart"? Will you, will your society work as never before for new members and for new organizations and will you and will your society endeavor to deepen the missionary knowledge and interest of those who are enlisted? If so, there will be verified afresh the promise: "I will give them a heart to know Me; . . . they shall return unto Me with their whole heart".

BUSINESS WOMEN'S CIRCLES

STEWARDSHIP for BUSINESS WOMEN

SINCE she makes her own money, the business woman's problem in stewardship is not usually that of possessions but of those more intangible values that are a part of her personality. She is tempted to feel satisfied with the mere giving of money, failing to render account of time, personal influence, example, service, opportunity, experience, education, artistic talents, mental and spiritual gifts.

The fundamental idea in stewardship is the acknowledgment of God's ownership not only of what we have but of what we are. Closely allied with this is the requirement that a steward shall be faithful. One's responsibility as a steward is not measured by the amount intrusted but by the proper handling of that amount. The same words of commendation were given to the two-talent man as to his richer fellow-steward. The Master held responsible the one-talent man for his failure to use what he had.

The work of the Master is suffering because many of His servants—attractive, gifted young business women—are not faithful to their two-fold stewardship of personality as well as possessions. A wide scope for the practice of her stewardship has the woman who earns her own living: the teacher in the school-room, the woman at the desk, the woman behind the counter, the woman in the factory: what an influence these can have as they conscientiously fulfill their daily task and radiate the spirit of true Christian helpfulness, good cheer, patience and willingness to serve.

The stewardship of time is an important phase of the obligation to use one's all. Often the business woman feels that she has not as much time to give as the home-keeping woman. The difference lies in the fact that her hours of leisure are at a different time. Does God get His share of her leisure? A power in any church is the ever-increasing group of business women, alert, awake to the opportunities that await them as faithful stewards of all of life.—Mrs. T. V. Herndon, La.

NOT for service of selfish ease—
 Courage in hardship the Lord will please;
 Willing to follow with love sincere,
 Gladly for Jesus we volunteer
 In the service of the Lord,
 Till life is done and the victory won,
 When He'll crown the volunteer."

CORRECTION to BE NOTED

The postpaid price of the paper-bound edition of "A Tale of Two Peoples—Gentiles and Jews" is 60 cents from Baptist Home Mission Board, Atlanta, Ga. This was incorrectly quoted in the November issue of this magazine. The correct prices are: cloth \$1, paper 60 cents.

BOOK REVIEWS

LOTTIE MOON

A BOOK does something to us. It may discourage or inspire us; it may depress or uplift us. It is what the book does to us that makes its reading either a gain or a waste in our intellectual or spiritual life. In an especial way does a biography exert its influence on the mind of the reader. When a biography portrays the life of a happy, wholesome girl, just like the other girls of her period, and her development into a young womanhood of high purpose and Spirit-guided action its value is on the asset side for the reader. "Lottie Moon", written by Mrs. Una Roberts Lawrence, is the life-history of one of our missionaries to north China in the early days of southern Baptist occupation of this field and is one of great uplift and interest.

Chapter One, "A Girl of the Old South", covers the period of her early years in the Virginia home, her conversion and prayerful decision on China as the field of her life-work. A younger sister, Edmonia Moon, was already engaged in missionary work in China. Nor were the days of decision and preparation without their touch of love romance.

Chapter Two, "In Which Three Decisions Are Made", contains an account of the sailing for China, September 1873; the visit to Japan; the arrival in China and the joyful reunion with the beloved sister. Here also we find her first impressions of the new land and its great needs. Later the failing health of the younger sister necessitated a return to America, and it was not until 1877 that Miss Moon again turned her face China-ward. This chapter shows an ever deepening passion for winning the souls of the Chinese around her.

Chapter Three, "Doing the Work of an Evangelist", gives an interesting report of the growing work in north China and the change of Miss Moon's work

from the mission school to the more congenial one of evangelistic visiting. Rich experiences of these visits are related at this time in letters to various friends. Great changes and amazing progress in our work are largely the theme of this chapter.

In Chapter Four, "The Furlough That Never Came", dreams of home and visions of rest were laid aside for the stronger call of China's deep need. The need for organization of southern Baptist women in mission work also lay heavy on the heart of Miss Moon and the glad news of the step taken in Richmond in 1888 gave her and other missionaries untold joy. From the joy in the heart of Miss Lottie Moon was born our Christmas Offering for Foreign Missions. This date marked eleven years of steady and untiring service and Miss Moon was urged to come home for a needed rest, but three more years elapsed before she saw the dear Virginia home again.

In Chapter Five, "In Which Dreams Come True", we read of the deferred home-coming; of the quiet tarrying among loved ones for rest, followed by much visiting and speaking at many central places. In these months much effective interest in missions was aroused. The return to China, the continued interest, deep trials and large successes fill several pages. Here we see the joy and pain in the heart of this wonderful woman.

Chapter Six, "Shadows and Heavenly Light", brings the story of Miss Moon back to America after nine additional years of service in China. Years passed and in them Miss Moon suffered, with her Chinese friends, the horrors of revolution, famine and the heart-break of the great debt on the Foreign Mission Board. These sorrows broke her strength and it was thought best to

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FROM OUR MISSIONARIES



"HOW PRECIOUS ARE THY THOUGHTS, O GOD"

ONE of my friends I think of always with her net, going out to secure specimens for biology work. In the case of another it is her kodak, and with still another it is a rare stamp-book. I never think of the individual apart from the object.

With dear Mrs. Wang it is her Bible. The first time I saw her was on a Sunday morning as Miss Lide and I were coming home from Nan Kwan Church, which is in Hwanghsien City. Miss Lide wanted to speak to her, and as they talked I had opportunity to observe this gentle, sweet mannered Chinese woman. I fell in love with her at once, and as we went home I plied Miss Lide with questions about her. So many of our Chinese Christians have an interesting history, but there was nothing special to tell about Mrs. Wang. She was of a good Hwanghsien family and without any opposition had been baptized into our church a short while before. Miss Lide added that she had engaged her to come in as a chaperone in the school and that I would soon come to know her well.

Before long Mrs. Wang was a familiar figure on our compound as she "led" the girls to classes, and gradually I came to know that when I saw her I might also expect to see a Bible; but it was only after I went over to the Girls' Middle School Compound to live, as principal of that department, that I knew how eager Mrs. Wang was to learn to read her Bible. Like most Chinese women, she had never been to school a day, had never learned a character and had never particularly cared or thought about it until she became a Christian and wanted to read her Bible. Now she was consumed with a desire to know what our Father is saying to His children in the pages of that precious book.

Just at the entrance of our compound

there is a little gate house, and oftentimes the chaperones who live out in the village come there a bit early in the morning. Mrs. Wang was in that number, and whenever I happened out before the bell rang, I would find her with her Bible open, asking a character of some girl, who had come in for a moment. At other times I would meet her on the walk, her Bible open and some one telling her a character. Again sometimes at the Sunday morning service, her Bible would be open and she would be wanting a bit of help.

I was most surprised, however, when I went into my dining-room one day at the regular time to have worship with the two men servants—the school buyer and my cook—to find Mrs. Wang there with her Bible. She had discovered that part of our worship was the reading of a chapter, each one taking a verse around, and so she had come in to join us. We greeted her warmly; every day she was there, eager to get as many new characters as possible as well as to worship. A little later she received still further help, when we began in the Woman's Missionary Society a custom which Miss Hartwell had used some years before—that of having the girls go on Sunday afternoons to the little chapel and, with one girl to a woman, spending an hour teaching those who could not read.

And thus in various ways and with a persistence that would stop at nothing less than success, Mrs. Wang every day was adding to her store of characters; and by now, I am sure, she can on Sunday morning, when Pastor Tsang announces his Scripture, open her Bible and turn, it may be still with a bit of trouble, to the chapter and read with the others our Father's message. Only those who have seen her as she has acquired this priceless gift of reading, know the joy that is hers as she follows with her finger those characters down

the page.—*Doris Knight, Hwanghsien, China*

"LABORERS TOGETHER WITH GOD"

I WANT to introduce you to two of our Chinese women workers in Soochow, and to tell you of the last piece of work in which I had the privilege of being associated with them. Our Lieu Mung Chapel is two long miles from the Ziang Nga Zien Compound on the general thoroughfare leading from the city to numerous villages farther on. We have done evangelistic and sometimes day school work in this section for twenty-five years. The believers out there are members of our church in the city. We have a large, roomy, one-storied building at the Lieu Mung which sets well back from the street and can be flooded by all the sunshine that there is. At present Evangelist Nyien lives there and works that section. A Sunday school and evangelistic services have been conducted there through the years. In addition we always hold two special series of meetings there each year.

The last such meeting that I attended there was from the 7th to the 14th of February of last year, 1927. Mrs. Tsz, the trained Bible woman employed by our church, Mrs. Van, her companion and assistant, and I left home each day at 1:30. We rode in 'rickshas to the city gate and over the high bridge that spans the moat surrounding the city. We walked the other long mile to invite the women to the service. We always stopped first at the home of a Christian merchant to get his sister to accompany us. We went along slowly inviting many women, some of whom gladly joined us. The children didn't have to be asked. By the time the chapel was reached I would think of the Pied Piper of Hamelin. Our audience followed us into the chapel, where one of us saw them properly seated, another stood at the door to welcome those who were not quite ready when we passed their homes; while Mrs. Tsz went into other private homes immediately beyond the chapel. The men were drawn in or rather notified by a

bell being rung up and down the street in front of the chapel. Mr. Nyien attended to this. During that week the men, women and children were orderly and listened well. The children were rewarded by a picture card, and easy Gospel leaflets were given to the grown-ups. The Chinese like to see the printed characters. On the unwindowed side of this chapel there hang at least a dozen Gospel charts about 2½ by 3 feet on which are written in large characters leading Scripture verses and short Bible stories. At sometime during each meeting that week, all who could do so read those charts. I watched them repeatedly. Pastor Tsok, Evangelists Zang and Nyien took turns preaching using related subjects, so that at the close of the week the regular hearers had a connected idea of the plan of salvation.

The meeting over, we returned, walking half of the distance and riding half. After getting inside the city we generally stopped to see an aged member here, a sick one there or to urge a careless one to attend church, so that it was always five or after when we reached home. I was tired enough to stop for the day. But Mrs. Tsz and Mrs. Van and the pastor went after supper to a similar service held at night that week three-fourths of a mile in another direction from the Ziang Nga Zien. I went only once.

These and other women in China are truly "Laborers together with God" and, while we are forced to be cut off from sharing the work with them for a season, it is a comfort to know that they are there and can go about "doing good".—*Mrs. C. G. McDaniel, Soochow, China*

The Way to World Peace

"IN hearts too young for enmity

There lies the way to make men free;

Where children's friendships are world-wide

New ages will be glorified.

Let child love child, and strife will cease,

Disarm the hearts for that is peace."

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sions. In 1723 Robert Miller, a Presbyterian minister of England, published a book urging that prayer be made for the evangelization of the world. Following this publication came the Methodist revival in England which was the first evidence of the world revival of the Christian faith. A memorial was sent to Boston urging North America to join in seven years of praying. In 1747 Jonathan Edwards of New England responded by issuing a call to prayer and 37 years later at a gathering of Baptist ministers in an associational meeting this was introduced. They introduced it into all their churches and a day out of each month was set to pray for the lost world. The first result was the organization of the first Missionary Society at a gathering of Baptist ministers in 1792 in England. (See *Life of William Carey*.) They made contributions to missions to prove their intentions. This brings us up to the time when missionary interest was

awakened in America for it was during this Concert of Prayer that the power-waves reached America and stirred in Christian hearts.

LOTTIE MOON (Concluded from Page 31)

send her once more to her Virginia home, but while on board the ship the Heavenly Father changed her course and received her into His eternal home.

The story is thus told and as we read its stirring details the book will surely do something to us. What shall it be? Surely it will uplift, inspire and stir us to renewed loyalty to our Foreign Mission Board in its great work for Christ in China and other lands.

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Kentucky	923	913
Louisiana	602	515
Maryland	176	114
Mississippi	776	882
Missouri	566	537
New Mexico	56	36
North Carolina	1543	1412
Oklahoma	624	640
South Carolina	1392	1116
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WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

Third Quarterly Report, July 1, 1927 to October 1, 1927

Mrs. W. C. Lowndes, Treasurer

STATES	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards					Received by W.M.U. Treasurer			
	Foreign	Home	Ministerial Relief	Christian Education	State and Other Objects in S.B.C. Program	W.M.U. Specials	Sisterhood Special	Training School	Cash Total
Alabama	4,750.73	2,030.04	808.52	7,367.80	7,555.24	550.00		400.00	22,607.25
Arkansas	1,431.79	659.52	231.28	1,291.94	6,198.42	750.00		100.00	9,812.58
District of Columbia	1,127.91	507.56	203.02	872.21	2,300.94				4,811.64
Florida	3,464.24	1,570.47	615.86	1,748.40	7,836.77	21.20		100.00	15,517.79
Georgia	11,159.09	4,237.94	1,651.34	8,068.92	16,799.19	825.00		500.00	42,362.34
Illinois	75	27.00			3,996.63	125.00			4,149.38
Kentucky	9,723.23	3,848.06	1,571.85	5,016.03	13,484.11	2,343.00		741.49	36,727.77
Louisiana	2,450.28	1,107.12	442.85	5,796.46	6,596.25			125.00	16,631.86
Maryland	2,729.44	616.85	467.71	664.85	6,265.16				9,744.01
Mississippi	3,250.31	1,462.54	617.65	4,161.06	2,665.69	247.79	10.00	300.00	12,893.31
Missouri	4,804.09	5,680.05	580.83	4,259.90	7,702.96	570.00		350.00	24,073.34
New Mexico	454.33	204.45	81.78	149.93	992.60				1,885.66
North Carolina	13,026.72	5,224.53	2,072.96	15,827.61	22,273.95	1,000.00	20.00	1,400.00	61,186.90
Oklahoma	2,143.47	933.02	313.35	2,978.95	6,183.55	469.32		300.00	13,258.66
South Carolina	7,356.54	3,334.09	1,322.38	2,724.51	16,590.85			300.00	32,497.10
Tennessee	9,400.02	4,196.72	1,771.96	10,464.59	17,567.16	800.00		400.00	45,003.19
Texas	8,807.59	3,374.43	1,796.52	12,024.26	65,163.00	1,200.00		256.56	98,121.36
Virginia	18,156.31	6,145.24	2,559.23	11,281.11	23,840.44	1,880.00		725.00	65,443.37
Totals	\$104,247.34	\$45,689.68	\$17,108.13	\$94,188.53	\$231,017.91	\$910,781.31	\$0.00	\$6,341.49	\$512,535.51

Of the above total \$470,419.99 was given by W.M.S.; \$22,893.87 by Y.W.A.; \$3,022.37 by G.A.; \$4,054.64 by R.A.; and \$7,154.64 by S.B. The "W. M. U. Specials" comprise gifts to the S. S. Board Bible Fund, the W.M.U. Training School at Louisville, Kentucky, and the Margaret Scholarship Fund. This column includes \$21.20 Margaret Fund Birthday Gift. Value of Boxes to Missionaries \$7,960.47. Report for Two Quarters.

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WOMAN'S MISSIONARY UNION

NINE MONTHS REPORT

January 1, 1927 to October 1, 1927

STATES	W. M. U. Specials		S. B. C. Program Objects	
	Appor- tionment for Year	Amount Paid	Apporportionment for Year	Amount Paid Including Weeks of Prayer Offerings
Alabama	\$ 2,200.00	\$ 1,650.00	\$ 127,800.00	\$ 108,996.68
Arkansas	1,500.00	1,500.00	100,000.00	36,089.51
District of Columbia	200.00		12,000.00	13,053.90
Florida	600.00	100.00	100,000.00	57,631.43
Georgia	3,300.00	2,750.00	216,700.00	125,984.53
Illinois	550.00	399.00	25,000.00	7,608.99
Kentucky	3,124.00	3,124.00	162,902.00	112,517.01
Louisiana	750.00	228.20	75,000.00	50,940.24
Maryland	400.00	400.00	30,000.00	21,862.71
Mississippi	2,021.00	803.79	125,000.00	56,410.66
Missouri	2,280.00	1,710.00	72,720.00	35,809.59
New Mexico	150.00	29.63	9,820.00	4,699.61
North Carolina	3,000.00	1,434.74	270,000.00	174,634.23
Oklahoma	1,397.00	1,173.34	75,000.00	49,342.29
South Carolina	2,860.00	1,200.00	157,140.00	99,138.84
Tennessee	2,230.00	1,300.00	145,000.00	119,467.61
Texas	3,600.00	2,400.00	596,400.00	472,077.64
Virginia	3,760.00	2,820.00	250,000.00	199,272.70
	\$38,922.00	\$23,022.70	\$ 2,550,482.00	\$ 1,745,538.22