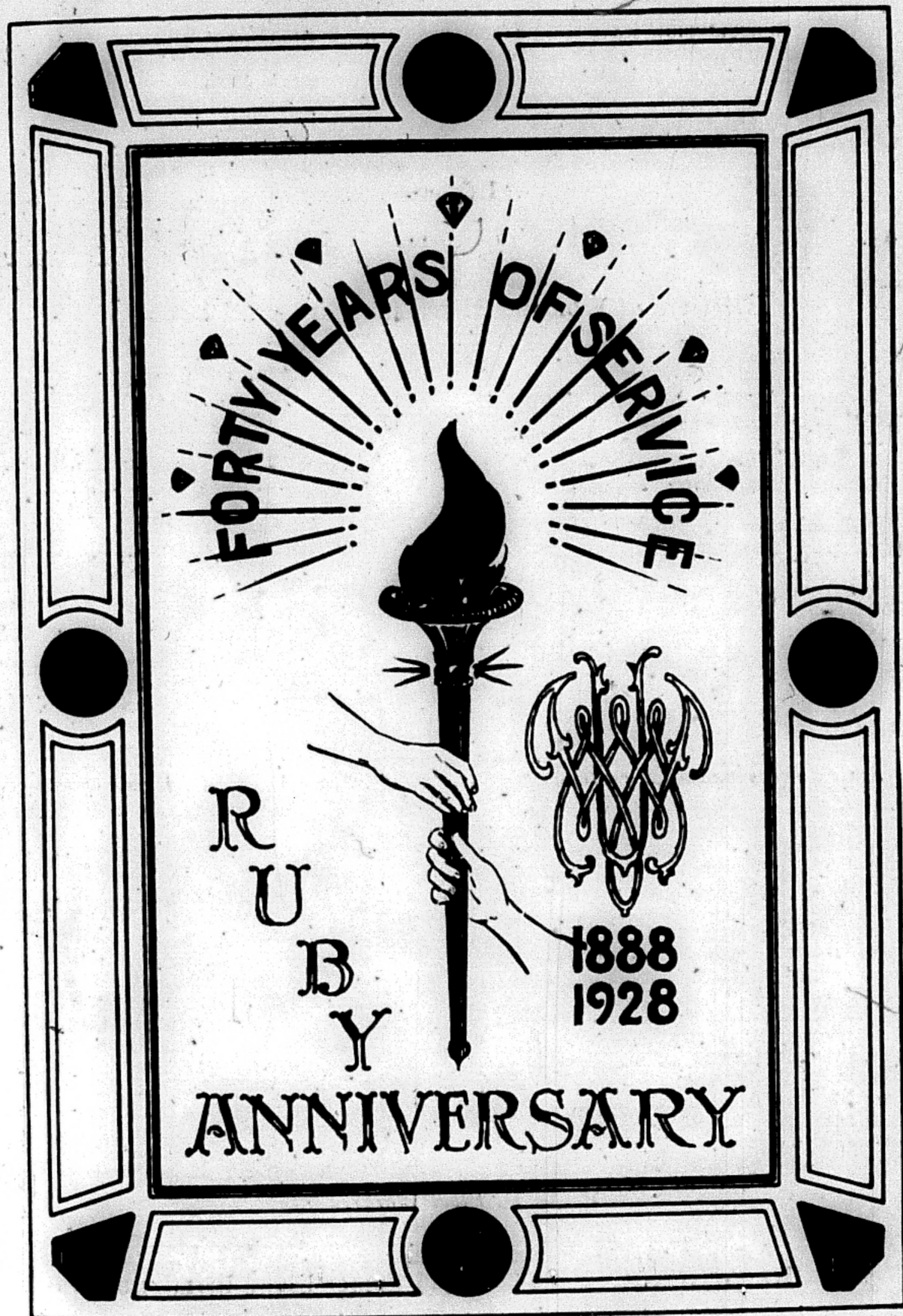


Royal Service

SUCCESSOR TO OUR MISSION FIELDS



Royal Service

ROYAL SERVICE, successor to *Our Mission Fields*, is the official organ of Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Published Monthly—No Club Rates

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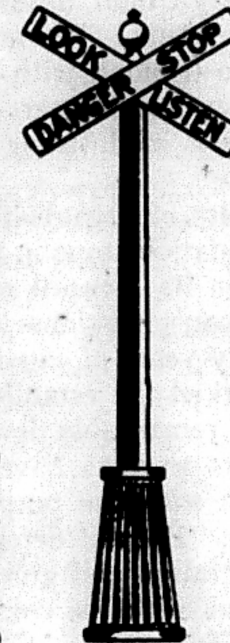
SUCCESSOR TO OUR MISSION FIELDS

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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?

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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.

"FORTH to TRIUMPH"

Mrs. W. J. Cox, President

"Now thanks be unto God who always leads us forth to triumph with the Anointed One and diffuses by us the fragrance of the knowledge of Him in every place."



It is very difficult to appraise history in the making. Yet this anniversary year entices us to review the past of the Woman's Missionary Union, to take inventory of the present and formulate plans for the future. We are deeply conscious that God alone has led us forth to triumph with His Anointed One. It is gratitude that prompts this proposed year of praise in service. God has honored our organization in diffusing by it the knowledge of Him in every place.

Forty years of organizational service earns the right to be considered a foundation stone in the roadway upon which human progress has traveled in its forward march. In this Ruby Anniversary Program the Woman's Missionary Union uses as a background and sounding board forty years of mission activity. These years have clarified its vision, marked the establishment of its Training School in Louisville, seen the remarkable development of the Margaret Fund. During these years workers have been trained and enlisted by bringing them in touch with the purposes and plans of mission activities in their churches. Helpful departments have been developed for information, consecration and giving.

The Union might be compared to a magnet. As the needle of a magnet points to the north, so this organization emphasizes and points to missions. Also, just as the magnet on the chemist's laboratory wall is periodically hung with weights to increase its force and drawing power, so the Woman's Missionary Union has reached a period when an extraordinary effort must be made to increase its scope and usefulness. We have reached the hour to "lengthen the cords and strengthen the stakes". The Ruby Anniversary Program is the answer to this. Because the church is a missionary organization, we believe there should be a missionary society in every Baptist church. We desire that every woman and young person in every church be a member of a missionary organization, studying, praying for, giving to missions and enlisting for the Kingdom of God.

Definite plans are outlined for this celebration. Talk about them. Follow them. We cannot overestimate the value of publicity. We are only interested in what we hear and read about. If only a few aviators and mechanics had been present when Charles Lindbergh left America, and if there had been no one to meet him when he landed in France, his letters of introduction would hardly have been received or believed. Because of proper publicity, this nation with others waited breathlessly for news of Lindbergh. For thirty-three hours thousands of people watched and prayed for his safe arrival. Be an enthusiastic member on the Ruby Anniversary publicity committee.

It is said the Reformation was literally sung into the hearts of the German people. Sing the Ruby Anniversary songs at every meeting. Take them as

(Concluded on Page 11)

Suggested Program

for

Ruby Anniversary Party

To the Program Committee: The following program is purely suggested, being in no sense binding save in the earnest hope that every church and every association in the Southern Baptist Convention will have a special Ruby Anniversary meeting. For such gatherings in February—since February contains two special days, Valentine's Day and Washington's Birthday, and since both of these days feature decorations of red—it is suggested that either February 14 or 22 be the day for the "Ruby Anniversary Party". If February does not suit for the meeting or if it does not seem wise to have any social features, it is easy to believe that many parts of the following program will be suggestive, even if the meeting is given before a large church or at an associational or district gathering. The essentials are the same and it is the essentials which count. Perhaps in no one instance can all the items be used.

If the meeting is held on a Sunday, why not choose February 19, for as explained on page 34 it was on February 19, 1812, that the first foreign missionaries set sail from America—Ann Hasseltine and Adoniram Judson. Perhaps equally appropriate would be Monday, the 20th, which commemorates the sailing of Luther Rice. If either date is used, let the audience know why. To be sure, it is not necessary that the Ruby Anniversary meeting be held in February, for any month and almost any day will suffice—only, "the sooner the better!"

It is perhaps needless to say that red decorations and costumes typical of the past forty years will doubtless prove of pleasure and profit. It would be suggestive also if forty people took part on the program, if there were forty on the hospitality committee, forty to pursue the enlistment work etc.

For souvenirs, why not give each "guest" an enlistment leaflet in a red wrapper? Such leaflets may be secured free from the state W. M. U. headquarters (address on page 2), while others may be bought at the listed prices from W. M. U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala. (list on page 66).

From the state headquarters may also be secured free the cards to be signed by those who promise to organize and foster a missionary society or to pray for the Ruby Anniversary or to give toward the 1928 S. B. C. Co-operative Program. Secure a supply of each and feature at the meeting the enthusiastic but earnest signing of them.

Announce the meeting by an attractive poster. Ideas for this are suggested by the illustrations throughout this issue of the magazine, particularly by those on the front and back cover pages. The latter is the gift of Mrs. J. S. King of Oklahoma, while the former is a joint contribution from Miss Emma M. Whitfield and Mr. August Dietz, both of Richmond, Va.



Hymn—"We Praise Thee, Oh God"

Prayer of thanksgiving for God's blessing throughout Union's history

Devotional—Scripture Gems about Rubies (See page 24.)

President's Message (Page 4)

Talk—Forces Leading up to W. M. U. Organization (For data see pages 33-38, 41, 42.)

Hymn—"Oh God, Our Help in Ages Past"

Impersonation—A Missionary's Mother (See pages 41, 42.)

Monologue—A Father's Letter to His Missionary Daughter (See pages 39, 40.)

Prayer for Mothers and Fathers of Missionaries

Talk—Forty Years of W. M. U. History (For data, see pages 43-48.)

Impersonations (by Young People)—Our Young People (See data on pages 32, 49, 50.)

Two Union "Specials"—Margaret Fund and Training School (See data on pages 31, 51-53.)

Song—"Our Union Is Marching On" (See page 61.)

Talk—Enlistment Plans of Anniversary (Cull facts from pages 4, 7-11, 32, 54, 55, 58-61, 63.)

Ruby Anniversary Enlistment Song (Page 60)

Signing of Enlistment Cards

Acrostic (by 15 Little Girls Dressed in Red)—(See acrostic on page 38.)

Talk—Prayer's Part in the Anniversary (Cull facts from pages 4, 7-11, 14.)

Hymn—"Lord, Speak to Me"

Signing of Intercessory League Cards

Talk—4,000 Rubies (Cull facts from pages 7-11, 56.)

Signing of 1928 Co-operative Program Pledge Cards

Hymn for Year—"Jesus Calls Us"

Impersonations (by 18 Young Women)—A Strong People (See pages 7-11.)

Recitation—Ruby Anniversary Ode (See page 67.)

Hymn—"The Ruby Song" (See page 57.)

"A STRONG PEOPLE SET IN BATTLE ARRAY"

Joel 2:5



EVER has there been more striking proof of the loyalty of the women of our Union than is given in the fact that every state has not only adopted the suggested plans for our Ruby Anniversary but each and all are working intelligently and with telling enthusiasm to carry those plans to victorious realization. We remember quite well that this movement was launched at the annual meeting in Louisville, May 1927. Perhaps we would do well to refresh our memory concerning this by re-reading the account given on page 4 of the July issue of this magazine.

We note that after the officers of the Union and certain ones of the states had pledged their devotion to these plans, then to the states was sounded the "call to arms". Each state delegation stood and pledged the loyalty of its state, as the general Ruby Anniversary chairman "rallied them to the colors" by some exhortation or admonition from the "Lord of the Battle". From the Ruby Anniversary chairmen of the states the following paragraphs tell "how goes the battle". As many of these messages were written with the state's "rally cry" in mind, it seemed but fitting that these should be published along with the message.

TEXAS delegation was the first called. To them the chairman said: "Texas, Jehovah God is still asking: 'Who will go for us?' Will you be first to respond: 'Here am I; send me?'—Isa. 6:8"

Texas, first to answer, will be last to quit the fight. The zeal of our leaders has been contagious, and now our one hundred fifteen associations are organized—and are unitedly working for victory.

"Big Texas" we are called. We will prove that we are big not only on the map, but that we are big in purpose, strong in will, great in heart.

Our president, Mrs. F. S. Davis, says: "This work is worth working for, praying for, suffering and sacrificing for"—And Texas will do it.—Mrs. Y. M. Martin

FLORIDA entered the Ruby Anniversary conflict with the battle-cry "To him that overcometh"—Rev. 2:7. Organization plans were perfected at a mid-year conference of the state and associational officers and chairmen immediately following the May Convention. The high aim of 320 new W. M. S's. and 240 young people's organizations with 4500 new members and 50% increase in gifts was joyfully accepted and our constituency is "saying it with service".—Mrs. Brinson McGowan

GEORGIA was admonished to continue to "show before the churches the proof of your love and of our boasting on your behalf"—II Cor. 8:24. In 1928 the women of Georgia will "show before the churches the proof of their love" in enlistment, organization and gifts. During the months of preparation in 1927 they received the plans with much enthusiasm and have set themselves to work to accomplish great things by the help of the Lord and for His honor and glory. Not least among our assets is the Intercessory League of Shut-ins.

In the beginning of the Ruby Anniversary, Georgia's slogan was Samuel J. Mill's undying words: "We can do it if we will". By common consent we have changed it to: "We can do it and we will".—Mrs. Ben S. Thompson

ILLINOIS pledged that "in all things He should have the pre-eminence"—Col. 1:18. In order that "in all things He might have the pre-eminence", Illinois

W. M. U. is endeavoring in the Ruby Anniversary to have 154 new societies, 97 of which have already been organized, and \$40,000 in gifts. Our state has completed the organization plans, and all are at work to enlist and expand. We are in to win "for His glory".—*Madge Ramsey*

KENTUCKY determined to be in the front ranks of those who are "pressing toward the mark for the prize of the high calling of God in Christ Jesus"—*Phil. 3:14*. We would not put our hand to the plough and then look back in Kentucky. We believe we can truly say with Nehemiah: "The God of Heaven, He will prosper us". Praying women are working definitely at our enlistment program: therefore, we thank God and take courage.—*Mrs. John W. Stegar*

LOUISIANA, like Paul, declared she could never be "disobedient unto the Heavenly vision"—*Acts 26:19*. Believing that fortunate is he whose earnest purpose never swerves; whose slightest action or inaction serves the one great aim, Louisiana W. M. U. has made enlistment the supreme motive in programs, personal service, mission study etc. Through consecration, concentration, cooperation and persistence, in prayer and work we hope to lead many into larger service for our Master and thereby to have a worthy part in the Ruby Anniversary.—*Mrs. T. D. Boaz*

MARYLAND, for whom we give thanks after we "heard of your faith in the Lord Jesus and love"—*Eph. 1:16*, we know "your heart is fixed"—*Ps. 57:7*. Maryland's aims for our Ruby Anniversary are to reach every woman and young person in every Baptist Church in the state; to plant in each heart and life the ideals of Jesus Christ; to pray that every life thus reached will help to bring Maryland and the whole world to a knowledge of the world's Lord and Savior.—*Mrs. Oscar G. Levy*

MISSISSIPPI will endure hardships as a good soldier, knowing that when the chief Shepherd cometh she "shall receive the crown of glory that fadeth not away"—*1 Peter 5:4*.

Rejoice, Oh honored Union;
Lift high the hymn of praise!
All join in sweet communion
These glowing Ruby days.
No commonwealth will fail you
In pealing forth the chime,
For Mississippi's voice rings true
In symphony sublime.

So with clasped hands we'll loud proclaim
How rubies glorify His Name.—*Mrs. Hiram Hughes*

TENNESSEE, never of your Union will it be said as of Ephraim that "being armed they turned back in the day of battle"—*Ps. 7:89*. Armed with the best plans and highest purposes, we in Tennessee have not "turned back in the days of battle" but have gone forward in our efforts to reach every goal set for us in the Ruby Anniversary. Two of our plans are perhaps worthy of special mention. First, we have had a series of "Auction Sales" in our associations. Maps were prepared showing churches with and without organizations. Then, at the quarterly associational meetings "Auction Sales" were held, the existing societies

"bidding in" the churches where there were no organizations, pledging to organize and foster societies in those churches. The other plan is the holding of "Institutes for Leaders". In a centrally located church in the association, the institute is held, to which come those from all the churches to receive the training which will fit them for leadership in W. M. U. organizations. Yes, "being armed", Tennessee means to go on until the day of battle is ended and the victory won.—*Mrs. C. D. Creasman*

NEW MEXICO will press steadily on to victory, for so has she "purposed in heart"—*Daniel 1:8*. The "enlistment cry" of the Ruby Anniversary is appallingly applicable to New Mexico. Therefore, because of our zeal that New Mexico be enlisted for Christ and because of our desire to join the great caravan of the womanhood of the south in honoring the King of kings with love and sacrifice, we are "purposed in our hearts" to reach our quota of the great anniversary aims.

And surely no ruby is redder than the blood sacrifice which New Mexico women are capable of giving for their Christ and no earthly gifts nobler than the gifts they shall bring at the end of the calendar year of 1928. We are organizing new societies, new Y. W. A's. and other young people's organizations. Even our dear "shut-ins" have a state chairman and are feeling the glory of the responsibility too. Our numbers are small—the smallest of any in the 18 convention states—but our spirit shall help to bear many rubies to the feet of Jesus.—*Mrs. J. W. Ware, Jr.*

VIRGINIA will do valiantly, for it can be said of her, as John said to Gaius, "Beloved, thou doest worthily of God whatsoever thou doest"—*III John 5*. In Virginia we realize that the greatest forward movement of our W. M. U. is upon us now, in this Ruby Anniversary celebration, for with the ideal of a W. M. S. and W. M. U. young people's organizations in every church in our southland, an increase in membership, where they now exist, and gifts worthy of missionary-hearted women and young people we know that this is a task worthy of our Master and that its accomplishment lies with us. Let us quickly catch the contagion of a mighty purpose and rally to our "call".

If we would do worthily, we must plan worthily and so in Virginia, with our state chairman, we have three co-chairmen and one chairman in each of our thirty associations, to enlist our women everywhere in our state to hear the Master's call to serve and then to enlist "the other one". In the knowledge of Virginia's past achievements and through the help of our Master the W. M. U. of Virginia will pledge anew its utmost to bring in 1928 a perfect jewel—our ruby—fit for His use.—*Mrs. L. B. Allen*

NORTH CAROLINA, you have and will provoke others to good works because of your "fellowship in the Gospel from the first"—*Phil. 1:5*. Never have we been more thankful for the "fellowship in the Gospel" of our North Carolina women than now. All have entered heartily into the Ruby Anniversary enlistment plans. Women who felt that they had served their day have been gripped by the call to "say it with service" and have said "Count me in".

Some associations have already reached their forty per cent increase in new organizations; and in 1928 these new organizations will reach out to help others. At the close of the third quarter our books show more than one-third of our state's quota of new societies organized. In this labor of love our North Carolina W. M. U. bears in mind our state watchword: "For ye serve the Lord Christ".—*Edna R. Harris*

OKLAHOMA was admonished to "work the works of Him that sent us while it is day" remembering "the night cometh when no man can work"—*John 9:4*.

Our state is well organized for the Ruby Anniversary. We already have 187 new societies. One associational Y. W. A. president has organized 7 new auxiliaries in her association. In our annual meeting at Tulsa in November Oklahoma W. M. U. enthusiastically pledged anew her loyalty to the Ruby Anniversary. Our aim is to enlist individual women who will be "rubies" in the year 1928. We are praying and planning for victory.—Mrs. C. A. Richards

SOUTH CAROLINA, "as workers together with Him, we beseech you that ye receive not the grace of God in vain"—II Cor. 6:1. During the World War the following message was flashed across to us: "American troops followed the flag over the top today—singing as they went". So South Carolina is loyally following her leaders who, with the banner of the cross up-raised, have sounded the command, "Forward, march"—and we are singing as we go. We have a number of "songbirds" whose business it is to sing our aims into hearts:

Yea, they ring it,
As they sing it,
Till they bring it to pass.

Many of the pastors of our state are manifesting a genuine interest in this campaign, and the church bulletins sometimes feature the Ruby Anniversary. South Carolina will prove that the "grace of God was not bestowed on her in vain".—Mrs. W. L. Ball

MISSOURI, "the Master is come, and calleth for thee"—John 11:28. Surely Jehovah's angel was bending low over our W. M. U. leaders as a watchword was being chosen for this year of all years in W. M. U. history. Missouri W. M. U. has ever had a listening ear for God's call and in these enticing words hears an irresistible summons. In the Ruby Anniversary celebration she recognizes and accepts the mightiest and most far-reaching challenge ever offered her.

In grateful recognition of these 40 years as "laborers together", Missouri W. M. U. will seek in Christian service to X L all the achievements of former years. In loving deeds of royal service, she will "show" her devotion to W. M. U. ideals by bringing to her King as a Ruby Anniversary trophy 8090 new members, 429 new organizations and double her usual gifts.—Mrs. G. N. Magruder

DISTRICT OF COLUMBIA took her place in line, reminded that her prime mission was to be "ambassadors for Christ"—II Cor. 5:20. As ambassadors from the government of the United States go to the nations of the earth to establish better relations and bring about peace, as well as to protect the interests of citizens from this country, by the aid of Ruby Anniversary plans the District of Columbia is to carry good will and knowledge of the Prince of Peace and of His Kingdom to many peoples and nations.

Dollars are rolling in to equip the good ship "Washington, D. C." The motor power to send it steaming upon its way is being furnished by the prayers of not only its crew but by those shut away from distracting things in the homeland. "Saved to win" is the slogan and it sails under the banner of the cross.—Mrs. H. M. Kendrick

ARKANSAS pledged that she would be "steadfast, unmovable, always abounding in the work of the Lord"—I Cor. 15:58. We are striving for a full Graded Union in every church, as we endeavor to reach our goal of four hundred new organizations, and are seeking to enlist the unenlisted women and young people in our attempt to gain four thousand new members for the existing organiza-

tions in our state. We believe that the women and young people of Arkansas will heed the "rally call" for our state to be "steadfast, unmovable" as they go about seeking to enlist precious jewels for our King, telling them "The Master is come and calleth for thee".

Perhaps it would be interesting to know that "forty years hath the Lord led us" in Arkansas. Therefore, we are celebrating our state W. M. U. Ruby Anniversary in 1928 also.—Mrs. J. M. Flenniken

ALABAMA was "called to the colors" with the burning question: "My dearly beloved and longed-for—will you stand fast in the Lord?"—I Thess. 3:8. The Ruby Anniversary makes three striking appeals to the Alabama Baptist Woman's Missionary Union:

FIRST. We know that God has assigned this tremendous task to us and when God assigns a task He always reserves the leading part for Himself. Jesus Christ, our great commander, moves in front of us, beckoning us on. We must not fall out of ranks.

SECOND. Mrs. Carter Wright, our own W. M. U. state president, is leading this campaign for the hosts of southern Baptist women and young people. Her rally call to us is: "My dearly beloved and longed-for, will you not stand fast in the Lord?" We must not disappoint her.

THIRD. We must be true to Alabama, the state that answers first when the roll is called at the great "Victory Celebration" in 1929.

"Alabama, Alabama, we will aye be true to thee."—Mrs. Fleetwood Rice

EDITORIAL

(Concluded from Page 4)

slogans. The slogan had its origin in the highlands. Clans would spring out from the mountain fastness shouting a slogan that was supposed to keep up their own courage and morale as well as intimidate the enemy. Use the tuneful melodies magnifying the Ruby Anniversary and literally sing the program into the hearts of the people.

Prayer and praise should always intermingle. We must be perpetually conscious that every human enterprise is dependent upon divine leadership. Our Father promises: "It shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear". Have faith in prayer. Galileo is said to have refuted his critics best by claiming that they had not used his telescope. If others fail to share your faith and optimism, it may be explained by their failure to use the telescope of prayer.

Prayer, praise and publicity will avail little unless we love humanity and seek to enlist the individual. "The greatest of these is love." Phillips Brooks said, "Each of them found his Father among his brethren". We too will find our Father as we enlist and organize our women and young people in a great love.

When the gold of the miser, Silas Marner, was stolen, the old man found in its place the golden curls of a little lost child. That little one led him back to happiness and to true values. Our real wealth is not minted gold but our young people consecrated to God and His service. We would bring to the King not only the gold of currency but the golden youth of our south consecrated in missionary zeal.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not." Truly God will lead "us forth to triumph with the Anointed One and diffuse by us the fragrance of the knowledge of Him in every place".

BIBLE STUDY

TOPIC—Expression of the Missionary Spirit

Matt. 9:35-38

Hymn: "O Zion, Haste, Thy Mission High Fulfilling"

I. *The Spirit of the Master*: Matt. 4:23, 25; 9:35-38; Acts 10:38. Jesus is engaged throughout the Gospel narrative in teaching His disciples the true meaning of the Kingdom of God not far off, preaching a call to repentance and witness by act rather than words that He Himself was the Head of that Kingdom. Matt. 9:35 gives the first mention of our Lord's miracles. Jesus had not yet delegated authority to His disciples but was preparing them to be missionaries, Matt. 10. Nowhere in the whole Gospel record is there a more vivid or more touching instance of the reality of our Lord's human emotions. It is not enough for Him to feel compassion Himself. He craves the sympathy of the disciples and their fellowship in prayer. He seeks to have them comprehend that they are to be missionaries in the harvest field of the world, "truly plenteous". All Christians are summoned to share in the works which our Lord taught us are the marks of His present Kingdom. The missionary cause is today accomplishing Messianic works among the nations.

II. *The Church's Mission Today*: Matt. 5:13, 14; I Tim. 3:15. The church is that visible body of professed believers "which is His body, the fulness of Him that filleth all in all", Eph. 1:23. As such it is a holy temple for the "habitation of God through the Spirit", Eph. 2:22. The doctrine of the Gospel is as salt, penetrating, "quick and powerful", Heb. 4:12. Christians, "lights of the world", are intended to give light to others. The churches are the candlesticks in which these lights are placed. They must be burning and shining lights, John 5:35. The Spirit grasps the church, Acts 8:4, to respond to the call, Acts 8:26, go and preach to every creature, Matt. 28:19, 20. Has the church been faithful to her missionary task—teaching, preaching, healing, praying, Matt. 10:8? The apostles were sent forth during our Lord's earthly ministry, the new endowment came at the baptism of the Holy Spirit, Acts 2:1-4, and then the preaching of the glad tidings.

III. *Expression in Life*: Acts 13:1-3. These missionaries were called by the Holy Spirit: "Separate Me Barnabas and Saul". The command was given in answer to prayer, verse 3, and called for that intensity of spiritual life of which fasting was more or less the normal condition. Paul works a miracle of healing, Acts 14:8-10, introducing the Gospel among the gentiles. Peter and John miraculously cured the cripple, Acts 3:2, introduced the Gospel to the Jews. In teaching, Acts 17:1-3, 10-12, Paul "reasoned out of the Scriptures"; the preaching of the Gospel must have the foundation of Scripture in explanation and application. In praying, Rom. 10:1-4, though Paul preached the Gospel against the Jews, yet he prayed for them. II Peter 3:9, God desires not the death of a sinner but the salvation of his soul, Isaiah 66:5. Paul prayed earnestly for inner fulness and knowledge, Eph. 3:13-21, for knowledge and power, Eph. 1:15-23.

IV. *Expression in Sacrifice*: II Timothy 2:1-10. We must be ready for any sacrifice for the Gospel, as good soldiers "to endure hardness" for Jesus Christ patiently and not be entangled with affairs which may draw us aside from our duty to God. Next to the salvation of our own souls we should be willing to do and suffer anything to promote the salvation of the souls of others, Rom. 1:16. The enterprise on which we are embarked cost Christ His cross. We cannot win the world unless we are willing to pour out life and treasure. The expression of

(Concluded on Page 30)

FAMILY ALTAR

TOPIC—Expression of the Missionary Spirit

Prepared by Mrs. W. H. Gray, Alabama

THE VALUE OF THE WORD

"**F**OR the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart."

"**T**HESE words, which I command thee this day, shall be upon thy heart: and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thy house."

The Spirit of the Master

Wednesday, 1st

Luke 7:1-16

Thursday, 2d

John 10:1-38

Friday, 3d

John 6:39-69

Saturday, 4th

John 11:20-45

Sunday, 5th

I Kings 17:17-24; Mark 5:35-43

Monday, 6th

Mark 1:32-34; Matt. 8:1-10

Tuesday, 7th

John 4:1-26

The Church's Mission Today

Wednesday, 8th

Acts 3:1-16

Thursday, 9th

Ephesians 4:1-16

Friday, 10th

Romans 5:1-15, 18, 19

Saturday, 11th

Micah 6:8; Acts 1:8

Sunday, 12th

Acts 9:31-43

Monday, 13th

Matthew 7:12-29

Tuesday, 14th

Luke 1:79; 6:27-38

Expression in Life

Wednesday, 15th

Matthew 5:1-20

Thursday, 16th

I Corinthians 12:1-13, 27-31

Friday, 17th

Romans 12:1-21

Saturday, 18th

Romans 13:1-14

Sunday, 19th

James 4:7-12; 5:7-18

Monday, 20th

Romans 8:1-14; I John 5:3

Tuesday, 21st

Luke 12:35-40; John 8:12

Expression in Sacrifice

Wednesday, 22d

I Peter 1:1-9

Thursday, 23d

I Peter 4:1, 2, 12-19

Friday, 24th

Philippians 2:1-16

Saturday, 25th

Romans 8:18, 28, 35-39

Sunday, 26th

John 15:18-21; 16:22

Monday, 27th

James 1:2-4; 12-14

Tuesday, 28th

Psalms 51:16, 17; I Peter 2:21, 22

Wednesday, 29th

Galatians 5:22, 23; Prov. 1:33; Heb. 12:1; Ps. 37:1-7



"PRAY YE"



"STRAIGHTWAY"



IN the nearly 1200 chapters of the 66 books of the Bible there is scarcely one which does not contain an arresting expression such as is found in John 6:21, which follows the description of Christ's walking on the sea and reads as follows: "They were willing, therefore, to receive Him into the boat: and straightway the boat was at the land whither they were going". Every word in the verse is pivotal but perhaps the chief lesson taught is that as soon as the disciples were close to Jesus they were straightway at their goal.

One present day application is that through prayer the willing heart gets into close touch with Jesus and straightway "the request is made known unto God". As perhaps never before Woman's Missionary Union is earnestly seeking to have its women and young people manifest that their hearts are "willing to receive" Jesus in the sacred relationship of prayer, the assurance being that "effectual, fervent prayer availeth". If the Ruby Anniversary lights the prayer lamps in many W. M. U. hearts and if it trims for brighter burning the lamps of the already praying W. M. U. hearts it will indeed prove worthy of its name.

It is said that the ruby has the greatest specific gravity of any precious stone, which simply means that as no other stone it is drawn toward the center of the universe. Even so does prayer—which is the pivotal power of the Ruby Anniversary—draw the devoted heart nearer and nearer toward the center of the spiritual universe—even toward God.

No wonder, therefore, that during this anniversary there has been organized the "Intercessory League of Shut-ins", the membership of which is composed of those who agree to pray regularly each day for a victorious celebration of this, the Union's fortieth year. From one dear saint of past eighty years—not physically strong now—came a song of thanksgiving because through this prayer league she realized that she could have a vital part in the Ruby Anniversary. Urge your aged or invalid or temporarily incapacitated friends to join the league, securing for them from your state W. M. U. headquarters (*address on page 2*) the simple covenant card.

Please also try to get the anniversary aims upon the heart of your circle and society so that the members—if only a few of them—will arrange to come early or stay late so that there may be more time for prayer—real missionary, intercessory prayer—at such gatherings. Thus the Spirit may guide petitions for:

- Thanksgiving that Jesus is Savior and Friend
- Thanksgiving for God's constant favor to America
- Thanksgiving for the privilege of being God's co-laborers
- That Christians may be on the alert against lawlessness
- That Christians may be awake to their opportunities
- That W. M. U. personal service may prove a real national asset
- That soul-winning and consecration may be chief aims of personal service
- That W. M. U. members may persuade many to tithe and bring offerings
- That the 1928 S. B. C. Co-operative Program may be Spirit guided
- That faithful preparation may be made for observance of March Week of Prayer for Home Missions, March 5-9 inclusive
- That many W. M. U. members and societies may each give at least \$1,000 to Thank-offering of March Week of Prayer
- That Ruby Anniversary goal for \$4,000,000 may be reached this year

Calendar of Prayer

February, 1928

Prepared by Mrs. W. H. Gray, Alabama

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

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

Topic: Our National Dangers and Opportunities

1—WEDNESDAY

For Rev. and *Mrs. Dan T. Hurley,
Theological Seminary, Bucharest,
Roumania

Blessed are they which are persecuted
for righteousness' sake: for theirs is
the Kingdom of Heaven.—Matt 5:10

2—THURSDAY

For Misses Gladys McLanahan and
Lily Mae Weatherford as they work
among the Mexicans, El Paso, Texas
Singing with grace in your hearts unto
God—Col. 3:16

3—FRIDAY

For societies preparing to observe
the March Week of Prayer, March
5-9 inclusive

I will pray for you unto the Lord.
—I Samuel 7:5

4—SATURDAY

For Rev. and †Mrs. J. H. Rowe,
evangelistic and educational work,
Kokura, Japan

That Christ may dwell in your hearts
by faith—Eph. 3:17

5—SUNDAY

That the ideals of American gov-
ernment be guarded

For the Kingdom is the Lord's.
—Ps. 22:28

6—MONDAY

That evangelistic and educational
work of Rev. and Mrs. E. G. Mc-
Lean, Iwo, Africa, go forward

In every nation he that feareth Him
and worketh righteousness is accepted
with Him.—Acts 10:35

7—TUESDAY

For Rev. and Mrs. W. E. Sallee,
Kaifeng, China

For we walk by faith, not by sight.
—II Cor. 5:7

8—WEDNESDAY

For Rev. and Mrs. John Lake,
evangelistic and leper work, Can-
ton, China

The Lord watch between me and thee
when we are absent one from another.
—Gen. 31:49

9—THURSDAY

For Dr. J. F. Love and the Foreign
Mission Board

The Gospel must first be preached unto
all the nations.—Mark 13:10

10—FRIDAY

For Misses †Kate McLure and
†Fannie H. Taylor, workers among
Italians, West Tampa, Fla.

For the love of Christ constraineth us.
—II Cor. 5:14

11—SATURDAY

For Rev. and Mrs. J. L. Hart,
Temuco, Chile

The effectual fervent prayer of a right-
eous man availeth much.—James 5:16

12—SUNDAY

That unenlisted churches awake to
Kingdom extension

Thy Kingdom come.—Luke 11:2

13—MONDAY

For Rev. and Mrs. E. L. Morgan
(on furlough), editorial work, Tsing-
tau, China

Preserve me, oh God: for in Thee do I
put my trust.—Ps. 16:1

14—TUESDAY

For Rev. and *Mrs. L. O. Engle-
man, evangelistic and school work,
Toluca, Mexico

Ye ask and receive not, because ye ask
amiss.—James 4:3

15—WEDNESDAY

For Rev. and **Mrs. Z. Paul Free-
man, Concordia, Argentina

For to you is the promise.—Acts 2:39

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

Calendar of Prayer February, 1928

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

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

Topic: Our National Dangers and Opportunities

16—THURSDAY

For Rev. and Mrs. L. M. Reno,
educational work, Victoria, Brazil
Teaching them to observe all things
whatsoever I have commanded you
—Matt. 28:20

17—FRIDAY

For Rev. and Mrs. Stephen Witt,
Balboa, Canal Zone
This is the victory . . . even our faith.
—I John 5:4

18—SATURDAY

For Rev. and Mrs. C. F. Stapp,
Aracaju, Brazil
He hath given meat unto them that
fear Him.—Ps. 111:5

19—SUNDAY

That we realize responsibility to-
ward Graded W. M. U. work
Train up a child in the way he should
go.—Prov. 22:6

20—MONDAY

For Rev. and *Mrs. V. L. David,
Barcelona, Spain
Grant us Thy salvation.—Ps. 85:7

21—TUESDAY

For Rev. and Mrs. W. F. Hatchell
on Mexican border
Watch unto prayer.—I Peter 4:7

22—WEDNESDAY

For Rev. and Mrs. L. M. Duval,
Lagos, Africa
Thy Word is truth.—John 17:17

23—THURSDAY

For S. B. C. and W. M. U. com-
mittees in preparation for May
meeting in Chattanooga
I will put My Spirit within you.
—Ex. 36:27

24—FRIDAY

That evangelistic work of Rev. and
Mrs. J. Franklin Ray bear fruit
Turn Thou us unto Thee, O Lord.
—Lam. 5:21

25—SATURDAY

That many be turned to righteous-
ness through evangelistic effort of
Rev. and Mrs. E. O. Mills, Nagasaki,
Japan
Go ye, therefore, and teach all nations.
—Matt. 28:19

26—SUNDAY

Pray that gifts to missions increase
and that more individuals come to
recognize the stewardship of money.
The silver is Mine, and the gold is
Mine, saith the Lord of hosts.—Hag. 2:8

27—MONDAY

For work in Havana, Cuba, re-
membering Prof. and Mrs. H. S.
McCall and Misses Edelmira Robin-
son and Mildred Matthews
The field is the world.—Matt. 13:38

28—TUESDAY

Pray for Rev. and Mrs. S. J. Town-
shend and Miss Attie Bostick, evan-
gelistic and field work, Kweichow,
China.
The law of the Lord is perfect, convert-
ing the soul.—Ps. 49:7

29—WEDNESDAY

Remember Rev. and Mrs. D. G.
Whittinghill, theological education,
Rome, Italy.
I will call upon the Lord who is worthy
to be praised.—Ps. 18:3

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

PROGRAM PLANS

WITH the PROGRAM COMMITTEE



"NATIONAL Dangers and Opportunities" is truly a home mission topic. Much material for it will be found in 1927 issues of Home and Foreign Fields. Also tracts may be ordered from the state W. M. U. headquarters (address on page 2) or from Baptist Home Mission Board in Atlanta. These will give information on the work being done by our Home Board. The program material follows a little different line from the usual. Yet it is hoped that practical results may accrue from this study. (See pages 18-24.)

National problems begin in the home and community, in the characters of the heads of the homes, in the characters developed in the young people in the homes. These latter are also influenced by their companions outside the home. So, even for selfish reasons of protection, these companions must be helped. Are parents and older people helping most by strict discipline and constant criticism or by an honest, sympathetic attempt to direct them and divert their energies into wholesome channels? This alternative is difficult indeed and is a task that calls for a strong heart that will not be discouraged. A talk along this line by some one who is much in touch with young people will add greatly to the program.

It would be effective if highway markers could be used and held up when they are mentioned as the different subjects are brought up. A road might be drawn on a large blackboard, with markers drawn at the curves, turns, detours etc. At a circle meeting, whose membership is small, a large tin tray may be fixed as a sand table, with a toy automobile carried over the curves of a marked road.

Another plan might be to make a large red heart. On it paste pictures to represent the subjects to be discussed. There would be a child, a young girl, a Bible, an immigrant, a negro, a church and so on. In large letters print "The Heart of Our Nation". On small hatchets—this being February, hearts and hatchets are in order—paste the parts to be read or the subjects to be discussed.

Yet another plan would be for dangers and opportunities to offset each other. One woman would tell of a danger, the next would show the opportunity to overcome the danger etc.

Ruby Anniversary plans are in order at this meeting. A contest as to which half of the society or which circle can gain the largest number of members in three months might be begun. One way to do this is to hang a yard-stick horizontally against the wall. Let each circle be given a color and have small cords of these colors to represent new members. Each new one might count five or six inches. The color carried nearest to the end of the yard-stick would be the winning one.

In some churches, the membership is divided by initials. One woman is chairman of a letter. She has a committee to work under her and these visit twice each year the special ones assigned them. In case of sickness or sorrow, change of address and so on, the committee member sees that the pastor is notified. The same plan could be followed in the Woman's Missionary Society. Thus absentees would be looked after, those not members could be invited to the meetings, automobiles provided for those unable otherwise to attend, newcomers visited and other methods followed whereby the membership and attendance would be increased. Remember that such "increase" is an opportunity which offsets national dangers!

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 24.

Prepared by Mrs. T. M. Pittman, N. C.

OUR NATIONAL DANGERS and OPPORTUNITIES

Hymn—Oh, Worship the King

Bible Study (See page 12.)

Prayer

Personal Service Period

Hymn—Scatter Seeds of Kindness

Our National Highway Signs

Two Dangers to School Children

The Desire for Happiness

Prayer that wisdom may be given to meet the needs of youth

Hymn—"Lord, While for All Mankind We Pray"

True Patriotism

Sabbath Observance

Temperance and Law Enforcement

Prayer for guidance in these problems

Changing Conditions: the Negro and the Immigrant

"The Way of Holiness"

Prayer that our nation may be truly Christian

Hymn—"America"

OUR NATIONAL HIGHWAY SIGNS



HOSE of us who travel on state and national highways—and most of us travel them often—notice the many markers along the way to direct or warn drivers. There is hardly a curve that is not marked some distance before it is reached; not a bridge or railroad crossing that has not a warning sign. Therefore in taking up our topic for this month, Our National Dangers and Opportunities, we may set up some of the highway markers to direct our thoughts in planning to make plain the section of the King's Highway that we control.

There are no great national issues that we might not, with profit, study.

Women with ballot in hand are striving to face these great problems. They are using their best judgment of mind and heart to so handle the ballot that city, state and nation may be Christian.

But the problems most truly under the hand of women are the ones that touch the home and emanate from it. The problem of the young people in school, in intellectual influences, in social influences, in religious influences; the problem of home teaching as to obedience to law; to Sabbath observance; to truthfulness and fair dealing; uses and responsibilities of money, leisure, work and play. Besides these home problems there are the wider ones of the immigrant, the negro and industrial workers. In fact the list is too long for one program, so the subjects not often discussed by the societies have been chosen.

TWO DANGERS to SCHOOL CHILDREN

FATHER, between Thy strong hands Thou hast bent
The clay but roughly into shape and lent
To me the task of smoothing where I may
And fashioning to a gentler form Thy clay.
To see some hidden beauty Thou hast planned
Slowly revealed beneath my laboring hand;
Sometimes to help a twisted thing to grow
More straight: this is full recompense, and so
I give Thee but the praise that Thou wouldst ask—
Firm hand and high heart for the further task.

So writes Dorothy Littlewort in "The Commonweal". Could all teachers of our nation speak with such reverent humility we would not so fear the sign on our King's Highway that reads, "Slow, School Zone—Don't Kill a Child". Scarcely a week passes that our hearts are not distressed by notices in our local papers of accidents where little children are killed. Sometimes it is careless driving of older people. Many times it is from the heedlessness of the children themselves.

In these accidents we have pictured two of the national spiritual dangers we face. Careless leadership on the part of older people should be arrested by the sign "Slow!" In homes where parents care chiefly for display and pleasure, is it any wonder that the young people are out-doing them in mad restlessness? The hopeful sign in this is to be found in the reaction that shows itself in some quarters. Girls, who see their mothers spend their time in entertaining and being entertained, are growing up tired of this "indoor sport" and are turning to business, to social service work and other lines of activity. On the other hand there are mothers who stay so closely at home that they are entirely out of touch with the lives of their children beyond the front door-step. "Mamma just doesn't know", complained one girl. "She said I might go to the high school party, but not to the one at the hall. The crowd I was with went to both, and I went with them". "Did you tell your mother?" asked the Sunday school teacher who was receiving these confidences. "I told her I went to the school, and she

did not ask me about the hall", came the answer. "But you told her half a truth", said the teacher. "Why could you not have added that you went to the hall also and had a grand time?" "My mother would not let me go anywhere else for a month if I told her", put in another girl. "My dear", said the teacher, "You can fool your mother, but you cannot fool your characters, for disobedience and untruth go deep down into the root of character and ruin its beauty and perfection".

To the teacher this brought the great question of parental understanding and parental control. It involved the two commandments: "Children obey your parents" and "Thou shalt not bear false witness"; also the apostolic injunction, "Provoke not thy children". Surely this national danger is one that must look to women and mothers for solution.

"Don't Kill a Child" seems an unnecessary sign to the most reckless driver. Yet the leading magazines of our country are carrying articles that should warn all of the intent of some "advanced thinkers" to destroy the religious life of our young people. "We are going to undermine the churches in America", says the president of the society to combat religion and to establish atheist chapters in colleges and schools. So energetically has the society worked that it reports chapters in twenty colleges and preparatory schools and through a junior movement, high schools are also being invaded. "Unfortunately", says the president of this atheist movement, "as yet we can't get hold of them younger than the high

school". The method of work is simple. The society discovers men and women who have no belief in God and who are willing to combat the churches. These are trained and put to use. Some become organizers, some speakers and lecturers; while others are used to distribute literature and go among their friends telling of their beliefs. "There is no single helpful thing that the church does that a body of free thinkers cannot do", says their leader. As Christians we are ready to ask where their orphanages, hospitals, rescue homes, educational institutions are located, these representing the outward expression. The hope, comfort, joy and blessing of salvation can be known only by those who experience it. We have no fear for the church in such a contest, but we do fear that youths of our land may be influenced to accept the shadow for the substance. Is not our opportunity clear that religion must be put on an even higher plane and our individual lives made so beautiful in their Christ-likeness that there shall be no mistaking the source of their strength?

One of our leading young Baptist ministers started life in his father's footsteps as a lawyer. In the great university where he was finishing his study, he came under the influence of brilliant men who questioned the old truths he had been taught. A wire called him home. His father had died suddenly. He dreaded the effect on his gentle delicate mother. But she met him at the door with a face radiant through tears, saying "Son, it is all right. The Lord's will be done". He recognized that she had something beyond the grasp of his intellectual friends. So today he preaches her Saviour and his.

THE DESIRE for HAPPINESS

Sharp Turn Left—Another sign flashes into view. Sometimes it seems that, because a road is long and monotonous, there are those who seek a sharp turn to the left.

To the Traveler's Aid workers in the cities there come too frequently wires like this: "Daughter missing. Sixteen

years. Tan hat and dress, blue coat, blonde hair, brown eyes. Please inform us if found. Will come or cooperate in any way you suggest. Be sure to tell her we love her". The columns of our newspapers often carry similar stories or notices of more distressing import.

Every year thousands of girls leave home, some real runaways in that they leave secretly and without the knowledge of parents. Others are runaway in spirit. They have become so dissatisfied over some real or fancied situation in the home that they feel any change would be for the best. No doubt there are causes for much unhappiness: longing for more variety; restless, bottled-up energies with no outlet. The common cry is, "I just couldn't stand it any longer".

The dreams of youth! Who has not had them? Each girl in her own fancy is the exception to the rule of failure. She is the heroine of the romances she reads, of the motion pictures she sees. There the girl of the country is suddenly transformed in face, manner and bearing from the clumsily dressed girl to the queen of fashion, admired by all. The alluring wild west to the small boy has no greater pull than these scenes to the joy-starved girl.

Jane Addams in "The Spirit of Youth and the City Streets" says in substance: "The love of pleasure will not be denied, and when it has turned into all sorts of malignant and vicious appetites then we, the middle aged, grow quite distracted and resort to all sorts of restrictive measures. We even try to dam up the sweet fountain itself. Each generation is secretly afraid lest it lose its sense of the youth of the earth—and depends upon its young to equip it with gaiety and enthusiasm, to persuade it that living is a pleasure".

Miss Addams further points out that the pleasures of the young are now a matter of money. Think of the recreations offered them—the moving pictures; the pay swimming pools and pleasure parks; the theatres; the subscription dances; the drug stores as gathering places. We condemn the

young people for their extravagance, for never being satisfied at home, yet what are we as churches and communities offering them to meet, in a wholesome way, their demand for happiness?

TRUE PATRIOTISM

OUR next highway sign shows a red flag with the caution *Slow, Road under Construction*. International thinkers stand here to guard us from serious mistakes. Let William T. Ellis, editor, traveler, lecturer and Christian leader speak:

Dare We Be Patriots?

Men who are in the habit of looking at things in the large are especially concerned over the current drift away from patriotism. "Advanced" thinkers scoff at love for a flag and at loyalty to a land. I heard a famous philosopher, who is also a notorious advocate of free love and moral anarchy, who was addressing an audience in a college, deride and ridicule such old-fashioned ideas as devotion to a particular flag; and nobody got up and left the meeting. He was pleading for "internationalism", which puts allegiance to the whole world above fidelity to a nation—as if there were any other way of being loyal to a whole except being loyal to its constituent parts. Just as the first obligation of every person to the world is to live the best life possible, so the primary duty of each nation toward mankind as a whole is to attain the highest level of character for itself. When we make our own country great and noble we are doing the most practical service to the cause of real "internationalism". God so loved the world that He chose one nation to be its exemplar and teacher.

Timid souls, who like to follow the latest and noblest leaders, and who fear to stand fast for the tested truths lest they be called "unmodern", are the chief support of the contemporary vogue of criticism of one's own country. Underdone "intelligentsia" think that they prove themselves to be "advanced" and "liberal" by sneering at their own flag and history and ideals; whereas they are really only showing

themselves to be silly and stupid. Hearty whole souled patriotism, animated by a spirit of good will and of service to all mankind, is buttressed by the history of the ages, by the teachings of Holy Writ and by sound judgment.

SABBATH OBSERVANCE

Narrow Bridge—We find this sign on side-roads, for the great highways have wide bridges built for heavy traffic. So it seems that only in isolated quarters do we find much effort made to restrict the abuse of the Sabbath.

When the third commandment was given it was not altogether easy to keep. Effort had to be made and careful planning had to be given even by a wandering nation of ex-slaves to the rest commanded for the seventh day. In the time of our Saviour, it was even more difficult. Great cities in a hot country where food easily spoiled made the observance of one day of rest a real problem. Today we have yet more adjustments to make, for our difficulties are greater. Our Saviour made three great statements about the Sabbath and on these we may base our own rules of conduct upon that day: "The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man is Lord also of the Sabbath (*Mark 2:27, 28*). Wherefore it is lawful to do well on the Sabbath day (*Matt. 12:12*)".

TEMPERANCE and LAW ENFORCEMENT

Detour—A familiar marker to tourists is the barricade with *Detour* in big letters on it. Some tourists ignore the warning and drive for a mile or more over a good road. Then the sudden ending at a half built bridge or into a slough of mud and rocks! So with our great prohibition laws: they are set as protections to keep our people from the dangers of strong drink. Those who obey may have some difficulties along the detour, but nothing to the dangers that face those who disregard the law.

"The most serious conditions arising from this", points out an eminent jurist, "is that we as Christians tell the young people that they must not drink be-

cause it is against the law. The law does not make it wrong. It was wrong before there was a law to punish it. In stressing the law, we have lost the constant teaching of the evil of drink—the old time temperance societies with their pledges not to drink—and have lost the stand that it is a fine, a manly, a brave and Christlike thing to refuse it. Even in our churches and associational meetings there are no longer discussions on temperance but on law enforcement”.

“Dare to be a Daniel” has dropped from our Sunday school hymn books. Bravery and manliness now hinge on evading or defying the law. True bravery says, “Thy law have I hid in my heart that I might not sin against Thee”. “I am my own policeman”, said the little deaconess as she carefully obeyed the rule of crossing the street.

One of the great religious leaders of the south offers three methods of meeting attacks of the irreligious: Save the individual, stress the sanctity of home and marriage, he said, instead of trying to save men through groups. Times have become such, with many channels of thought, that the preachers will have to go back to the old plan of being “fishers of men”, he said.

CHANGING CONDITIONS

The Negro

Double Curve says the highway sign. This marks the road that changes its direction rapidly. So we find the situation with the negroes in our southern states. There come times when this seems the greatest of our problems, when our magazines and papers are full of discussions of it and methods of meeting it. Then there comes another turn in the road and that hill of difficulty is lost to view for a time.

To women of the south the realization of the dangers and opportunities of this section of the King's Highway should be very clear. The difficulties of developing truth where untruth has been instilled from infancy; of teaching honesty, stability and reliability where nothing beyond present desires has been taught for generations, seem tasks greater than our powers.

Four things we find in every negro whether old or young, educated or uneducated. *First*, they are born flatterers, for by this means the weaker has always influenced the stronger. This trait shows itself in their folk-tales where the rabbit by flattery out-wits the powerful animals. How our cooks and washwomen praise our style and taste when they are hoping for the gift of a dress! *Second* they are imitators. How quickly they assume the manners and speech of those they admire. Naturally their imitation is of the external and superficial: that fine clothes and fine airs make the fine lady is their reasoning. In consequence of this we find the “flappers” among their young girls, and why not? Our own daughters are setting the fashion and may expect to be imitated. To the credit of the negro girls let it be said that they usually try to dress and appear like the best dressed girls of the town. On the contrary when we borrow from the negro, we take his lowest form of music and present it in many of our best hotels, places of amusement and homes. “We totally ignore that ancient connection between music and morals which was so long insisted upon by philosophers as well as poets”, says one thoughtful writer.

Imitation on the part of the negro is now reaching in many quarters beyond the superficial to the higher forms of education. One southern lady took her maid to New York. The maid asked to be allowed to go out one evening. “Where do you want to go?” she was asked. “To see my daughter graduate at Columbia tonight”, was the almost apologetic explanation. The daughter is now quietly teaching a negro school in her native town.

This story illustrates also the *third* characteristic of the negro—secretiveness. In our homes they know our plans, our friends, our economies and extravagancies. We know almost nothing of them, their associates or their purposes. Occasionally there will come a burst of confidence, and we will marvel at the daily work alone under such

a burden of home distress. These revelations should make us more patient with them and those who keep their anxieties locked from view.

The *fourth* characteristic is the religious nature of the negro. Full of superstition as it is, loud on the lip but dumb in much of the life, it offers opportunities to those who truly desire to help. Instances of help might fill many books. In one case a substitute butler served a week in one home. About a month later he sent a message by the cook: “Tell Mrs.—— that I have been converted and joined the church. I know she will be glad to hear it because I remember how they all talked about the sermon at the table the Sunday I was there”. How little that family thought they were re-preaching the morning's sermon as they “talked” it over at the dinner table!

One cook served for years in a family where missions was a leading topic of talk and work. Through the help of the women in the family she organized a mission band of negro children. Such fine training she gave them that, after they appeared before her church convention, she was appointed a district leader. “Suppose I were a missionary in Africa”, said Mrs.——, “and one of the women there developed such leadership, how happy I would be. May I not be as grateful to see it in my cook and to feel that her inspiration came through my home?”

The Immigrant

Side Road says the marker on the highway, and the driver blows his horn as he looks to see if any vehicle is entering from the side. So our nation has had to look carefully at the immigrants that for years poured unchecked into this land of freedom. In 1924 a law was enacted fixing the number of immigrants that might be received from each foreign country. The law now is in process of re-making for it proved that more immigrants were allowed to come from the less desirable countries.

The chief objectors to this restricted immigration come from those already in this country. “The trials, tribulations,

temptations and general loneliness of the poor immigrant are described in harrowing terms. The Goddess of Liberty is denounced as a cruel monster who separates husband and wife and father from children. The ‘goddess’ however may well reply that she offers not the slightest obstruction to the husband and father rejoining his family if he so desires—in the old home across the seas, rather than that she should open the gates to more immigrants than have been found desirable” (*World's Work*, Dec. 1927).

Immigration from Canada, from Mexico and the other American republics is not restricted. Tens of thousands have come across both borders, many as undesirable as those held out by law. The relation of our country with her near neighbors is such that a solution must be carefully considered.

“The WAY of HOLINESS”

AS we have talked of the markers along the highway of our nation's life, there has doubtless been in the mind of each of us the wonderful thirty-fifth chapter of Isaiah. Its opening verse is full of promise: “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose”. Then comes later the wonderful promise: “And an highway shall be there and a way and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein”. Social service students divide their work among four classes of people: the dependent; the downhearted; the delinquent; the defective. Our Saviour in proclaiming His mission mentions these four classes: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord” (*Luke 4:18, 19*). “As My Father hath sent Me, even so send I you” (*John 20:21*).

QUESTIONS on PROGRAM TOPIC for STUDY and DISCUSSION

1. How may we understand and help the young people of today?
2. What is the message of the young to us?
3. What is Christianity's best answer to atheism?
4. Is our community offering wholesome pleasure to the young people?
5. What is true patriotism?
6. How may we overcome some of the modern problems of Sabbath observance?
7. How may we best teach temperance in our homes, Sunday schools and churches?
8. What is the difference between law enforcement and temperance?
9. Are we helping the immigrants of our community? The negroes?
10. What national problem most closely touches our community?
11. What is our society's greatest national opportunity?

BOOK and MAGAZINE REFERENCES—Program Helps

Modern Immigration.....	McLean
Our Country.....	Strong
The Field of Social Service.....	Davis
The Spirit of Youth and the City Streets.....	Addams
World's Work, Especially for December and May 1927	
Literary Digest, Especially for July 1927	

SCRIPTURE GEMS about RUBIES



"The price of wisdom is above rubies"—Job 28:18.

"Wisdom is better than rubies"—Prov. 8:11.

"Happy is the man that findeth wisdom . . . She is more precious than rubies"—Prov. 13:15.

"There is gold and a multitude of rubies; but the lips of knowledge are a precious jewel"—Prov. 20:15.

"Who can find a *virtuous woman? for her price is far above rubies"—Prov. 31:10.

"Her Nazarites were purer than snow; . . . they were more ruddy in body than rubies"—Lam. 4:7.

THE Christian realizes that the wisdom referred to as "priceless", as "better than rubies", has its beginning in reverent fear of Jehovah (Ps. 111:10). In God's sight the highest manifestation of wisdom is the winning of souls (Prov. 11:30).

The ancient name for ruby was sardius. We find, then, that rubies composed the first row of precious stones in the breast-plate worn by the high priest and was the tribal stone for Reuben. Ezekiel names the sardius as one of the adornments of the prince of Tyre—Ez. 28:13.

But it is the third and last reference in the Bible to the sardius in which we are specially interested. John tells us (Rev. 21:20) that the sardius is the sixth foundation stone of the new Jerusalem.

Think of it! Down here, few of us have ever owned a real ruby. Up there—a building stone! Does it not call to mind I Cor. 2:9—"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him!"—Mrs. Carter Wright, Alabama

*A more accurate translation of the Hebrew word is said to be "resourceful".



Y.W.A. PROGRAMS

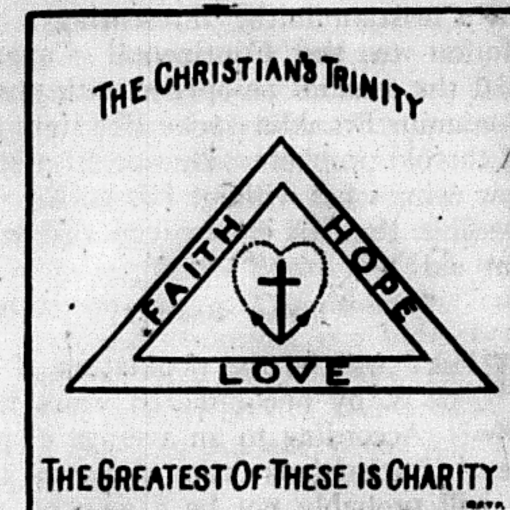


Material found in the general program on pages 18-24 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

TOPIC—"My Country 'Tis of Thee"

Hymn—My Country 'Tis of Thee
 Scripture—Psalm of Praise
 Prayer—Thanking God for Our Nation
 Our Fathers
 "Whither Bound?"
 America the Crossroads
 Our Attitude (Story)
 Prayer that we may practice Christianity to the foreigner
 Other Dangers Threatening
 "Who Made Our Flag?"
 Closing Prayers for Our America
 Hymn—"America the Beautiful" (Last Verse)



Announcement Poster

Cut or draw flags of other countries. Draw or paste pictures of girls, calling them the Y. W. A. girls of your church. Have them all pointing to the U. S. flag. Underneath print:

"My Country 'Tis of Thee"
 Y. W. A. Meeting

Time

Place

Our Fathers



VER since that first time "My country 'tis of thee" was sung by a group of school boys and girls in Boston, we have continued to sing enthusiastically and with much feeling the same words. We might well stop and wonder if as we sing of our great land we stop to remind ourselves of what makes our nation great: as we sing "Land of the Pilgrims' pride", whether or not our pride involves a willingness to give ourselves to the making of it a land to boast of; as we sing "Long may the land be bright, with freedom's holy light", whether we realize that Christians must answer this prayer; then as we sing "Protect us by Thy might, great God our King", whether we realize

only God can protect America from all the dangers and possible disaster.

Other nations have proven to us that culture, learning, resources and wealth are not within themselves powers to make a nation great. The immortal story in Malory, of the sword that could be pulled out only by the man with a pure heart and stainless life pictures to us the fact that we need often to remind ourselves that it is the soul of man and not his rank or wealth that is the essential thing. A great nation must be built on the lives of great men and women.

We have recently been greatly humiliated to have observing nations exclaim "We want America's Christ but not her Christianity". True pride will question our right to boast.

"The fathers of our republic unques-

tionably believed that God was their shield and protector and through the century and a half of our national development have looked to Him as our inspiration and pole star. In the compact drawn up by the Pilgrims before disembarking from the Mayflower they affirmed that their coming to the New World had been undertaken for the glory of God and the advancement of the Christian faith. Presenting a resolution to the Continental Congress that the sessions be opened with prayer Benjamin Franklin spoke like unto one of the old prophets. He said 'if a sparrow cannot fall without His notice, is it possible that an empire can rise without aid?'

"Whither Bound?"

WHAT will be the population of the U. S. by one hundred years from now? According to an average of past years statisticians have declared that it will probably not be a gain of over $1\frac{1}{2}\%$ a year. But at even such a slow rate the population would be 175 millions in 2028. Some one else has prophesied that a century from now the population of the U. S. will be as large as the present population of China or 400 millions. Whatever may be the increase in population, the responsibility of Christians will be multiplied by the same per cent. The increase of the past fifteen years has been about $1\frac{1}{2}\%$ per cent each year. Somebody asks "Whither are we bound?" "In the face of such growth what will the future bring of dangers to be faced and escaped? What civil wars may threaten our land? What dangerous governmental systems may come from pride and wealth? What painful reconstructions may be necessary if men trample the Golden Rule? What chastisements may come upon the land if the people forget God?"

We must be concerned about the future, but the one most concerned about the future is the one most concerned about the present. Past progress and conditions of our nation have made these questions timely, for the

dangers that threaten the future are dangers that threaten the present. Increase in population means an increase of needs, it means a larger field for service, more wonderful possibilities for the Christian population.

America—the Crossroads

THE immigrant is becoming known to us all. Someone has perhaps overdrawn to some extent a scene which pictures our contact with the foreigner in our midst: "A Roumanian takes the ashes from the furnace, a Pole whitewashes the basement walls, a German plumber comes to stop a leak, a Syrian comes to sell or mend his oriental rug and a Chinaman does his laundry. His groceries come from a Welshman, his fish from a Frenchman and his vegetables from an Italian peddler. The policeman on his beat is Irish. He takes lunch in a cafe where the waiters who serve him are Greeks, Slovaks or Serbians. He lives next door to a Jew and rides to work by the side of a Jap. A negro does his cooking at home, while the maid is a Spaniard". While this seems out of reason in small towns, it can easily be an experience in many of our cities.

An observer has said that America's greatest imports are not the material riches from other lands but the human raw materials that come to our shores. The diseased and tainted are supposed to be excluded at the ports while the others are to be fashioned into useful and beautiful citizenship in American schools and churches. The over four million foreigners in America are to us a danger without Christ but they offer to us a responsibility and privilege. The reason such characters as "Flaming Milka", who is connected with the Colorado strike, are hurting America is because we are not protecting America by giving the Gospel to the immigrant.

Our Attitude

"ALL my life I dreamed of America. In my own life I had never worshiped idols because I had Christian parents. I was called to preach the Gospel. It was not easy to get an education. After my work was finished I

was called to a professorship in a Christian college. An opportunity came for me to come to America for further study. I must not refuse the opportunity for in India there were so few Christians while America was a Christian land, America the land of my dreams. With heartaches but with eagerness I sailed. In ecstasy I gazed at the glorious Statue of Liberty as we neared the shore. A furloughed missionary met me and we went first for some lunch. We sat down, eager to have a quiet chat, for this missionary had carried Christ to us in India. "Get out of here" the waiter shouted: "No niggers allowed in here!" My friend tried to explain that I was from India, a professor in a college, but the waiter ushered us to the door shaking his head. At another place and at the third place we had similar experience. My friend stopped and bought bread and fruit and we went to the Mission Headquarters, sat down and there I ate my first meal in America the land of my dreams. I did not understand then, I do not understand now, but some of the loneliness is passing away. There is in my heart a longing that you and I may understand the feeling of those who come to the land of their dreams."

Who Made Our Flag?

A FLAG was raised over the Jamestown Worsted Mills. From the owner an observer learned the following:

"The flag was made of wool from American sheep
Sorted by an American
Carded by an Italian
Spun by a Swede
Warped by a German
Woven by a Belgian
Supervised by a Frenchman
Inspected by an American
Dyed by a Turk!"

Where else could this be true except

in the "land of the free and home of the brave?"

Other Dangers Threatening

ONE of our missionaries tells us that the mission agencies of the Catholic church have doubled their efforts among the Spanish in the last few years; also that the Holy Rollers, Pentecostal people, Seventh Day Adventists and Mormons have become much more zealous and active among foreigners. The Mormons are erecting five new temples over our country—one to cost a million dollars. They have almost a thousand foreign missionaries on the fields today and 42 more workers among our foreigners, negroes and Indians in America than our Home Board had last year. Somebody said: "The Mormon looks us over and observing our indifference he believes that, with every Mormon giving a year of service and a tithe always, they can put across the job right before our eyes".

Did you know we have other heathen missionaries in our America? There appeared in the Japan Advertiser an interview with Count Otani. This was quoted in the New York World: "Many Americans in their busy lives need the peace and tranquility offered them by Buddhism and plans are being made to send to the U. S. many missionaries to extend the work there to white men. Already a number of Buddhist missionaries are there but their work is chiefly among the foreigners. We hope that a number of Americans interested in Buddhism will offer their cooperation".

The following was taken from the Christian Century Magazine: "Los Angeles may now boast of the largest Buddhist Temple outside of Japan. Count Otani at the dedication stated that the purpose of his trip was to encourage the Japanese to return to Japan for training in order that they might return to America as Buddhist missionaries. Will we allow our Christian America to become a land of heathen temples? Shall we sleep or watch with Him?"

SECOND MEETING

TOPIC—True Patriotism

Hymn—The Banner of the Cross
Devotional—The Missionary Spirit—Matt.
9:35-39

Prayer

A True Patriot

Lack of True Patriotism

Failing Our Children

Failing Our Brothers

Hindrances to True Patriotism

The Motive of Our Patriotism

Hymn—Jesus Calls Us

Sentence Prayers of Consecration to the Task

Announcement Poster

Have all sorts of George Washington announcements on cardboard like the hatchet, the tree or George himself. You might send out invitations with the hatchet on them. Print invitation in red; state time and place of meeting.



A True Patriot

E cherish this month the memory of George Washington for many reasons. Certainly because he was a typical American and laid the foundations of our great nation. He did great things as a man, a general and as U. S. president, but the greatest thing that makes him immortal in American life was his spirit. The Christian spirit of Washington was the vital principle of his life: the spirit that recognized God in a great nation. He said in his inaugural address: "It would be improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe and whose aid can supply every human defect". His patriotism was genuine. A great man has said that true patriotism sees and acknowledges the faults of a native land and honestly seeks the remedy, also that there is no true patriotism without God. We have reviewed in the other program some of our faults and failures concerning the foreigners in our nation. We are con-

fessing them honestly but are we honestly seeking the remedy? There are other faults of our dear America that we are forced to admit.

Lack of True Patriotism

T HIS was the statement made in a magazine regarding Christian America: "Rich and increased in goods but growing in spiritual poverty". The same article said that newspapers are filled with reports of divorces, hold-ups, descriptions of unclean plays and salacious literature and with accounts of suicides of youth, men and women. Further it stated that 80% of the criminals of the country are less than 25 years old. This is indeed the very dark side of the picture for on the other hand there are thousands upon thousands of youth being trained and doing Christian service. But this does remind us of the tendency of American life that cannot be ignored. Are we really failing our youth and our children?

Failing Our Children

R. Wm. Cox of Philadelphia, who has made a study of the relation between crime and lack of instruction, gives this information: "Out of 55,000

persons below the age of sixteen, who have passed through the courts, fewer than one-sixth have even heard of the Ten Commandments. In a New York high school with 1,985 pupils when a test was given only 435 were able to write anything they knew about the Ten Commandments". Another authority says that 80% of the crime in this country is committed by men and boys who have had no religious training. An experienced judge stated that out of 2,700 boys before him for sentence not one of them had been a regular attendant at Sunday school. Are children a danger to our nation when untrained? In one state it was found that 77% of the rural children were in no sort of Sunday school or church. There are nearly twenty millions of boys and girls in the U. S. not enrolled in any sort of a religious organization. In one public school district which was surveyed, only one child was in Sunday school. Three-fourths of the children of ages 9 to 12 in our S. B. C. territory are unsaved. Rev. Paul F. Boller writes of present day dangers: he questioned twenty boys as to what living person they would rather be than themselves; two boys said Jack Dempsey, two said Ty Cobb, four said Charlie Chaplain, two said Bo McMillan, one said Fatty Arbuckle and one said it made no difference. What sort of men will these boys be when their heroes are not men whose lives have added much to America's greatness? These are average boys he stated.

"If every rock is a quotation from the quarry, if every flower is a quotation from a garden, if every tree is a quotation from the forest, if children are quotations from parents, teachers, our example, our civilization—whither are we bound?" "Ill fares the land, to hastening ills a prey, when wealth accumulates and men decay!"

Failing Our Brothers

T HE number of Jews in this country is ever increasing. Only one century ago there were less than 3,000 Jews in the whole of America. Today one-fourth of the 15 million Jews in the

world are in the U. S. There are twenty times as many in New York alone as in Palestine today even with the many going to their old country. No country is more indebted to the Jew than America, for unto them, said Paul, were committed the oracles of God. Jesus Himself said, "Salvation is of the Jews". They said to Jesus in the days of His flesh, "Thou art a Jew". With no banner of his own the Jew has been a patriot in every country where he has lived. Calvin Coolidge has declared that the Jews have had their tremendous share in making our American institutions. They give liberally to all good causes.

There is a debt that we owe to the Jew that cannot be paid except in giving to them the Christ whom they gave to us. If we would sing of America, praying God to mend her every flaw we would surely remember that herein is one place of failure. Work among the Jews is full of hope from the standpoint of the Jew himself, for he is approachable and even responsive. Today is a critical period and is the time for us to work. Mr. Gartenhaus, our one missionary to the four million Jews in the south, says that the Jew is leaving his religion and the synagogue. He has nothing left but a life of formalism that no one takes seriously. "The old words fail to move, the old ideals fail to thrill." There is no Sinai from which the God of Abraham, Isaac and Jacob can speak. While they are floating with nothing to catch to they are approachable. Many are going to other false religions and this to the shame of our lack of love and interest. One of our greatest foes is prejudice.

Prayer for Freedom from Race Prejudice

"GOD who dost love all whom Thou has made, suffer us not because of race or color to separate ourselves from others for when we do we separate ourselves from Thee. But teach us the unity of Thy family. As Thy Son, our Saviour, was born of a Hebrew mother and ministered first to the House of Israel, teach us that while loving and serving our own to enter into

the service of the whole family. Forbid that from pride of birth and hardness of heart we should despise any for whom Christ died or injure any for whom He lives."

What Hinders True Patriotism?

ANOTHER great man has said, "The nation's worst enemy may be itself". It has also been stated that the only part of our missionary enterprise that is lagging is the Christian person back of the work. The fields enlarge, the opportunities increase faster than the Christian heart expands. Do our opportunities overwhelm us? If so, is it because our missionary vision grows slowly? America is accused of being a worshiper of idols—idols of pleasure, luxury and ease. Can we as a nation sacrifice standards and worship idols that may be as displeasing in God's sight as the ignorant heathen's idol? Such idols stand between us and our nation's greatness.

Southern Baptists lead all denominations in evangelism and they are the second largest denomination in America, northern Methodists being the largest. Southern Baptists could lead the world in presenting Christ, but last year, taking the denomination as a whole, the per capita gifts for missions and benevolence in America as well as abroad were only \$2.26, coming nineteenth on the list of twenty leading de-

nominations. Their gifts including local church expense stood at the bottom of the list. Comparison with others shows that United Presbyterians gave per capita for missions \$13.54, six times as much as the southern Baptist per capita gift.

The Motive of True Patriotism

TRUE patriotism cannot be for self alone; it must make the nation the helper and friend of all mankind; its flag must mean peace, not war! its daily toil must mean brotherhood: its ships must bear gifts to all the world. "The salt that preserves this nation of ours and has given it progress and glory, the light that has shined to show the way is the Bible. It is a rock of diamonds, our nation's wealth. It is a chain of pearls, our nation's ornament. It is our balance by which to weigh our actions." Our American homes have been accused. It is said that there is a sad neglect of the family altar and daily Bible reading. Let us not forget what it means to our nation. In Isaiah 62:1 we find these words: "For Zion's sake I will not hold my peace and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness and her salvation as a lamp that burneth". No true patriot will hold his peace in America until the righteousness of God exalteth our nation.



"For liberty and law, old flag
Fling out your colors true.
Bid every star shine loyally bright
Within your field of blue,
'Till righteousness, by all our sons,
Be sung from sea to sea,
And echoes from the hills respond:
Praise God that we are truly free."

BIBLE STUDY (Concluded from page 12)

the missionary spirit must also be in giving, Acts 4:32-37. Christ poured out His abundant grace, II Cor. 8:9, and the early Christians were liberal in giving according to their ability, Acts 4:34. They abounded in charity, II Cor. 8:14, 15. Barnabas was remarkable in giving himself and his possessions; giving of money is a part of preaching the Gospel, Romans 15:26; I Cor. 16:1-21; II Cor. 8:1-15; Acts 11:29.—Mrs. James Pollard



COLLEGE Y.W.A.



The RUBY of SACRIFICE, a JEWEL of JOY



The ruby of sacrifice typifies these forty years of Woman's Missionary Union history, so it also typifies the life and progress of the Union's twenty-year-old daughter, the Training School. If you have eyes that see, you can behold shining from its very walls, inlaid in its very tiling, adding grace and beauty to its portals, yea, adorning its very graduates, this rare jewel, the ruby of sacrifice.

No one can study the history of House Beautiful without recognizing the spirit of self-sacrifice that characterized the women of the southland as they "labored together with God" for the establishment of this sacred institution. And now hundreds of Training School daughters are scattered far and near as evangels of light. Some are loyally at work in the eighteen southern states striving to usher in the triumphant accomplishment of Ruby Anniversary aims. Others are on far distant fields proclaiming the story of the shed blood of Jesus Christ to those who have never heard. Five gold stars on our Training School service flag indicate those who have laid down their lives in far away heathendom. Does not the ruby of supreme sacrifice glow with richest lustre for them?

And what of the young women now in training? See them as each morning they come marching two by two into the beautiful Heck Memorial Chapel, there to seek Him early that in His power they may find quietness and strength for the tasks of the day. "Surely", you exclaim, "that radiance in their faces does not indicate sacrifice. It is more like joy"! And in reality it means both.

A student in the school recently remarked: "I am ashamed for people to speak of the sacrifice we Training School girls are making. Why, it is the

women of the southland who do the sacrificing that we girls may have the joy of training at House Beautiful! I don't think we know what it means to sacrifice". Yet these same seventy-six young women, most of whom are here on scholarships, gave four hundred dollars as their love gift during the December Week of Prayer for Foreign Missions. But they count it all joy, not sacrifice, do these members of this "College" Y. W. A.

Another young woman remarked: "My friends and my family told me I was giving up a life of happiness and pleasure to come to a place of sacrifice. They thought me very foolish. But here I have found more of happiness and pleasure than I ever knew before".

From the heart of every student we could hear much the same story. It is not sacrifice to go where He wants them to go and to do what He wants them to do, for to those whose lives are surrendered to His guidance the ruby of sacrifice discloses the secret of true happiness and thus to them it becomes a jewel of joy.

Back in 1894, before the days of Training School privilege, God called a brilliant young business woman and sent her out to China. As with tearful sympathy her friends bade her good-bye, she with the courage born of yielding to God's leadership exclaimed: "Do not be sorry for me whom God has blessed with a message to His children in far away China. From the depths of my heart I am sorry for you that you cannot be His messenger to some distant land".

To many at the Training School the bitter sacrifice would be to stay when He would have them to go to foreign fields. Shall we withhold from them the jewel of joy that comes to those who fill the place He has prepared for them?—Hannah E. Reynolds

OUR YOUNG PEOPLE

RUBIES ALWAYS



HE Ruby Anniversary will be remembered always as a red letter occasion by those young people whose counselors are alert to let them share in it. Do you suppose that the real goal of this enlistment campaign will be reached if the young people are overlooked? Sunbeams up to Young Woman's Auxiliary members delight to sing the Ruby Anniversary songs, to con over the three-fold aim. It belongs to each grade of W. M. U., and the wise counselor will capitalize on the high zest of enthusiasm to be contagious for finer work in her auxiliary. Even Sunbeam Bands can help by going out to give demonstration programs, accompanying the W. M. S. members on such affairs. G. A.'s, R. A.'s. and Y. W. A.'s. will go more independently as occasion arises and can be really responsible for the new organization for the requisite nine months. Correspondence or telephone will be the connecting link when visits cannot be made. The new organization will soon be giving programs that will make the members of the auxiliary, which is fostering the new one as its "ruby", aglow to do better work itself. There is a contagion from passing on the torch of missionary education which no auxiliary should miss. The 40 per cent new organizations should be far overpassed in the young people's department. Have you your "ruby" yet?

And have you won your available part of the 40,000 new members? There are boys and girls unenlisted: you know that. Let membership committee be unusually alert; initiation service well ready to show the new members the true chapter and auxiliary spirit. Publicity and social committee should help the membership committee much also. With system make a list of prospects, visit them, send written invitations,

stop by for them at meeting time, *win them*. A visit to the W. M. S. by the membership committee of the junior organizations with a statement by each, or by the chairman, of the value of the missionary organization and the earnest invitation that mothers urge sons and daughters to put missions into their weekly program of activities would help in a fine way to enlist the deprived ones.

Our young people must help with the gifts also if the \$4,000,000 goal is to be reached as a definite forward step in giving. Every Sunbeam Band, G. A., R. A. and Y. W. A. wants to have a part in the King's business this year that W. M. U. may bring 4,000 perfect rubies to the King. Be unusually careful this year not to be swept by local appeals from the real Cooperative Program missionary giving, which is a definite part of the \$4,000,000 aim. Carpets and organs can well wait and truly have never been real Sunbeam Band, G. A. and R. A. objectives after all. Let the Ruby Anniversary lift us forever above that limited sphere in our gifts in missionary organizations which are established to stimulate giving for world interests and world needs.

The Ruby Anniversary symbol shows hands passing on the torch and receiving it. Our young people must help in the receiving: rally them to have clean hands and ready hands that it may always be lifted high.

"LIFT high the torch!

You did not light its glow:
'Twas given you by other hands, I know;
I think it started down the years,
When God said 'Let there be light',
But little hands are watching yours
And little feet step by your side
And some day one will say:
'I watched my counselor carry it this way.'"

SKETCH of the ORGANIZATION of the WOMAN'S MISSIONARY UNION

Mrs. Eugene Levering, Md.



LIKE unto the tide, which is the record upon the shore of the heart throbs of the ocean, is the growth and achieving of a missionary organization as year by year it registers upon the lives of races and peoples the heart throbs of the Eternal Father, who so loved the world that He gave His Son and after Him called others through whose lives His heart pulsed and transmuted its power into deeds of love, fortitude and glorious service.

As we approach another anniversary period in the life of the Woman's Missionary Union and pass the years in review, the words of Moses spoken to Israel and recorded in Deut. 2:7 seem to be a most truthful summary of the forty years of service: "For the Lord thy God hath blessed thee in all the works of thy hand: these forty years the Lord thy God hath been with thee: thou hast lacked nothing".

These blessings and mercies, which have attended the Union, are the rich returns upon the investment of faith and confidence in the promises of God made by mission-hearted forebears who stayed their hearts upon Jehovah and waited His signal for action. Persecution is often the eagle that stirreth up minds and consciences and flings forth ideas and resolves as fledglings that eventually circle the globe. So was it in the beginning days of southern Baptist missionary work.

Early in the seventeenth century, opposition to the established church was held to be an act as criminal as revolt against the government of England. Nevertheless, many suffered persecution for their convictions. Among them, quite naturally, were ministers whose prison cells became their pulpits from whence they proclaimed their belief in the right to worship God as conscience dictated.

Similar testings were experienced by the Baptists in the north, and as a result a group sailed from Kittery, Maine, in 1682, landed in Charleston, S. C., and later assisted in the organizing of the now famous First Church. Believing all denominations should be self-governing and that all should receive government protection, the Baptists of Virginia, aided by those in other states, petitioned President Washington for further security and strengthening of that portion of the constitution regarding religious liberty. The President acquiesced, "and the religious clause was framed and appended and is the first amendment to the constitution as it stands today". Thus, with calmed minds the stout hearted forefathers set themselves to zealous undertakings for the Kingdom of Christ.

As early as the year 1798 the thoughts of a good man, Dr. Richard Furman of Charleston, were directed to children and their possibilities, and not unmindful of the ways of the Spirit he organized a Juvenile Missionary and Education Society substituting for a mission study book or manual of methods, the catechism. Thus the first step in the future junior work of the Union was taken.

While events of great importance were taking shape in the New World, a very significant undertaking was being planned in England. A conviction that the Master meant what He said in the Great Commission had gripped the soul of a cobbler, William Carey by name, and had led him to commit himself to carrying the Gospel to India. Accordingly, in 1792, three hundred years after another man of conviction had sailed the seas, Carey embarked for Calcutta and arrived there some six months later. Seven years after reaching India the first convert, Krishnu Pal, was baptized and the Bible translated into Bengali, and thus the foreign mission enterprise as Baptists know it had its beginning.

This complete surrender to the Great Commission by Carey reacted upon the Christians on both sides of the Atlantic like an electric current and manifested itself in new and varied activities, for there actually was another side to the world where men and women lived with souls to be saved and lives to be won to the world's Saviour. Groups of devoted women, north and south, met in all-day meetings for prayer for domestic and world needs. Here and there missionary societies were organized such as the Hyco Female Cent Society of North Carolina, the Wadmalow and Edisto Female Mite Society of Charleston, South Carolina, and others, thus early exemplifying the principle of unifying prayer with giving.

"Concerts of Prayer" often ending in revivals were held by the churches; associations to succor the weak and scattered churches were organized; a magazine to instruct and inspire the people in behalf of missions was attempted; and much lengthening of cords was evidenced, as the rays from that lone Star in India fell across the hearts of the Baptists in America. A devout cripple, living in Boston in 1804, dedicated her wheel-chair to missions and went about energizing and organizing women and children until over one hundred societies witnessed to the surrendered life of Mary Webb.

Like a shuttle through the loom, ran the purposes of God back and forth through the happenings and circumstances of the early nineteenth century, working out definite patterns and plans, as we see now from this vantage ground of nearly a century and a half of missionary results. The Spirit had brought together in William's College, Williams-town, Massachusetts, a group of young men, won their hearts, burdened their souls with the needs of India and received their consent to undertake with Him America's first adventure in foreign missions.

On February 19th, 1812, Adoniram Judson and his wife, Ann Hasseltine, sailed from Salem, Mass., for India. The day following three others of the

group, Messrs. Hall, Nott and Luther Rice, sailed from Philadelphia for the same uttermost part. During the long voyage of months, on ships miles apart, study and meditation led Judson and Rice to consider most searchingly the Baptist interpretation of baptism. Upon reaching Calcutta, Mr. and Mrs. Judson realized they could no longer consider themselves missionaries of the Congregational Board (*which had been created two years before in Connecticut*), because of the change in their belief and sought immersion at the hands of William Carey. Some months later Luther Rice followed their example and was immersed by Dr. Ward, an English Baptist missionary. This change of faith removed naturally all support from and relationship to the Congregational Board and became a very serious testing to the faith and the courage of these New England apostles.

As soon as health would permit, Luther Rice decided to return to America, urge the Baptists to organize a board and accept Dr. and Mrs. Judson as their missionaries. This he did and under the power of the Spirit of Pentecost so spent himself in arousing, urging and achieving that in the incredible period of eight months after landing, 33 delegates, representing 200,000 Baptists, met in Philadelphia on May 18th, 1814, and considered the organizing of a general society, which resulted in the General Missionary Convention of the Baptist Denomination of the United States. For brevity's sake the name became the Triennial Convention and Dr. Richard Furman of Charleston was elected president.

Dr. and Mrs. Judson were accepted as their missionaries and a vital relation with India was established. In the minutes of this initial meeting mention is made of two women's societies, one in New York state and the other, the Wadmalow Edisto Female Mite Society of Charleston, S. C., the latter contributing \$44 through Luther Rice. By the second Triennial, 1817, interest was so rapidly finding expression that the financial support of the Convention was assured

through the increase in organizations; among these were 110 women's societies. Another variety of activity, and one of the most ancient among women, was the Sewing Society, which, especially perpetuated itself in the life and work of the first missionary sent out by the Triennial to China, Rev. Jehu Lewis Shuck. It was this Sewing Society of Beulah, Virginia, that aided this young missionary when a student in Richmond Seminary, now the University of Richmond, and outfitted him with clothes made from Virginia cloth after his call to China, whither he sailed with his young wife, Henrietta Hall, in 1835, reaching one year later Macao, forever sacred to the memory of Robert Morrison.

It might serve as a gauge of the missionary spirit to record the fact that eleven of the present eighteen states of the Union had each organized between the years 1810-1840 from one to fifteen strong societies. These figures could no doubt be increased if records had been preserved. South Carolina leads, with North Carolina and Virginia close seconds. Obeying a conviction in the minds of many that the interests of the Lord's Kingdom could be cared far more advantageously if the southern Baptists should withdraw from the Triennial Convention, 328 delegates met in Augusta, Ga., in May 1845 and organized the Southern Baptist Convention. The last report of the Triennial Convention showed that 5,000 converts had been gathered into the churches in the orient and that over \$100,000 had been given as a result of the 31 years of united Baptist work.

Entering heartily into the development of the work was a host of devout women who sought to identify themselves with the Convention work through ways God had especially entrusted to them—training the children; teaching the colored people on plantations and elsewhere; and also the Indians; outfitting students and missionaries; and observing strictly seasons of prayer. These and other efforts bespoke their loyalty and revealed their capabilities.

In 1855 a young medical missionary, Roswell Graves, left Baltimore for China, taking his mother's devotion with him. So vividly did he reproduce his new home conditions in his letters that his mother, Mrs. Ann Graves, gathered groups of women to hear the letters and to pray that Chinese women might be trained as Bible women for the work in Canton. In 1868 Mrs. Graves called the women attending the Convention, held in Baltimore that year, to meet in the basement of the church and pray for Kingdom interests. This gathering proved to be the first general meeting of southern Baptist women in the interest of missions. China's needs were presented and an earnest plea made to the women to contribute through their home societies to the support of the Bible women.

This spirit of cooperation was again manifested by the organizing of the Baltimore Auxiliary of the Women's Union Missionary Society. This Union Society, organized in New York by Mrs. Doremus in 1860 in response to calls from the orient and representing several denominations, became the model upon which the great denominational boards (*women's*) were organized.

Almost jointly with the organization of the northern women in Boston in 1871, the Baptist women of Baltimore met in the First Church, coming in such large numbers as to all but fill the large room. Out of this gathering came the organization known as Woman's Mission to Woman in October 1871. This step was not only to unify the Baptist women of Baltimore and of Maryland but also to encourage the women throughout the south to become more closely identified through similar organizations. Accompanying this society of 1871 there went forth three delightful companions, well-known and loved later—"The Mite Box", the "Two Cents a Week" and "The Regular Meetings for Prayer and Dissemination of Missionary Intelligence".

South Carolina followed Baltimore's example at once with the Women's Mis-

sionary Society of Newberry. Virginia did likewise with the Woman's Missionary Society of Richmond, boasting a missionary of their very own, Miss Edmonia Moon. The Foreign Board undertook to supply mite boxes to the societies, sending 400 at once to the Richmond society, which yielded the goodly sum of \$1,200 the first year. "The Sisterhood of Our Southern Zion" was awake and its doings were prominently noted in the Convention reports, the same being promptly criticized by the spiritually near-sighted!

Leadership and good example proved a good incentive and called out many new societies throughout the Convention territory. A decided forward step was taken in '74 when the Foreign Board suggested the appointing of central committees to foster women's work in the states. South Carolina responded the year following and the Welsh Neck Society constituted itself the Central Committee, with Miss M. E. McIntosh, chairman, the special objective being to build a home for Miss Lula Whilden in China. So we see the time was nearing when each state would have its own organization out of which would naturally come a Union organization, as did come in 1888.

Thus far unified effort had been in behalf of foreign missions, although the very earliest efforts were for those at home. So Maryland in 1882 responded to the desire of the boards, that societies for home missions be formed with separate committees in each state, and appointed the Maryland Women's Home Missionary Committee, with Miss Annie W. Armstrong, chairman. From that time "Woman's Mission to Women" was devoted to foreign work. The two committees continued in Maryland until 1913, but the other states soon decided upon one committee for both home and foreign interests.

But all was not velvet, for "Woman's Work" was proving an occasion of criticism and anxiety on the part of many. Georgia's feelings needed comforting as the Central Committee had worked faithfully and received little, if any,

sympathy from those in higher ranks. Conforming with the resolution passed by the women in Baltimore at the Convention the year previous (1884)—"That the societies here represented make the Union meeting permanent to meet annually during the sessions of the Convention"—the Georgia committee called the women to assemble in Augusta. Three splendid meetings were enjoyed by the women and men, one deacon declaring, however, "that the women will break up our churches!" "It would be well if some of them were broken up", replied another; so the pro's and con's contended for supremacy for some time to come, but the societies continued to multiply.

The Augusta Convention, assembled in 1885 for its fortieth anniversary, saw and heard strange things. Among the messengers from Arkansas came two women, whose presence, according to the party of the opposition, seemed indeed the embodiment of all the evils said to indwell women's societies. The two offenders were ushered out, and a change was at once made in the constitution of the Convention to the effect that the word *members* was supplanted by the word *brethren*, thus assigning women, as it were, to her seat behind the Convention Purdah. During the same Augusta session, another action was taken: "Resolved that as we believe women cannot take exclusive management of public meetings without becoming public speakers, which we regard as contrary to Scripture teaching; therefore we request the officers of the Central Committee of the entertaining state to invite certain brethren in sympathy with our work to address the meetings on topics to be selected and that all public speaking be done by brethren; that Central Committee reports may be read by sisters, if desired!"

Resolutions were also presented to the Convention that the women did not wish a separate and independent organization but preferred to be represented through their state Conventions. Still the minds of the brethren continued perturbed lest the women follow the ex-

ample of their northern sisters and raise their own funds and appoint their own missionaries! A further resolution was offered by the presiding officer, Mrs. Sallie Rochester Ford of Missouri, that: "Henceforth the meetings shall be for women only, the committee being privileged to invite speakers if they so desired".

This Augusta Convention rendered an important decision, namely, that the appointing of Central Committees was to be by the state Conventions and not by the Home and Foreign Boards, as heretofore, but with their cooperation. Thus state interests were welded with those of the Home and Foreign Boards and the work as a whole greatly stimulated, as increased organizations and gifts proved.

The resolution that women could not direct public meetings without becoming public speakers was most effectually over-ridden at the following meeting in Montgomery in 1886, "when the women led the devotional periods, read reports, papers, poems, stories and spoke freely and apparently fully". Eleven states reported over \$20,000 contributed. Unruffled by the woman question the Convention was so harmonious that special thanks were offered for their unity and brotherly love!

It was hoped by many that the Louisville meeting in 1887 would eventuate in a permanent organization; others felt it wiser to wait until the consent of all could be secured. At the third session of the meeting the question was stated—some were for immediate action, some for deferring, "but all were more or less favorable". Two women of experience and exceptional ability were present, Miss M. E. McIntosh for thirteen years president of the Central Committee of South Carolina, and Miss Annie W. Armstrong of Maryland president of the Women's Home Missionary Society since 1882. Representing as they did the interests of the Home and Foreign Boards, it seemed wise to them that action be deferred until it could be taken by delegates duly accredited by each state. It was voted "to ask the Central

Committees to appoint three lady delegates from their respective states to decide at the next meeting upon the organization of a General Committee and, if desirable, to provide for appointment, duties and location thereof".

The hostess state was to be Virginia, but the Central Committee was in dire distress of mind and heart, for the state Convention was not in sympathy and had advised the societies "to have nothing to do with the proposition as it would lead the women away from their allegiance to their churches". Hospitality and friendliness could be extended but no support of the new idea could be given! North Carolina too found she must be an onlooker, likewise Mississippi. However, May 11, 1888, saw 32 delegates gathered in the Sunday school room of the Broad Street Methodist Church of Richmond, a small and quiet group deeply conscious of the seriousness of the matter to be decided. Others uncertain or deeply opposed to the radically advanced movement remained in absentia.

Mrs. Theodore Whitfield of Virginia presided; Miss Agnes Osborn of Louisville, editor of "The Heathen Helper", was chosen secretary pro tem. Mrs. Wm. E. Hatcher of the Grace Street Baptist Church gave an address of welcome. Papers were read by Mrs. John Stout of South Carolina and by Miss Alice Armstrong of Maryland. Reports of the sixteen years under the supervision of the Central Committees showed 1,206 societies and bands organized and \$45,768.32 contributed to eight different objects—\$15,000 being for the Foreign Board and \$7,000 for the Home Board.

The great question was finally put at the second session, and the attitude of the Central Committees, as far as records show, was favorable to the organization, though state Conventions in several instances advised against the plan. Ten states voted in the affirmative—Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Missouri, South Carolina, Tennessee and Texas. Virginia and Mississippi were welcomed

into the sisterhood the following year, 1889. Alabama joined in 1890 and North Carolina, Western Arkansas and the Indian Territory united with the Union in 1891.

The new organization was effected under the name of the Executive Committee of the Women's Missionary Societies, Auxiliary to the Southern Baptist Convention. The officers chosen to guide the Executive Committee were: Miss M. E. McIntosh of South Carolina, president; Miss Annie W. Armstrong of Maryland, corresponding secretary; Mrs. James Pollard of Maryland, recording secretary; Mrs. J. F. Pullen of Maryland, treasurer.

Quoting Miss Heck: "Never was an organization more fortunate in its leaders: Miss McIntosh, gentle, wise, prayerful, untiring, hopeful; Miss Armstrong, energetic, resourceful, persevering, masterly mind and a born leader". Each, possessed of experience through leadership, inspired confidence and supplied calm, steady guidance under all circumstances.

The constitution binding the Union today is practically the one adopted in Richmond and was the direct product of the thinking and prayers of devout women and the experience of men who

gave generously of their legal training. The two-fold object of the Union is likewise an inheritance from the Executive Committee, which was: (a) "To distribute missionary information and to encourage the forming of new societies. (b) To secure the permanent and systematic cooperation of women and children in collecting and raising money for missions". This latter object was put to the test at once in the form of a request from the Home Board for money with which to build a church in Havana and to enlarge the cemetery there so that Baptists might receive burial rites denied them by the authorities of the city. "Brick-cards" for the ingathering of this money were soon prepared and sent throughout the states, thus demonstrating that the Executive Committee was functioning so promptly after organization.

Thus the little bark was piloted safely through objections and apprehensions out into open waters and began its voyage of 40 years. It has been transformed into an argosy richly laden with fruits of the Spirit and with the souls of women and children changed and glorified through service for Him who sacrificed His all that we might forever serve.

RUBY ANNIVERSARY ACROSTIC

R—Rally all your women
U—Unto the mighty task
B—Be much in prayer, have faith
Y—You'll receive, if thus you ask.

A—All W. M. U's. enlisted
N—None must their duty shirk
N—No doubt as to the outcome
I—If every one will work.
V—Victory is our watchword
E—Enlistment is our aim
R—Reaching souls for Jesus
S—Serving in His name.
A—Anchored to His blessed Word
R—Receiving from It power.
Y—Yielding never, working ever
 Yes, we'll surely win.

—Mr. Brinson McGowan, Fla.

A FATHER'S LETTER to HIS MISSIONARY DAUGHTER

THE Rev. Addison Hall was for many years a pastor in Lancaster County, Va., where he was greatly beloved and honored and where he wielded an extended influence. His stalwart Christian character and high regard for the missionary calling are reflected in the following letter from him and were inherited by his brave and gentle daughter.

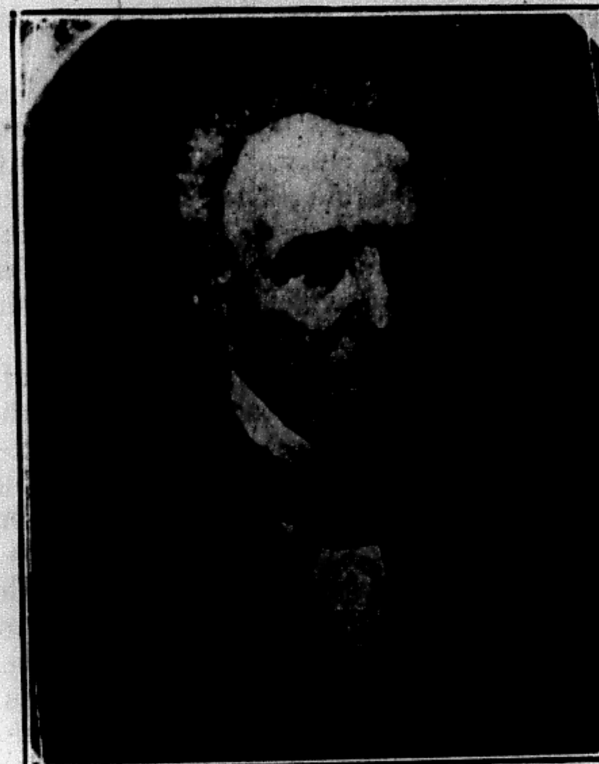
This letter to Mrs. J. Lewis Shuck, first woman missionary from America to China, was handed to her by her father, with a copy of the Bible on board the Louvre, just as she was about to sail for China, when he parted with her to meet no more on earth.

Boston, Sept. 20th, 1835

My dear Henrietta:

The time is at hand, when you are to bid adieu to the land of your birth, to enter upon a mission of mercy to a distant and heathenish portion of our race. If commissioned on this embassy of peace and salvation to perishing sinners by the King of kings, I doubt not He will furnish you with such instruction and afford you such encouragement and support, as will enable you to accomplish the object of your mission. God will not, however, speak audibly in your ears, and you will have to receive His communications through the medium of His Word, His servants and by His Spirit operating on your heart and moving you in the path of duty.

Placed in the endearing relation to you of a father, it may not be contrary to the will of our Heavenly Father, that I should assume the duty of imparting some instruction to you, touching the important business upon which you are about to enter. I have no reason to doubt the correctness of the motives which influence you: the sacrifice of all farther personal intercourse on earth with so many dear friends, to encounter the dangers of the ocean and to live and die amongst uncultivated heathen would



Rev. Addison Hall

seem to be proof enough of disinterestedness, did we not know the pride and deceitfulness of the human heart. The desire of distinction, love of novelty &c. are such insidious motives, that sometimes they assume the name of philanthropy, and it requires great caution and much self-examination to detect them.

On this point I need not enlarge. You know that for more than twelve months, you have had my thoughts upon it. You have, as I trust, prayerfully and deliberately considered the subject in all its bearings, and you have decided to go. In making this decision you have subjected yourself to many unkind remarks from the illiberal, the ignorant and the wicked, some of which may have reached your ears, but by far the greater part have been uttered out of your hearing.

To say that I have no fears whatever for you, would be untrue. 'Tis what I presume, you would not venture to say for yourself. We should distrust and jealously watch every motive which has so much to do with self. While I would

not myself nor would I have you indulge a confident boasting in regard to this matter, at the same time I am free to express the opinion that, so far as we can judge, it is the will of God, that you should take this step. If we be mistaken, I trust that He will pardon our blindness and over-rule all for good.

You have, my dear child, taken upon you the name and office of a missionary—a name and office, which a Judson and Newell and Morrison and Gutzlaff and others have caused to be associated with honor; but you must remember that they are not necessarily thus associated. The reputation, which those missionaries who have preceded you have attained, cannot be transferred to you. By patient, continued and faithful labor in the cause of Christ, must you win and share the honors of a missionary life.

Whilst the result of your toils in this cause may confer some degree of honor upon yourself, let it not be forgotten that this is the least consideration which should animate you. The glory of God and the good of souls should move you to the same exertions, were you confident that in this world your motives would be impugned and your name brought into disrepute. For the sake of the cause, however, in which you are engaged, it should be your care to gain standing with the world—at least the Christian world—for a high degree of moral and religious worth. Aim at high attainments in personal piety; not such as will cause you to feel like the Pharisee when he said, "God, I thank thee &c." but rather such as will humble you and bring you to the foot of the cross and cause you to adopt the prayer of the Publican, "God be merciful to me a sinner".

Monday, Sept. 21st, 1835

Since writing the above, we have attended the meeting for the public designation of your company as missionaries, and we have heard the official instructions of the Board. These instructions are the result of age and experience; and contain all, perhaps, that is necessary for your guidance; and I shall, without repeating such thoughts

as are there suggested, only insist with parental earnestness that you pay strict regard to them.

There is one thought, that I would here impress deeply upon your mind, and that is that you have enlisted for life; and that unless extraordinary occurrences of Providence shall otherwise indicate, you are never to return to America—never unless the Board here shall advise and require it.

I part with you with all the feelings of nature and shall when let down to the feeling point—for I am now above it—weep on account of our separation; but I assure you that I do not regret that you are going. Assure me that all is right in motive with us all and that God requires it, and I rejoice in the prospect of your living and dying on heathen ground. I should look upon it as a lasting stigma, were you to become tired of your vocation and quit the service in which you have engaged.

Although you have reflected on many trials and difficulties that may attend you; after all you perhaps have not thought of half that you will experience. Prepare your mind for the worst. You should not however doubt the faithfulness of God, that He will be with you always.

In your intercourse with your co-laborers in the same service, I hope you will find much pleasure. Catch all their virtues and avoid all their foibles, if they have any. You will have much time during the voyage and afterwards, it is probable, for devotion, reading and reflection. Endeavor to improve it. Lay in a good stock of useful knowledge and do not consider your education as yet complete. Take care of minutes and have system in all your affairs.

Remember those you leave behind—your brothers, sisters and friends. Pray for them and write to them. I find I have not opportunity to write more. We part in a short time to meet no more on earth. But we shall meet again—**SHORTLY—in HEAVEN!**

Till then **FAREWELL.**

Your Father

Addison Hall

A MISSIONARY'S MOTHER

Mrs. H. M. Wharton, Md.

DR. Roswell Graves went as missionary to Canton, China, in 1855. He was only twenty-two, a graduate physician and was one of the first missionaries to combine preaching and healing. In 1864 Dr. Graves employed the first Bible woman to read and distribute such parts of the Bible as had been translated into Chinese. The heart of his gentle and home-loving mother, Mrs. Ann J. Graves, in her far-away home in Baltimore thrilled with interest at this new venture and expressed high hopes for the Bible woman in her ministry in the homes of China.

In 1867, Mrs. Graves organized with a few kindred spirits "a female missionary prayer-meeting for the support of native Bible women belonging to the Canton Mission". Few attended and the contributions were small: heavy was the heart of the missionary mother.

The first general meeting of southern Baptist women, as far as is known, was called by Mrs. Graves during the Convention in Baltimore in 1868. One present writes: "A large company came in response to the request of this saintly old lady. I have a very distinct memory of the deep impression produced by the earnest words of Mrs. Graves, dressed in her Quaker-like gray costume, her poke-bonnet shading her angelic face. It must have cost her an effort to address the meeting, for women were unaccustomed to such things at that time. She told the ladies that her son said the men could not enter the homes of the women, and she begged them to go home to their churches and organize societies to raise money to employ native Bible women".

In 1860, the Woman's Union Missionary Society was organized in New York and stirred the heart of Mrs. Graves to greater endeavor. In 1869, she called the women of various denominations to-



Mrs. Ann J. Graves

gether to hear the appeal of Miss Britton recently returned from missionary service in India. In 1870, an auxiliary of the Woman's Union Missionary Society was organized in Baltimore with Mrs. Graves as corresponding secretary. Gradually this influence of the Union meeting was carried by the women into their own churches. So "this sacred stream flowed on, enriching the churches represented, until nearly all had separate organizations".

The influence was felt in the Baptist churches whose members had taken so prominent a part in the organization of the Union Society. A meeting was called, a large crowd assembled almost filling the lecture room of the First Baptist Church. Just about this time, northern Baptist women were organized but it was not until October 1871 that the "Woman's Mission to Woman" was launched. This new enterprise looked not only to enlisting the Baptist women of Baltimore but the Baptist women of the south. Again the choice fell on Mrs. Graves as corresponding secretary.

A circular letter was sent out:

"We now appeal to the women of our Baptist churches to sustain this mission by their prayers and contributions. It is not intended to interfere with the regular missionary collections or to solicit aid through public meetings. We have adopted the plan of having mission boxes in our homes, each member being pledged to put in at least two cents a week, if convenient, on a set day, the Sabbath being preferred. Small sums voluntarily and regularly contributed are found to be more reliable in providing funds than subscriptions, being of greater benefit to the giver by awakening an interest in the cause and cultivating the 'grace of giving'. We suggest the organization of branches in each state, to attend to the business, and missionary circles in each church or neighboring churches united, to meet regularly for prayer and the dissemination of missionary intelligence. The co-operation of the different branches should be arranged in the simplest form of organization, that each and all may be working to unite with one heart and mind in carrying out the work to the glory of God and the extension of the knowledge of Christ, that through Him all the families of the earth may be blessed".

A society in South Carolina caught the spirit of "Woman's Mission to Woman" and began to use the same mite boxes. The same plan for collecting funds was adopted by Richmond women. Well is the little garnet colored mite box, with the words "Woman's Mission to Woman" shining in golden letters on its side, remembered by the children of those days, especially as it graced the Sunday morning breakfast table. Beautiful of name, Christ-like in aim, far-reaching in results, "Woman's Mission to Woman" became merged eventually into the Woman's Missionary Union which most faithfully preserves its ideals and carries on a glorious work for the King.

She builded better than she knew—that devoted missionary mother, Mrs. Ann J. Graves. Because of her activity, consecration and prayers, the organized work among southern Baptist women was hastened and many a home in China heard the Gospel through consecrated Bible women. In 1885, there were six Bible women already at work in China and one in Rome. Not many years after, one of Dr. Graves' Bible women wrote the following to a Sunday school that had contributed to her support:

"Greeting—I received your very kind letter which showed me what Christian love is in your hearts for me. I, here in Canton, think of you all, praying for blessings on your school and that the peace of God may rule in your hearts. I go out every day and visit the women in their homes, laboring to make them understand Christ's great love in dying to save them but, alas, very few believe my words, as the fourteenth chapter of Luke's Gospel from the fifteenth to the twenty-fourth verses relates: 'so do I find it now'. This is truly pitiable, how few will hear in Canton at the present time. Honorable and worthy sisters, brothers and youth, pray for us that the Gospel may here and everywhere be known and obeyed, that many may repent, believe and turn to the Lord. This is my hope and the Lord for which I labor. May the peace of God abide with you. May the Triune God bestow blessings upon you".—*Chang Ch'an Shi*



FORTY YEARS of W. M. U. HISTORY

First Decade, 1888-1898



THE preamble to the constitution adopted by the Union states the motive of the organization to be as follows: (a) To stimulate the missionary spirit and the grace of giving among the women and children of the churches; (b) To aid in collecting funds for missionary purposes to be disbursed by the Boards of the Convention. Thus the spirit of co-operation underlies the purpose and to it may be added that of co-ordination for, as all states prior to 1888 worked more or less independently of each other, there was need for co-ordinating the various lines of activities and relating them to a general policy. Not only was there need of centralizing the work but also of co-ordinating it with that of the Boards so that there might be a more perfect understanding of methods and work on the part of states and boards.

It is of interest to note that two of the three special "Weeks of Prayer and Giving" were set apart during the early years of this first decade. Thus was "individual and united prayer" made the first of the chief aims of the Union, which it has continued to be through the years and will as long as there shall be work for which to pray.

As soon as the Union was organized in 1888, with headquarters in Baltimore, the Baptist Book Store, under the management of Drs. Wharton and Barron, gallantly offered the charming new-comer a corner over their store in which to set up housekeeping. This was gratefully accepted and homemaking began. The Maryland Association had just voted some two hundred dollars to open a Bureau of Information, and an earnest invitation to the new society to co-operate in its plan was ex-

tended and accepted, as the Union was eager to put into practice that part of her policy which reads: "To distribute missionary information". The "stock" offered by the Bureau consisted of five tracts: three on China, one on Mexico and one other, with various clippings. What virgin soil and verdant fields were in view! The corner over the store became a hive, and the records of the first year tell us that a flood of free literature, brick-cards for Cuba, Mission Topic Prayer Cards, Christmas programs and envelopes for a Christmas Offering overflowed the Union territory bringing rich ingathering, as an increase of \$10,000 in gifts was reported by the Union treasurer at the next annual meeting.

The friendly missionary barrel found its way to the home of many a missionary out in the great southwest, bringing hope and help and making it possible for him to continue at his station by thus supplementing his meager salary from the Board. This ministry of comfort and good will has continued until the present day (1928) and performs blessed service during the time of financial stringency.

The mother instinct in the Union's heart soon manifested itself, and an ever living source of blessing came to the work when the Sunbeams were received in 1892 under her fostering care and love. The latest report gives the number of bands as 5,295. What possibilities are latent in those four figures! (See article entitled "A Modern Children's Crusade", page 49.)

Mention must be made here of the work among immigrants and its rapidly developed ministry under the guidance of Miss Marie Buhlmaier of Baltimore. Her soul was on fire with love for her Lord and for any of His people in trouble.

In 1892 the Union received great

spiritual strengthening and advancement from the Centennial Celebration, observed throughout the Convention territory in honor of the life and work of William Carey and the wonderful growth of the Kingdom in the subsequent years. One more beginning of abiding joy was the first Christmas Offering for China which has since become a part of the Christmas thinking and giving of the Union. The Christmas Offering was finally named the Lottie Moon Christmas Offering for Foreign Missions in remembrance of



Miss McIntosh



Miss Heck



Mrs. Gwathmey

Second Decade, 1898-1908



AFTER spending the first ten years in perfecting organization and planning lines of activity, it seemed necessary to secure information gained by visiting the fields in order that the work might be considered more wisely. So with this in mind Miss Armstrong (*with a self-financing companion*) began the long journeys through Oklahoma, New Mexico, Arkansas and Texas with their inexhaustible resources for Kingdom growth.

Interest in the Indians had been awakened in Maryland, long before the Union was organized, through the Levering Manual School and the preparing of boxes of clothing for the pupils. This material expression of friendliness did much to develop good feeling and understanding which doubtless won their willingness to undertake work for the Union and to lay the foundation of

that splendid life so perfectly consecrated to the women and children of China. "Christmas for Christ" crystallized the thought and purposes in the mind of the Executive Committee and served as the title of an early report of the offering.

During the first decade the Union greatly developed under the wise direction of three presidents. They were: Miss M. E. McIntosh (*Mrs. T. P. Bell*) (1888-1891); Miss F. E. S. Heck (1892-1893, 1895-1898); Mrs. M. A. Gwathmey (1894).

their fine organization among the women. It is pleasing to think that this response on the part of these "first citizens" of ours might be traceable to the early Gospel seed-sowing in the hearts of their forebears while in the Carolinas and Florida before being transferred to their western reservations.

A beautiful illustration of the co-operation existing between the Boards of the Convention and the Union is furnished by the fact that the Annuity Plan and the Building Loan Fund were made possible in this decade by the exceptional gifts of a member from Maryland—Mrs. Anna G. Schimp. Coming out of an early life of poverty, through hard toil and great faith, and possessed of a business-like mind she laid by as the Lord prospered her until the time came when she was permitted to travel through the Union's territory (*in company with Miss Armstrong*) and to see the work she loved so faithfully. The number of homeless churches impressed her greatly and led her to make an offering of \$3,500 to the Home

Board to create a Loan Fund where-with to aid churches to build their church homes and to return the loan when able so that other churches might be helped. The idea was appealing and other gifts came to the Board, so that after the death of Dr. Tichenor the Fund became known as the Tichenor Memorial Loan Fund and was increased by \$20,000 gifts by members of the Union.

Impressed with a desire to invest her remaining money in some way that might benefit the missionary work and also supply her own needs, Mrs. Schimp inquired if the Boards could not receive the money, pay her interest during her life and afterwards apply the principal to the work. The Boards agreed to her wishes and Mrs. Schimp deposited \$2,000 with each of the Home and Foreign Boards and \$1,000 with the Sunday School Board—\$5,000 in all. So in this way began these two important agencies of the Convention which have blessed so many and will continue to do so—because a woman saw with a responsive heart.

Advice and help were given to the colored people struggling with their new organization, the National Convention, and its auxiliary, the Women's Assembly. A willingness to help by sharing experiences has continued to characterize the relation of the Union to the colored societies, as both are serving the same Lord and devoted to the same work of His Kingdom coming.

It seems fitting to say, at this point, that Miss Armstrong's interest in the work for the colored people came by way of the Indians. At one time the great need for clothing for the Creek Indians was brought to the headquarters in Baltimore. As this tribe was crossed with negro blood, an appeal to the colored women to help prepare this clothing seemed justified. The appeal was made and a cheerful response resulted. In this special task it was learned that the colored women wanted to support a missionary to go about through their churches and teach and organize them for better and broader

usefulness. Three hundred dollars were needed. Miss Armstrong made this need her own, mentioned it at a meeting and at the close a lady living in Maine spoke to Miss Armstrong, saying she had just received three hundred dollars from an increased investment and would be glad to put it into this work for the colored women. The worker was shortly secured. This need was met the year following by a lady in Georgia. The third year Miss Armstrong wrote to a lady in New York but received a contribution of only a few dollars in reply. Shortly after, however, this New York lady sent for Miss Armstrong and offered her \$10,000 for a home for the children of missionaries, if the Union would undertake the carrying out of the suggestion. And so came into existence the Margaret Home. (*See article on Margaret Fund, page 51.*)

In 1900 a call came from North Carolina for volunteer teachers to supply the summer schools in their mountains and also in Kentucky and Tennessee. Some fifty responded, and the initial step in co-operating with the Home Board in its mountain school work was taken. The relation thus established has grown into a most blessed and cherished experience and the investment in the lives of these responsive people is a treasured asset of the Union growing more valuable with the years. Devotion to the mountain schools lies very deep in the hearts of the women of the Union.

During the first year or so of the Union's life the need for publicity through the printed page was provided through the courtesy of the state papers offering space in their columns to the Union and also through the Foreign Mission Journal, the Home Field and Kind Words. Previous to the organizing of the Union, "The Heathen Helper", edited by Miss Agnes Osborn in Louisville, had served as a medium of exchange among the scattered societies. In 1906 because of the expansion and diversity of the work, it was decided the Union should publish its own pe-

riodical and accordingly "Our Mission Fields", under the editorship of the president, Miss Heck, became the recognized organ of the Union. In 1914 the name was changed to the present title—"Royal Service"—what better title under which to chronicle the deeds of the King's daughters? In this same year the Literature Department, which had been fostered by the Maryland Union and Association, became an integral part of the Union. The year 1907 was prolific of good things and great in the life of the Union. Mission study classes began to be organized, with their attending courses, seals etc. and with their ever enduring benefit through equipping for more fruitful service. This same year witnessed the opening of the more and more blessed Training School better known as House Beautiful. (See article on "House Beautiful", pages 52-53.)

If prayer were taken out of the life of the Union it would fall apart as did the knight's shield when the sign of the cross was removed from its centre. The Union was born out of a century and more of prayer, has developed through prayer and will continue to live because of the prayer life of "just souls made perfect". At the beginning, the Monthly Mission Prayer Topic Cards bound the early societies together in special intercession and continued to do so until the need for daily prayer became so keen as to demand a Daily Calendar of Prayer. This was prepared in 1907 and has daily brought our missionaries and helpers to the throne of grace and strengthened and equipped them for their tasks.



Mrs. Stakely

A rather splendid re-enforcement came to the Union through the organizing of the Young Women's Auxiliaries and later of the Girls' Auxiliaries, thus exemplifying the great principle of enlistment which continues to the present as one of the special aims of the Union. Certainly the second decade bristled with possibilities which the subsequent years have done much to fulfill.

The year 1905 brought the resignation of the corresponding secretary, Miss Armstrong, after 18 years of indefatigable labor and unstinted devotion. So clear was her vision and so far reaching her thought, that much of the work developed during these forty years had its beginning in the first decade and a half of the Union's existence.

Miss Edith Campbell Crane of Baltimore was elected secretary in 1907, Miss Kathleen Mallory succeeding her in 1912, having served her own state, Alabama, as secretary of the state Union. In this decade also the Union was guided by three presidents: Mrs. C. A. Stakely 1899-1902; Mrs. J. A. Barker 1903-1905; Miss F. E. S. Heck 1905.

Third Decade, 1908-1918



IN 1908 a long neglected vein of rich ore was struck which by careful working has yielded gold upon gold, and the wonder of it all is that the output is inexhaustible, for who can measure the latent forces in the life of one boy? When multiplied by the boys of the Southern Baptist Conven-



Mrs. Barker

tion, our brains go atoppling! The Royal Ambassadors are the hope of the future of our Convention, and men and women should consider it a royal privilege to enlist boys in this diplomatic service of King Jesus.

Increased organizations and memberships demand that gifts keep step, so in this third decade careful thought and much prayer were given to the question of systematic and proportionate giving. Special literature was prepared, special information and training given in Church Schools of Missions and in summer assemblies, also through program charts etc., hoping that the meaning of stewardship might be understood and exemplified in the lives of all, from the youngest to the oldest.

Plans to reach the college girls were projected in the hope that through Bible and mission study classes a vital relation between the student and her church might be maintained during her absence at college and thus her interest and ability be conserved for the work. To effect this, a college correspondent was chosen to visit the students and acquaint them with the Union work and the ways in which they could advance its interests. Miss Susan Bancroft Tyler (*Mrs. Curtis Lee Laws*) was the first to fill the office, and a splendid beginning was made along this new path of service.

A wonderful settlement in connection with House Beautiful was opened to provide opportunity for practical demonstration of principles and theories received in the class room. This idea has repeated its usefulness in the Good Will Centers dotted through the Union's ter-



Mrs. James

ritory. The year 1915 walked softly and reluctantly as the president, Miss F. E. S. Heck, who for 14 years had guided the Union with such wisdom and loving understanding lay prostrated by pain and weakness. Entreaty and intercession in her behalf did not restore her but did impart calm and courage to the faithful servant who passed into higher and more Royal Service on August 25, 1915.

How true it is that consecrated lives are the building stones of the Kingdom so that whether in the body or in the spirit their power and blessing continue to strengthen and to undergird the work. In the following year, 1916, the Union was comforted and the work continued by the acceptance of the presidency by Mrs. W. C. James, who came to the office well endowed with ability and equipped with an exceptional fitness for leadership.

Fourth Decade, 1918-1928



STRENGTHENING the stakes for a greater lengthening of the cords seemed to characterize the first years of the fourth decade. Changes in ways and methods were planned to solidify the Union and to conserve all the vitally strong and constructive ideas that had been tested in previous years. A Manual of W. M. U. Methods was prepared; Bible and mission study courses very carefully outlined; and personal service was organized into a strong department.

Who can ever forget the meeting in



Mrs. Cox

Atlanta in May 1919, when the great 75 Million ideal was presented to the delegates and so joyously accepted? A vision of what might be done by Baptist men and women, when working hand in hand with the Holy Spirit in a great undertaking worthy of God and of His Son, seemed to be caught by every one present. The exhilaration of attempting to do something that only God could make possible stimulated faith and developed courage and conviction. The women and young people readily accepted one-third of the great sum as their share and began at once to prepare for their great responsibility. Later it was found that a sum exceeding \$15,000,000 marked the generosity and devotion of the women and young people of the Union. Not only was it the aim to secure large gifts in money but, far better, a deepening of the spiritual life through consecration and a greater confidence in and use of the power of prayer. What a joy it will be some day to know all that was accomplished by the men and women who, through the Spirit, labored together with God! This truly was the crowning glory of the last decade of the 40 years of service dedicated to their Lord by the members of the Union.

In the year of 1921 the question of changing the headquarters of the Union from Baltimore to a more centrally located city, which would contribute to the ease and economy of administration, came up for action by the Union. The committee on matters relative to removal recommended the consideration of two invitations, one from Nashville, the other from Birmingham. After discussion and prayer the question was put, a standing vote taken resulting in a tie vote of 203. To break this tie, two members of the Executive Committee residing in Baltimore, the treasurer and secretary of young people's work, were asked to vote and Birmingham, Alabama, became the Union's new home.

The Union was accorded a most hearty welcome and made to feel at home at the very first meeting of the Executive Committee. With so much

attention on the part of the fair Birmingham and much done to banish homesickness, her recently saddened heart was comforted and opened to receive new friends and new joys and pledged anew loyalty and devotion to the service.

The young people's work was splendidly re-enforced by the coming of Miss Juliette Mather as secretary of young people's work and college correspondent. Under her enthusiastic leading, a magazine entitled "World Comrades" soon appeared to add attraction and brightness. It proved to be a bit of magic, turning on the world for us to listen in. How the young people ever did without their very own magazine is the Union's mystery!

In 1925 the heart of the Woman's Missionary Union was grieved to learn that Mrs. W. C. James, the beloved leader, found it necessary to retire from the office of president, which she had filled so exceptionally well for the past nine years. To change leaders just at the close of the 75 Million Campaign with all it had brought to the Convention of expanded work and new obligations seemed a most undesirable move, but the president's wishes were regarded and earnest prayers made for Divine wisdom and guidance. God's hand was manifested in the selection of Mrs. James' successor and, at the Convention of 1925, Mrs. W. J. Cox of Memphis, the vice president of the Union for Tennessee, was elected. The three years subsequent have proven the choice was Heaven made and Heaven sent, as with confidence in her Heavenly Father, unceasing prayer and radiant faith, she has cheered the hearts of the women during these two years of debt and retrenchment and has stayed them on Jehovah.

So our Father we bring Thee these forty years of service. Do thou make enduring all that honors Thee and continue the blessing of Thy Holy Presence in the days to come and grant us deeper joy in being laborers together with Thee.—Mrs. Eugene Levering, Md.

OUR YOUNG PEOPLE

Mrs. H. M. Wharton, Md.

A MODERN CHILDREN'S CRUSADE



IN the vanguard of this army, we see the commanding figure of Dr. Richard Furman leading his band of girls and boys. In or before the first year of the nineteenth century, this great preacher, who was a strong believer in children, organized the Juvenile Missionary and Educational Society among the children of his own church, the First Baptist of Charleston, S. C., which was greatly interested in missions among the Catawba Indians and the education of young ministers. This was one of the earliest missionary societies in the United States.

The next division we see advancing is the Richmond Juvenile Cent Society founded in 1818, to which Luther Rice preached a special sermon. Of it he says: "The fact that little girls of six or seven to twelve or fourteen years old had formed a society to save from the purchases of little delicacies their mites to assist the glorious object of giving the knowledge of the Gospel to all the world and that their lively example was producing something similar among the little boys, could not fail to awaken emotions peculiarly delightful and anticipations the most lively and interesting".

Now see advancing the host led by "Cousin George" as Dr. George Braxton Taylor, Sunbeam organizer and leader, was lovingly called. He was pastor of a small country church at Fairmont, Nelson County, Virginia, where in 1886, Mrs. A. L. Elsom was teacher of the Sunbeam Class. Dr. Taylor soon became a fast friend of these happy little folk. This son of missionaries talked often and earnestly to the children about missions and the Sunbeam Class became a Sunbeam Band, meeting once a month. Missionary pigs and mission-

ary hens helped swell the receipts. Dr. Taylor began to prepare programs and seed-sowing was begun that has already brought in a glorious harvest. Nearby churches organized similar societies, the Foreign Mission Board became interested and opened a department in the Foreign Mission Journal for the Sunbeams. Bands continued to be formed in Virginia and three other states followed suit. In connection with his pastoral work, Dr. Taylor continued to care for the Sunbeams and in the eight years of his oversight, twenty-five thousand dollars was reported to him as Sunbeam gifts.

And now advances the great division, strong as an army with banners, under the leadership of the Woman's Missionary Union, for in 1892 the Sunbeam Bands came under the care of the woman's organization; and still they come, on they press, not as of old, the children's crusade leaving tragedy and distress in its wake, but scattering the night of sin and unbelief and leading little ones into ways of service. States have appointed leaders. In 1921 the Woman's Missionary Union elected a young people's leader. Churches have been built in Yingtak and Canton, China, and a church and school for Mexicans at El Paso, Texas, with Sunbeam funds. Contributions have gone to aid materially kindergartens on the foreign field and mission schools in this country, while many a sick or crippled child has felt the sunshine of God's love through the thoughtfulness of another little one. Truly of such is the Kingdom of Heaven. Year after year new recruits have been added in this modern crusade until in 1927 we are able to report 5,295 bands giving last year \$36,909.97 to the progress of the Kingdom. Challenged by "the child in the midst" the Woman's Missionary Union, through its young people's secretary, leads in a crusade that conserves, unifies, strengthens, blesses.

POLISHED CORNER STONES



LOWLY but surely there was growing in the minds of the daughters the desire to participate in this great work and very gradually interest and encouragement on the part of the senior group was calling "Young Ladies' Societies" into being. In 1905 we find mention of such organizations. In 1907 the treasurer lists young women's cash contributions as amounting to \$6,153.60. In 1907 these young women chose a name, adopting that which had been used by Alabama young women and henceforth they are known as Young Woman's Auxiliary. The younger girls asked for a place and a name and so they became the Girls' Auxiliary in 1914—

"So hand to hand in a linked band
They forge the enduring chain".

From the first they have shown a great interest in mountain schools and foreigners in the home land and in hospitals on the foreign fields as well as the general interests of the denomination. Their personal work has been an ever-widening stream of blessing through the ministry of visits, the distribution of the Bible and other helpful reading, the bestowing of relief in His name and tender care for the suffering. In 1910 a college correspondent was appointed and the organization of Y. W. A's. was effected in many colleges. How they progressed with their gifts and their programs is a stimulating story. Our daughters—corner-stones, polished after the similitude of a palace—thus we can best describe the place they hold in our

hearts and our organization: the very corner-stone of the building, the support and finish as well as its ornament.

THE KING'S BUSINESS



ES it "requireth haste" and who more ready than our fleet-footed boys? We pressed them into service in 1908. No organization is more carefully planned for, more stirring in the appeal for loyalty to Christ, more useful in enlistment. Only in recent years, Royal Ambassador plans were adopted by northern Baptists for their work among boys. Royal Ambassador gifts have flowed in a constant stream to help Indians and schools in various countries and the personal effort to influence other boys, to stimulate pride in their communities and in their churches to be true knights "without fear and without reproach"—this has been the aim of Royal Ambassadors.

In recent years, the development of camps for our young people in connection with summer assemblies has been a most inspiring and telling feature of the work. "The golden hours" fly by filled with that which can interest, stimulate, instruct and strengthen, until the message "Christ is all" is indelibly impressed on youthful hearts.

Since 1920, banners and pennants have been awarded each year to the state having the greatest proportionate net increase in total number of organizations. In 1921, Miss Juliette Mather was elected to the office of young people's secretary. To her indomitable spirit, her versatile brain, her tact and consecration are largely due the progress of the work today.



The MARGARET HOME and FUND Mrs. W. C. Lowndes, Md.

MANY years ago a seed thought was born in the heart of one of the daughters of the Woman's Missionary Union. This thought, nurtured and cared for by the Master gardener, developed into a power that has already borne rich fruit in the lives of hundreds of our young people.

At our annual meeting in Nashville, May 1904, Miss A. W. Armstrong, Md., announced a gift to the Woman's Missionary Union from a lady who desired to be known as a "Christian mother". She gave the sum of \$10,000 for a home for the children of our missionaries, home and foreign, and for a temporary "rest" for missionaries. The announcement was received with enthusiasm, as only one other woman had ever made so large a contribution to the Woman's Missionary Union. After discussion it was resolved that the Woman's Missionary Union accept with grateful thanks this sacred trust and that the president appoint a committee to consider the gift and make recommendations at the next session.

Later it was announced that this "Christian mother" was Mrs. Frank Chambers now of New York but formerly of Alabama, who gave \$500 later in addition to the gift of \$10,000 already given. The committee appointed for the purpose of selecting and purchasing the property, after consultation with Mrs. Chambers, decided upon the name "The Margaret Home for Missionaries' Children" in honor of Mrs. Chambers' mother and daughter.

The property selected was six acres of land at Greenville, South Carolina, with large trees, beautiful lawn and a substantial house, modern in design. It was decided, as the cost was \$10,000, that the matter of furnishing as well as supporting the home should be brought before the Woman's Missionary Union. This was done and the support of the



Mrs. Margaret Waller

same was gladly undertaken by the Union.

Eight years later in 1913 because of changes on the mission fields and the establishment of schools for American and English children under the direction of missionaries, thus making possible the keeping of the younger children with their parents, a change seemed advisable and, after careful consideration and investigations extending over one and a half years, the decision was reached to sell the property, invest the money and use the interest for the higher education of missionaries' children. Thus in 1914 the "Margaret Home" became the "Margaret Fund".

During the eighteen years the Union has added to the fund until now it has interest-bearing investments amounting to \$42,000. Each year this work is steadily growing through the loving support of the Woman's Missionary Union.

For many years Mrs. John R. Fizer, corresponding secretary of South Carolina, served as chairman of the Margaret Fund.

(Concluded on Page 60)



TRAINING SCHOOL



The SPIRIT of HOUSE BEAUTIFUL

An Historical Allegory after Bunyan



As we went on our way, we lifted up our eyes and behold there was a stately palace before us, the name of which was Beautiful and it stood by the high way-side, four square on the city streets. And as we paused to admire and rejoice, we asked one entering, "What house is this?" "This is House Beautiful of the Woman's Missionary Union, built for the fitting out of Christian workers" she replied, "enter thou".

Now as we waited at the portal, Discretion came to greet us, and quickly she called Piety, Charity and Prudence who after a little discourse invited us in to join the family. Then Piety conducted us through the building, and we saw the lovely chapel where the light fell softly and the quiet soothed and called to meditation on holy things. She showed us also where was stored the knowledge for the use of the servants of the Lord, and the classrooms where the deep things of God were explained. Also she showed us the equipment of the workers and where they were instructed how to put on the armor provided for soldiers of the cross—the sword, the shield, the helmet, the breast-plate and shoes that would not wear out. There was here enough of this equipment to furnish as many workers in the service of their Lord as should ever go out in His name.

Then Piety, gracious hostess of the House, led us to our room. The name of that chamber was Peace—and it faced the sun rising—and there we rested.

Very early in the morning we were called and from the chapel we were shown a most lovely view, beautified with mountains and streams. "What country is this?" we asked. "This is Immanuel's Land", replied the grave and gentle Piety. And our hearts were thrilled with its beauty. Then Piety turning in another direction showed us thronging millions in city streets, in isolated country places, all who are "in darkness and the shadow of death", and she said, "These are they whom the members of this family are going out to seek and try to turn toward Immanuel's Land". So then she led us to another room where was a view of the Good Will Center with its clubs and classes for boys and girls, for men and women conducted by valiant workers from House Beautiful.

After a time we sat us down in a beautiful room to converse with Charity who told us of the band of faithful women who watch over the cares and interests of House Beautiful, and the water stood in our eyes as she told of the early struggles to establish this "House by the Side of the Road", of the young women who knocked loudly at the door for training in Christian work, of the missionary in far-away China who pled for trained women missionaries and of those brave ones of the Kentucky Central Committee who did undertake to open a place where young women might have shelter and go therefrom to a nearby Seminary where learned men doth expound the law and the Gospel. At first there was only a small dwelling and here so many did clamour for admittance that it behooved them to secure a larger one. And one Valiant-for-Youth came forward and with bounty most seemly did bestow upon the Woman's Missionary Union the sum of \$20,500 for enlargement. Into a home of spacious dignity came the serious minded young women on the King's business bent. And soon the new home became too small and Southern Baptist women and their friends did give and give until on the same site rose, through the clouds and din of a world war, in stately grace, a fair dream come true—the House Beautiful.

Charity did tell of the faithful women who had served throughout many years, enshrined forever in the hearts of thousands of women. She told of Christiana who resided many years as the venerated head of the family, of Mercy who never withdrew from one perplexed and of Faithful who knew naught save "Christ and Him crucified".

And now the time did press, but we must see Prudence, the one who doth provide meals of bounty and of wholesomeness in the spacious refectory and Discretion who at her desk doth receive and disburse the moneys for the upkeep of the House. And from the window we perceived Good Will with the children of the streets who sang, as they marched, the sweet songs of Zion.

Then Piety conducted us where hangs the Service Flag with its gleaming white cross and its many stars that tell of service rendered "the Lamb that was slain" by those who have been accoutred here. And we rejoiced as she told how in distant lands as well in the homeland their voices are raised to teach, to comfort, to pray, as amid the darkness of unbelief they walk in the light of the Lord. And among the stars there are those that shine as if touched with Heaven's ray, the golden stars of the promoted ones who have reached the Celestial City and heard "all the trumpets sound for them on the other side".

As we meditated on the wonders of His grace and the glory of His service, we heard singing and ringing through the corridors and, echoing in every room, came the message—

"Send the Light, send the Light,
Send the wonder and the glory of the Light!"

Following the voices, we entered the chapel as the shadows were falling and there we heard a discourse about the Lord and how He had stripped Himself of His glory for the sake of the poor and that out of pure love which showed forth the glory of grace. Again we saw as in a vision—the King in His beauty, and we remembered the motto of this House of God—"We would see Jesus".

And now we bethought ourselves of setting forward on our journey. So "strengthened with might by His spirit in the inner man" and praying for House Beautiful much increase for the blessings bestowed upon the wayfarers, we bade our kind and loving friends farewell.—Mrs. H. M. Wharton, Md.



House Beautiful

THE KING THE BOOK THE JEWELS

"I am a great King, saith the Lord of hosts".

"And a Book of Remembrance was written before Him for them that feared the Lord, and that thought upon His name."

"And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Mal. 1:14; 3:16, 17



ALACHI'S flaming message constitutes a tragic close to the Old Testament. We would do well to read it with "great searching of heart". Its first sentence is striking—the outburst of outraged love—God's love. No wonder He was indignant because:

(1) The people did not even recognize His love and that it was He who was the Giver of all their blessings.

(Do we fail to appreciate God's love and goodness? If so, are we not much more culpable in God's sight—since we live this side of Calvary?)

(2) They called Him "Father" but honored Him not; they called Him "Master" but feared Him not.

(Certainly many of our people have no fear of Him as evidenced by their failure to obey His Great Command.)

(3) They had been robbing God by failing to bring their tithes and offerings! (Speaking collectively, southern Baptists pay over to God less than a third of their tithe: hence, as a people, we make no offerings at all, as they are over and above the tithe.)

(4) Some were saying that it did not pay to serve God and to deny themselves worldly pleasures.

(Verily, their tribe has increased!)

(5) And some, who had flocks and herds in abundance, insulted God by bringing to Him "that which had been wounded or the lame and sick".

"Offer them to your governor" said Jehovah, "and see if he will accept such a gift!" and yet they were bringing these "blemished" gifts to Jehovah, thinking to deceive Him.

Unworthy and unacceptable gifts! Let us weigh ours in the light of Malachi's message. Then divine patience had reached its limit *for* said the Lord of hosts,

"I AM a GREAT KING".

Yea, so He was and is and shall be—but the sad fact was that Israel did not realize it—they had not seen Him. Like many others, they were blind and did not know they were blind. It takes a *soul* to see. When one sees the King and has His assuring look, it transforms one's life, and forever thereafter the King's service is his highest joy. Blessed are they who can say, "Mine eyes have seen the King".

But in the midst of Malachi's tragic and minor strain there is a sudden note of joyous triumph. There were some who "feared the Lord; who spake often one to another, and the Lord hearkened and heard it" and was pleased and ordered that

"A BOOK of REMEMBRANCE"

be written before Him "for them that feared the Lord and that thought upon His name". We mothers know what it means to keep a "Memory Book" of our children; and, even so, God's accurate and impartial Recording Angel is keeping for Him a book of the golden deeds of them that love and serve Him; and from the records therein God's children are not to be judged but rewarded.

Now the Woman's Missionary Union, because of its desire to honor the King, has entered upon an undertaking greater and more far-reaching than any hitherto attempted. We call it our Ruby Anniversary Celebration—and I do not doubt it will constitute an important chapter in God's Book of Remembrance.

In the face of indifference and disobedience that have caused a general retrenchment in all missionary work, the Woman's Missionary Union has bravely sounded the call to advance. How great is the need for such an effort because:

(1) So few are heeding the King's imperial command to carry or send to all the world the life-giving message now entrusted to us. We have nearly 4,000,000 southern Baptists and only about 400 missionaries beyond our own borders.

(2) To save our people from the paralyzing and deathly sin of "covetousness, which is idolatry"—the same sins that sent Israel to its doom. It has been said that "Only a revival of the doctrine of Christian stewardship can save our tottering nation from ruin".

(3) Then there is and can be no greater need than that we should enlist and train our young people in the service of the Great King. "The boys and girls of America are the hope of the world". Verily they are the hope of the church, and the church of tomorrow will be what we build into the lives and hearts of our young people today. We must "use them or lose them". They will surely serve God or mammon—which shall it be? The answer rests with us.

Atheism is organized and blatant and aggressive. Already chapters have been organized in some thirty colleges and high schools in the south. Their slogan is "Organize a league, if there are but three members"—another instance of where "the children of this world are shrewder in their planning than the children of light". We have not considered it worthwhile to have a Girls' Auxiliary or a Royal Ambassador Chapter if we could have only three members. Remember our boys and girls are not safe, unless linked up with God's program. To do this will be one of our chief aims during this anniversary year.

Will you consider the joy this movement will bring, if carried to successful culmination? There will be the joy in our own hearts that comes from worthy achievement: the joy of doing immortal work: the unspeakable joy of having worthy mention in the King's Book of Remembrance. It matters little whether we are ever listed in "Who's Who in America", but it matters everything whether or not we are among "God's Worthies".

As a foretaste of this—a type of things-to-be—it is suggested that each state have a "Book of Remembrance" wherein will be kept the records of certain successful attainments or specially precious gifts during the Ruby Anniversary. Will your association, will your society be recorded therein? "Will you be there?"

There will be joy in Heaven over souls won and over those that will be won in the future through influences set in motion during this year. There will be joy in the heart of God because many more have been added to

HIS JEWELS

God has many names of endearment for His children. Here, they are called "Jewels". How many will you bring?

"O what joy it will be when His face I behold,
Living gems at His feet to lay down".

Then let us go to the task with unfaltering fidelity. Let us "abide in Him, so that when He shall appear we may have cheerful confidence and not be ashamed before Him at His coming"—

"When He cometh, when He cometh
To make up His jewels,
All His jewels, precious jewels,
His loved and His own.

Like the stars of the morning
His bright crown adorning,
They shall shine in their beauty
Bright gems for His crown".

—Mrs. Carter Wright, Ala.

STEWARDSHIP SUGGESTIONS

FROM the BASE UP

AN industrial plant—in fact a combination of many plants—in a large southern city attracted added attention by changing its advertising space from the top of its building to the base thereof. The building was strategically located on a busy corner so that the broad basal advertisements could be seen on two sides, thus catching and holding attention.

Easily is the analogy seen in the \$4,000,000 aim of the Ruby Anniversary of Woman's Missionary Union. Just as the firm was a combination so is the Union made up of a group of Unions—one from each of the eighteen parts of the Southern Baptist Convention. Strategically located also is the Ruby Anniversary in the history of Woman's Missionary Union. The analogy also holds in that from the heights of forty years of achievement attention is being directed to the origin of the Union, in other words to the basic principles on which its whole structure has through the years rested.

Of course the primal purpose in the advertisement of the industrial plant is to increase its business. Even so, would Woman's Missionary Union through its Ruby Anniversary call attention to the fact that "the King's business requireth haste" and that it is "expected" of each of our members as "stewards of the manifold grace of God" to be "faithful". The time seems opportune to call attention anew to the admonition—or is it a divine command?—of Jesus: "Lay up for yourselves treasures in Heaven".

Turn again to Deuteronomy 15 and hear Moses urging the favored children of Israel to bring in their tithes and offerings. One most significant sentence occurs: "Beware that there be not a base thought in thy heart". Moses knew and every honest thinker

knows that people are tempted to be selfish—aye stingy—and so it is doubly blessed when happy anniversaries are celebrated for as some one said of Christmas, such anniversaries are the time to fling wide open the windows of one's heart. If the women and younger members of Woman's Missionary Union will thus observe their fortieth anniversary it will indeed yield many precious "rubies" for the treasury of their Lord.

The minimum goal is 4,000 such pure one carat "rubies", for the jewelers say that a one carat ruby is worth at least \$1,000. Thus 4,000 would mean \$4,000,000. Can the Union actually raise in one year a total of \$4,000,000? Most certainly we can, if like the industrial plant, we work from the base up. Put the first emphasis on the tithe, striving to get as many new tithers as possible among the women and young people. Keep tithing so constantly and attractively before your society and circle that it will be easy to persevere in the habit of it. Put the second emphasis upon reaching month by month or at least quarter by quarter the financial aim for the given period of time. One large society in Louisville "checks up" on its record each month, thus easily reaching its annual goal.

Some will naturally ask: "What will the \$4,000,000 include?" The answer is "everything that W. M. U. members or organizations give in 1928 to the 1928 Co-operative Program, to the three special seasons of prayer and to all other denominational interests other than their local church work". With at least 400,000 members it should not be hard to raise—with a whole year of nine times forty days in which to do it—an average of \$10 a member or \$4,000,000 from all of us.

"But everybody's business is no—
(Concluded on page 59)

THE RUBY SONG

By "A Wayfarer"

Fortieth Anniversary—Forty Lines—Tune: "Love Divine"



COME we now, our trophies bringing,
Earnest of the harvest home;
Come to Him, His praises singing,
Who doth love us while we roam—
Rod and staff and bright shekinah
Leading on to heights above,
Giving to the weary traveler
1 Comfort, courage, light and love!

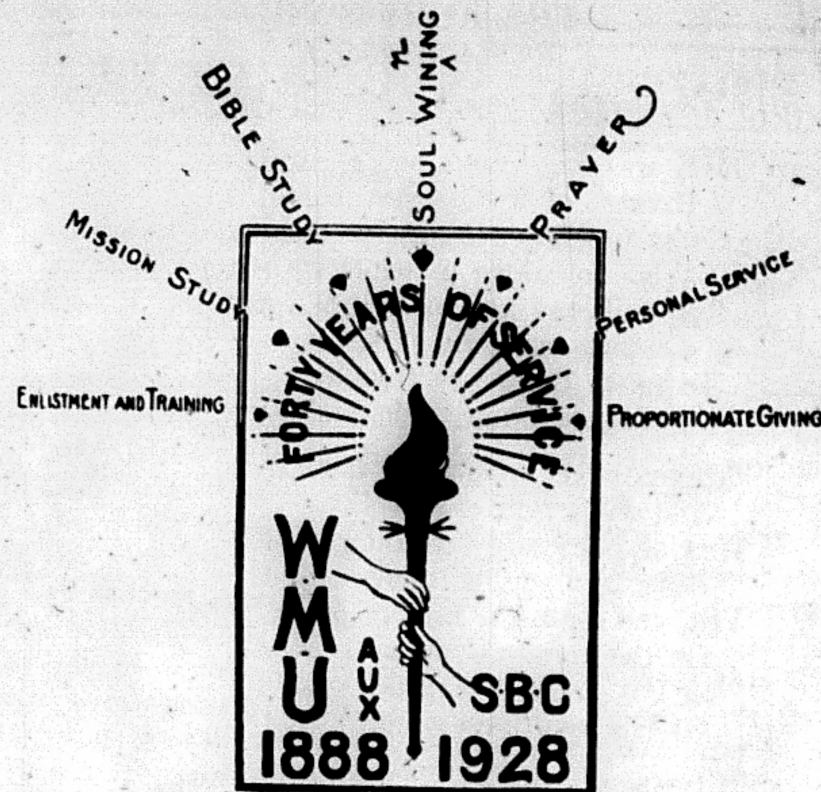
2 Manna sweet within the desert—
And wilderness of sin!
Waving palm and verdant pasture—
Peace and joy, without, within!
Yea, and loom the hills of glory
On the Jordan's further shore—
Sing His praises! sing the story
Of His love forevermore!

3 Crystal streams of Heavenly blessing,
Glory gleams of Heavenly joy;
4 Pearly brightness, soft caressing,
Peaks of gold without alloy—
These the tokens of His presence
While we journey on our way—
Blessed pilgrimage together
To the realms of endless day!

Seek we not deceitful treasure—
Ours the treasure house on high—
Not the wine of worldly pleasure,
4 Mocking while delusions die—
Ours the living, flowing fountain,
Free, life giving, from the shrine
At the foot of Calvary's mountain—
Flowing red with life divine.

Choose we wisdom's sweet behavior,
5 Prized above the ruby rare;
Strength we crave from Christ our Savior,
For the cross He bids us bear . . .
When we reach His crystal palace,
Gates of pearl and jasper walls,
6 Ruby-red the crystal chalice
In His hand! . . . 7 His Spirit calls!

1. Suggesting Psalm 23—"Thy rod and thy staff, they comfort me".
2. The forty years of wandering in the wilderness
3. Suggestive of crystal, pearl and other anniversaries, along the way
4. "Wine is a mocker"—Prov. 20:1. "Look not upon the wine when it is red"—Prov. 23:31.
5. "The price of wisdom is above rubies"—Job 28:18. "She is more precious than rubies"—Prov. 3:15. "A virtuous woman" (worthy woman—Revised Version)—"her price is far above rubies"—Prov. 31:10.
6. When I drink it new with you, in My Father's Kingdom—Mt. 26:29.
7. "The Spirit and the bride say, 'Come'—Rev. 22:17.



"To you, from falling hands, we throw the torch: be yours to hold it high!"

THESE were the challenging words of Lieut. Col. John McCrae who died in France, January 28, 1918. How the words stirred our souls! Every true American heart endorsed the answer which C. B. Galbreath of Ohio flashed back across the sea:

"Your flaming torch aloft we bear;
With burning heart an oath we swear
To keep the faith, to fight it through,
To crush the foe, or sleep with you
In Flanders Field!"

As we study the above drawing as designed by Miss Emma Whitfield of Virginia we feel sure she must have had in mind the foregoing words. Forty years ago, the loving hands of Woman's Missionary Union "took up the torch". Through the years it has been its chief aim to carry or send the True Light—the Great Light to those who sit in darkness.

What a noble army these light-bearers have been! At home and in far distant lands they have lighted altar fires in the hearts and souls of men; and then, from "falling hands", have confidently passed on the torch to others. The immortal Miss Heck said: "I can feel your hand clasp as of old, warm with our love to our Master. Since this is so I do not fear to leave you; our beloved Union is safe in our Master's care. . . . Bring all your powers into the best service of the best King. In the belief that you will continue to adorn the doctrine of service, I bid you, dear friends, farewell. The God whom we love and serve will keep His own in love and peace and finally bring us all rejoicing into His presence above." So saying she went to join that innumerable company

"Who wait within the veil where Jesus is
Till finite things shall have an end".

Can they confidently trust us? Are we "keeping faith" with those who died? Yea, are we "keeping faith" with *Him* who died to *light* the torch and who summons all who name His name to bear that light to others?

Ah! many careless ones have let the flame grow dim, while others, reaching out for lesser lights, have let fall the entrusted torch. And so it happens that still there are millions who have never seen the faintest gleam of the Light that saves.

In that splendid tract "The Undelivered Message" from the pen of Mrs. George McDaniel, the following story is given:

"In the recent World War one of our own boys was commissioned to carry forward a message of paramount importance. He stole along, as darkness came down upon the ghastly scene, slipping, sliding among the bodies, which lay like shivering sodden scare-crows, plastered with slime and blood. Suddenly his own limbs were smashed by shell fire, and he sank in the trench, running red. When the ambulance corps reached him, he said 'Leave me here, fellows, and one of you pass this message on to someone who will swear to take it to the front at once!' They disregarded his plea to be left where the other messenger might return and assure him of its safe delivery. All the way back to the hospital, he kept pleading in semi-delirium, 'Oh, don't take me away for I couldn't dare to die until I know that message has reached the front!' My sisters, oh! my sisters, may there come on our own hearts anew this dreadful responsibility of 'The Undelivered Message!'"

"Better than rubies" are the seven chief aims of the Union by which the flame of the Ruby Anniversary torch is fed (*individual and united prayer, Bible study, mission study, soul-winning, enlistment and training for service, personal service, systematic and proportionate giving*). May we who are entrusted in this fortieth year with this torch—with this "Life-giving Message"—redouble our efforts to enlist more light-bearers and enlarge our gifts to speed them on their way" until

"Across the awful blackness of the whole world's sin and shame
Lifted high and higher still each passing year,
Streams the blessed Light of Calvary, a saving, living flame,
Held up by women, old and young, and little children dear".

—Mrs. Carter Wright, Ala.

STEWARDSHIP SUGGESTIONS

(Concluded from Page 56)

body's business" and it is apt to happen that some will or cannot give the average of \$10, thus making it necessary for others to give far above the average. One of the best known facts about the ruby is that it is the symbol of sacrifice. Will you let this Ruby Anniversary mark for you an entrance into "the inner circle" of sacrifice? If so, it may be that you can give during the year the value of a pure one carat ruby—\$1,000. If so, you may win even a finer victory by persuading a friend to do likewise—or you and she may show your circle or your society how each of them can likewise manifest the spirit of sacrifice by bringing in

one or two or even three one carat "rubies". Why not begin by getting your circle or your society to take \$1,000 as its goal for the Thank-Offering of the March Week of Prayer?

The first organized effort by women to secure a concerted effort of southern Baptist women in behalf of foreign missions was made in 1871 through the Baltimore society which was entitled "Woman's Mission to Woman". Did you know that the little offering boxes used in that day were of a garnet shade—a deep ruby red? How prophetic of this year of multiplied offering boxes ready to receive 4,000 rubies! How it proves anew that the Ruby Anniversary is indeed "from the base up!"

RUBY ANNIVERSARY ENLISTMENT SONG

Sung to the tune of "Win Them One by One" as found in *Victorious Service Songs*. Order the book from Alabama Bible House, Montgomery, Ala., price 35 cents postpaid.

THERE's a woman next to you.
She should be a member, too.
Who will seek her to enlist?
Listen then, our plan is this:

Chorus

If you'll bring the woman next to you,
And I'll bring the one next to me,
In all kinds of weather,
We'll all work together
And see what can be done.
If you'll bring the woman next to you,
And I'll bring the one next to me,
In no time at all,
We'll have them all:
So win them, win them, one by one.

Many women in our state,
Many churches, small and great,
Take no part in W. M. U.
This is what we'll have to do:



Chorus

If you'll win the church next to you,
And I'll win the one next to me,
In all kinds of weather,
We'll all work together
And see what can be done.
If you'll win the church next to you,
And I'll win the one next to me,
In no time at all,
We'll have them all:
So win them, win them, one by one.

Many young folks in our land
Are not in a mission band.
What we need this whole land through
Is our graded W. M. U.

Chorus

So—you get to work in your church,
And I'll get to work in my own;
In all kinds of weather
We'll all work together,
And the goal will then be won,
If you'll get to work in your church,
And I'll get to work in my own,
Then by 1929
We'll have them in line:
So win them, win them, one by one.

Mrs. Carter Wright, Ala.

(Concluded from Page 51)

garet Fund scholarship committee and under her faithful care and deep interest the work steadily grew. Upon her resignation in 1922 Mrs. Frank Burney of Waynesboro, Georgia, was elected chairman. To the beautiful consecration of Mrs. Burney's life is added a remarkable efficiency in God's service and the work under her leadership has become the greatest blessing in the lives of our missionaries.

OUR UNION IS MARCHING ON

The following verses, sung to tune of "The Battle Hymn of the Republic", embody the slogan of the Woman's Missionary Union:
"Thirty-three thousand W. M. U. organizations by the close of 1928—our Ruby Anniversary!"

Let us ring it
As we sing it
Till we bring it to pass.

THESE forty years the Lord hath led
And blessed us in the way:
And for all His mercies manifold
We bless His name today.
O, come and join us—won't you?
Let us sing and work and pray:
Our Union is marching on.

Chorus

Thirty-three thousand organizations;
Thirty-three thousand organizations;
Glory, glory, hallelujah!
Our Union is marching on.

We have three and twenty-thousand
And nine hundred, four times two
Bands of women and young people
In our graded W. M. U.
But many more are needed,
And much work there is to do.
For our Union is marching on.

Chorus

For our Ruby Anniversary
We've set a goal that's high,
It is for the Master's glory,
We can reach it if we try:—
Thirty-three thousand organizations
When that year shall have gone by,
For our Union is marching on.

Chorus

This task we must accomplish,
For to do so is most meet;
We have sounded forth the watchword
And we dare not call retreat.
Be swift, our souls, to answer:
O, be jubilant our feet:
Our Union is marching on.

Chorus

Mrs. Carter Wright, Ala.

RUBIES

The following interesting information concerning rubies is the result of research by Mrs. W. D. Pye of Arkansas and Mrs. H. M. Kendrick of Washington, D. C. The latter had access to the Congressional Library.



WHAT fairy tales of enchanted princesses and legendary lore of the Arabian Nights does not the mere mention of the ruby conjure up to our imagination! No stone has been more intimately connected with poetry and romance and few gems can compare either in beauty or value with a perfect ruby. When Solomon exclaimed that "a *virtuous woman was more valuable than rubies", and when Job said that "the price of wisdom is above rubies", they both mentioned what to them was the most valuable thing in existence. And its value and rarity have not decreased since their time. Today a perfect ruby of five carats will bring at least five times the value of a diamond of the same size and quality; while rubies without flaw or blemish and of the true pigeon-blood variety, weighing as much as ten carats, are so rare and valuable that ten times the value of a perfect diamond would be considered a very low price to pay for so perfect a gem.

One oriental ruby of under twenty-four carats in weight, once the property of an Indian prince, was sold some years since in London for \$175,000. The oriental or "pigeon-blood" ruby is the most valuable and has the vivid tint of arterial blood. This fact no doubt gave rise to the legend concerning the origin of rubies that the first rubies the world ever saw were drops of heart's blood shed in sacrifice for another and that so beautiful was the deed that the gods caused these blood-drops to crystallize into "jewels, gleaming red". Thus the ruby ever stands for sacrifice.

With this fact in mind it is interesting to know that one of the famous historical rubies is the one in the center of the diamond cross in front of the state crown worn by Queen Victoria. A ruby at the center of the cross! How appropriate! The blood drops from the heart broken on Calvary were the rubies that purchased our redemption.



AN old author relates a curious story in connection with a ruby, which has been repeated by almost all the modern writers on gems:

"A certain widow had tended a young stork which, having fallen from its nest before it was fully fledged, had broken its leg. The grateful bird, on returning from its annual migration, immediately visited its benefactress who happened to be sitting at her door and dropped into her lap a precious stone of surpassing brilliancy, which proved to be a matchless ruby. Its value was so great that with it she was able to redeem her young son who was about to be taken into slavery in payment of a debt. The tale is worth repeating if only to point the moral.



RUBIES are found in India and Ceylon and in various other places. The ancients believed that the wearer of a ruby would be warned of some misfortune pending by the ruby changing color and distinctly darkening. All through the ages the ruby has been called the stone of good luck, it being said that the

*A more accurate translation of the Hebrew word is said to be "resourceful".

beautiful jewel held in its glowing red heart a magic power which always brought success. It was the favorite talisman and love-token in the Middle Ages. Many a crusader went on his holy quest with a ruby in his helmet.



BUT the finest and largest rubies in the world belong to the King of Burma who amongst other titles has that of "Lord of the Rubies". He is said to possess a ruby as large as a hen's egg, but it is strongly suspected to be of the inferior sort—that is, either a "Balas" or a "Spinel". The mines in Burma were rigidly guarded against the approach of any European, and all rubies over a certain size were taken over by the king with great pomp and ceremony. It can be readily imagined what a store of these gems the kings of Burma must have accumulated in the course of ages.

Now, of course, the country has been annexed by Great Britain. There is still great opposition to fine stones leaving the country, the Burmese claiming them for their king. O, that we were as jealous to see that our King gets the jewels that rightfully belong to Him!



IN the JEWELRY BUSINESS



AT the memorial service held for Miss Heck at the meeting of the Woman's Missionary Union, May 20th, 1916, Mrs. Maud R. McLure closed her address by relating the following incident. In this "jewel year" of ours, it seems more than ever appropriate.

Mrs. McLure said: I once heard Bishop McDowell say: I went into a hotel for breakfast one morning and a fine young fellow sat down just opposite me. Being the older, I said, "Good morning". Then what I saw was beautiful to behold. He was just full of the business he was out to do. He did not wait to tell me about it, he was so enthusiastic. And I loved him for it too. He said,

"I am a traveling man". I echoed, "So am I".

And the dialogue went on in this fashion:

"This is my first trip out in my present relation". "It is not my first; I am an old hand", said I. "I am in the jewelry business", said he. "And so am I".

Then the young man said, "I am in business with my father". "So am I". "My father started the business", said he. "So did mine" (*John 3:16*).

"For a long time my father hired me". "And so did mine". "But now" (*and his eyes beamed*) "he has taken me into partnership". "So has mine" (*"Laborers together with God", you know.*)

"I used to get wages but now I get a share in the profits". "So do I, I get a share in the profits". (*All the triumphs on the mission fields have increased my spiritual bank account and enlarged my treasure store.*)

The lad then looked up to me and said: "I have got a new interest in the business since I went into partnership. We are planning to make this our best year yet, and I want to make a good report when I get home!"

Truly we do want to make this our "best year yet". Surely if our leaders gone before could send a message back, it would be "Beloved women, bring a good report home!"

THE HOUSE THAT STUDY BUILT

THERE's a wonderful house and I call it my own:
This house was not built in a day;
But year after year bit by bit it has grown,
In a gradual and progressive way.

Some wise architects planned this structure for me,
Informing me just what to do;
The blue prints were furnished and sent to me free
From headquarters of W. M. U.

Then I was told to enter a pact
With a certain contractor you see;
His name it was Study: we made a contract,
And he built my palace for me.

And so day by day I saw my house grow
From foundation to rooms and partitions,
The house that was builded by study you know,
The house of my knowledge of missions.

Four strong mighty stones were first laid for foundation,
Stones able to stand any test:
Pillars of fundamental information
On which future knowledge could rest.

The first of these pillars so strong and secure,
On which my great house was erected,
Was the Manual of W. M. U. Methods so sure,
A stone by all builders respected.

At the opposite corner was laid a firm stone,
A pillar long years in the making,
In Royal Service by name it is known,
An historical stone, no mistaking.

Of the other two stones I am sure you have heard,
And of their great merit you know,
All of the World in All of the Word—
And Stewardship and Missions also.

It took many long hours of study quite steady
Before these four stones were in place;
But at last the foundation was laid and all ready
For the building to go on apace.

And then Study builded and builded each day
And added a room here and there;
And thus my house grew in a marvelous way
To a palace of loveliness rare.

There's a reception-hall where I oftentimes meet
With heroes and heroines true,
With Carey and Judson, Ann Hasseltine sweet,
With Moffatt and Livingstone too.

There's a living-room there where together we talk
Of adventures they've had here and there;
There are wide spacious halls through which often we walk
In companionship helpful and rare.

There's a dining-room also where always I find
The best kinds of spiritual food,
Where rare bits of knowledge are served for the mind,
Nutritious and wholesome and good.

There are other rooms there all around everywhere,
Into which I may go at all times,
And enjoy beauties rare which are always found there
Collected from far distant climes.

Sometimes in this house with a Wandering Jew
In Brazil I confer for an hour;
And list to the wonderful stories so true
Of the marvels he wrought through God's power.

And sometimes I hear of the Real Revolution
In China: I learn more and more
Of her present condition and find a solution
To all of her troubles so sore.

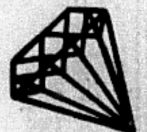
Sometimes there comes ringing through chamber and hall
A challenge to dare and to do,
The supreme challenge to Americans all,
The Challenge of Home Missions New.

And oft with God's Spirit to guide me I go
To the windows of vision and see
How the work of His Kingdom shall prosper and grow
And what in the future shall be.

'Tis a wonderful house and its mine to enjoy,
And it will be for many a day;
For no flood can deface and no fire can destroy,
And the winds cannot blow it away.

And as time shall pass by I will never have fear
Its defacement or ruin to see;
For it will grow larger and grander each year,
As Study keeps building for me.

Mrs. C. D. Creasman, Tenn.



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* * * *	
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1111 Comer Bldg., Birmingham, Ala.



Ruby Anniversary Ode

LOOK up and rejoice, O thou Union belov'd;
The service thou s't rendered stands forth God approved!
All the yesteryears join in a chorus of praise,
As we reverently kneel to "The Ancient of Days".

Yea, look up and rejoice, for the Ruby acclaims,
Thy faith to thy Lord through thy definite aims,
As time in his flight wings a full forty rounds
In the cycle he marks for humanity's bounds.

So again, through this glad Anniversary Year,
Let hosannas resound by dynamic of prayer;
More altars in homes and in hearts we'll maintain;
More "partners" afar shall form links in the chain.

Our vows we'll renew as we hide in our hearts
His word, which His message of missions imparts.
Right well will we study to show us approved—
Then stand on the Rock of All Ages unmoved!

And while training for service in His gracious Name,
We will seek to win souls, which He's longing to claim.
Our banners we'll lift in the cause of our Lord,
And "ENLISTMENT", our slogan, we'll blazon abroad!

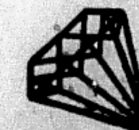
Enlist forty thousand who've ne'er caught the plea
That "The Master is come and calleth for THEE".
Enlist that percent, by forty still told,
Of organized bands in the Union's safe fold.

Enlist our own hearts in a still greater way:
For we'll "Say it with service", then reverently pray
That He will imbue us with strength so replete
That rubies, four thousand, we'll lay at His feet.

Pure rubies, unflawed, like that Life-Giving Stream,
Sacrificially poured, as the One Gift Supreme.
Pure rubies in truth, that will tell by their worth
His message of love to the ends of the earth.

But still in more marvelous way we'll enlist:
There are sainted shut-ins, that will never desist
Bombarding the Throne with petitions each hour,
Till the answer comes back with unspeakable power!

Then look up and rejoice, O Union esteemed;
That glorious year of which thou hast dreamed,
Joins the glad yesteryears in a chorus of praise,
As we reverently bow to "The Ancient of Days".



—Margaret McRae Lackey, Mississippi



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