

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



UNION WATCHWORD

Laborers together with God—*I Corinthians 3:9*



The Triumphant Life



OT more to do, My child, but more of me:
To know Me better, nearer see My face,
Finding each footmark on thy onward
road

My trysting place. -

"Not more to do, My child, but larger life
With Me, and this will bring thee greater gain
And restful hours—and to Me and thee
More golden grain."

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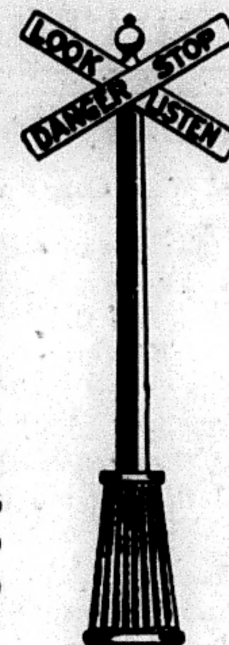
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If there is a red mark in this corner, then the "signal" means that your subscription expires with this issue. Please renew as soon as you see this red mark. See directions at top of page 2.

Monthly Missionary Topics for 1928

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

SUGGESTED LEAFLETS—Supplement to Program

MAY—Woman in Missionary History

	Cents
A Bible in a Pillow	2
A Country Trip in China	3
Four Walls of Opportunity	3
Sketch of Mrs. T. C. Doremus	3
The Orient's First Woman Physician	3
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Women of the East to Women of the West (Poem)	2
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When stamps are sent in payment for leaflets or ROYAL SERVICE kindly send, as far as possible, those of the two cent denomination, allowing one or two cents for postage on leaflets, to W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.

BOOK REFERENCES—Program Helps

In Royal Service	Heck
Jesus' Attitude toward Women	Southard
Western Women in Eastern Lands	Montgomery
How Europe Was Won for Christianity	Stubbs
The King's Business	Raymond

"AND THE KING OF GLORY SHALL COME IN"

Mrs. W. J. Cox, President W.M.U.



AGAIN the thoughts of southern Baptist women and young people wing their way to an annual gathering. Already plans are being projected, but they are meant only as vehicles for the bearing of the richer, larger gifts to the great number who will attend these meetings. The program is only a receptacle for high and holy spiritual blessings. These material evidences are only symbols of the greater things. Prayers ascend that the words of our mouths and the meditations of our hearts be acceptable and that the King of glory shall truly come in.

Because of the forty years of God's leading, the women and young people come this year with the acknowledgment: "Lord, Thou hast been our dwelling place in all generations". Recognizing this, the convention hours are heavy with responsibility and pulsing with opportunity. We meet to discharge a trust. The task to which we have constantly to re-address ourselves is the task of living up to the high visions of our former leaders. There yet lies before us a task so great that it summons our every resource. We have called this great task the Ruby Anniversary Program. It stands for the utmost in W.M.U. achievements. It means not simply dollars but souls. It means highest endeavor, definite material and spiritual achievements. In the Congressional Library I saw a letter in General Pershing's own writing to General Foch, placing the American forces at the disposal of the Allied Army, which reads: "There is at this moment no other question than that of fighting. The American people would be proud to engage in the greatest battle of history". As loyal members of the Union there is at this moment no other question but that of finishing the task. We will be proud to have engaged in the greatest achievement in W.M.U. history, the Ruby Anniversary Program. Would that during these coming days, as the truth flashes forth through the program bearing the challenge of the stewardship of prayer, the stewardship of possessions, the stewardship of the Gospel and the stewardship of life, a vast number might cry: "What shall I render unto Jehovah for all His benefits toward me?" Some will go up to this meeting saying: "I will take the cup of salvation and call upon the name of Jehovah". And, from the cup of experience, the cup of blessing, they will refresh other souls that are faint or weary.

Since last we came together some have felt the hand of bereavement or affliction, yet the King of glory can put a new song upon the lips as we cry: "I was glad when they said unto me let us go unto the House of Jehovah". Perhaps others have lived in lonely places, busy at a grinding daily endeavor and have longed for the high places of communion and friendship with the saints of God. "In His temple everything saith glory." Prosperity has come to some. They will feel: "I will sing unto Jehovah because He hath dealt bountifully with me". As others count their blessings they will realize Jehovah has dealt gently with them—"Thy loving-kindness is before mine eyes". "I will declare thy name unto my brethren; in the midst of the assembly will I praise Thee".

Thus we will come from the east and the west, the north and the south. The need of Christ is universal. We come together for the highest, holiest exultations: for Heaven's superlatives. Practical plans and policies will be discussed in con-

(Concluded on Page 32)



COMMUNITY HALL of CHATTANOOGA MEMORIAL AUDITORIUM

in this hall, which seats 1350, will be held the morning and afternoon W.M.U. sessions of Tuesday and Wednesday, May 15-16, and the Wednesday night session. The Monday and Tuesday night sessions will be held in the main auditorium of the same building.



**CHAIRMEN of W.M.U. COMMITTEES PLANNING for
ANNUAL MEETING of WOMAN'S MISSIONARY UNION, S.B.C.**
Chattanooga, Tenn., May 14-16, 1928

Mrs. Will Shepherd, Chairman—Mrs. F. C. Bickers, Vice Chairman

(First Row—Reading from Left to Right)

Mrs. H. D. Huffaker and Mrs. J. W. Inzer, Advisory Board; Mrs. F. C. Bickers; Mrs. Will Shepherd; Mrs. W. F. Robinson and Mrs. W. C. McCoy, Advisory Board; Mrs. A. T. Allen, Hospitality.

(Second Row—Reading from Left to Right)

Mrs. C. E. Goode, Young People's Session; Mrs. W. A. Wilkins, Treasurer; Mrs. W. C. Smedley, Nursery; Mrs. Fred Little, Decorations; Mrs. W. H. Sears, Literature; Mrs. P. H. Sweet, Exhibits; Mrs. C. M. Willingham, Homes for Missionaries; Mrs. W. H. Austin, Registration; Mrs. J. W. Masey, Rest Room.

(Top Row—Reading from Left to Right)

Mrs. H. V. Keith, Automobiles; Mrs. E. H. Rolston, Information; Mrs. O. N. Allen, Training School Banquet; Mrs. J. B. Haskins, Badges; Mrs. J. J. Beene, Seating of Delegations; Mrs. Raleigh Crumbliss, Publicity; Mrs. Harold Smart, Pages; Mrs. Harry Miller, Ushers; Mrs. R. H. Hunt, Banners; Mrs. Robert Ling, Writing Room

NOTE—The chairman for the Council Luncheon is Mrs. Ernest Holt; the one for Tuesday and Wednesday Lunches is Mrs. C. M. Fleming



ANNUAL MEETING



ADDED REASONS for GOING to CHATTANOOGA
May 14-20 Inclusive



As already stated, all meetings and other events in connection with both the W.M.U. and the Southern Baptist Convention will be held in the city's magnificent million dollar Memorial Auditorium. The three Wednesday sessions of the W.M.U. are scheduled for Community Hall, seating 1,300 persons, which is next to the largest meeting hall in the auditorium building. The Monday night and all Tuesday W.M.U. meetings and all of the S.B.C. sessions will be held in the main hall, which seats 6,000.

In this great building also will be conveniently located the committee meeting rooms, the cafeteria, writing room, nursery, rest rooms, information booth, office of the convention chairmen and exhibit hall. In other words, everything will be under one roof.

Located, as it is, so near the very heart of the city, the auditorium is reached by every street car and bus line from all parts of the city and is within easy walking distance of practically all of the hotels. It is within three blocks of the Patten Hotel, which is general convention headquarters, and four blocks from the Read House, Chattanooga's newest hostelry. Other nearby hotels, most of them still closer to the auditorium, are the Park, Ross, Northern, Eastern, Annex, Austin and Grapd. It is one block from the Y.W.C.A. building and two blocks from the Y.M.C.A.

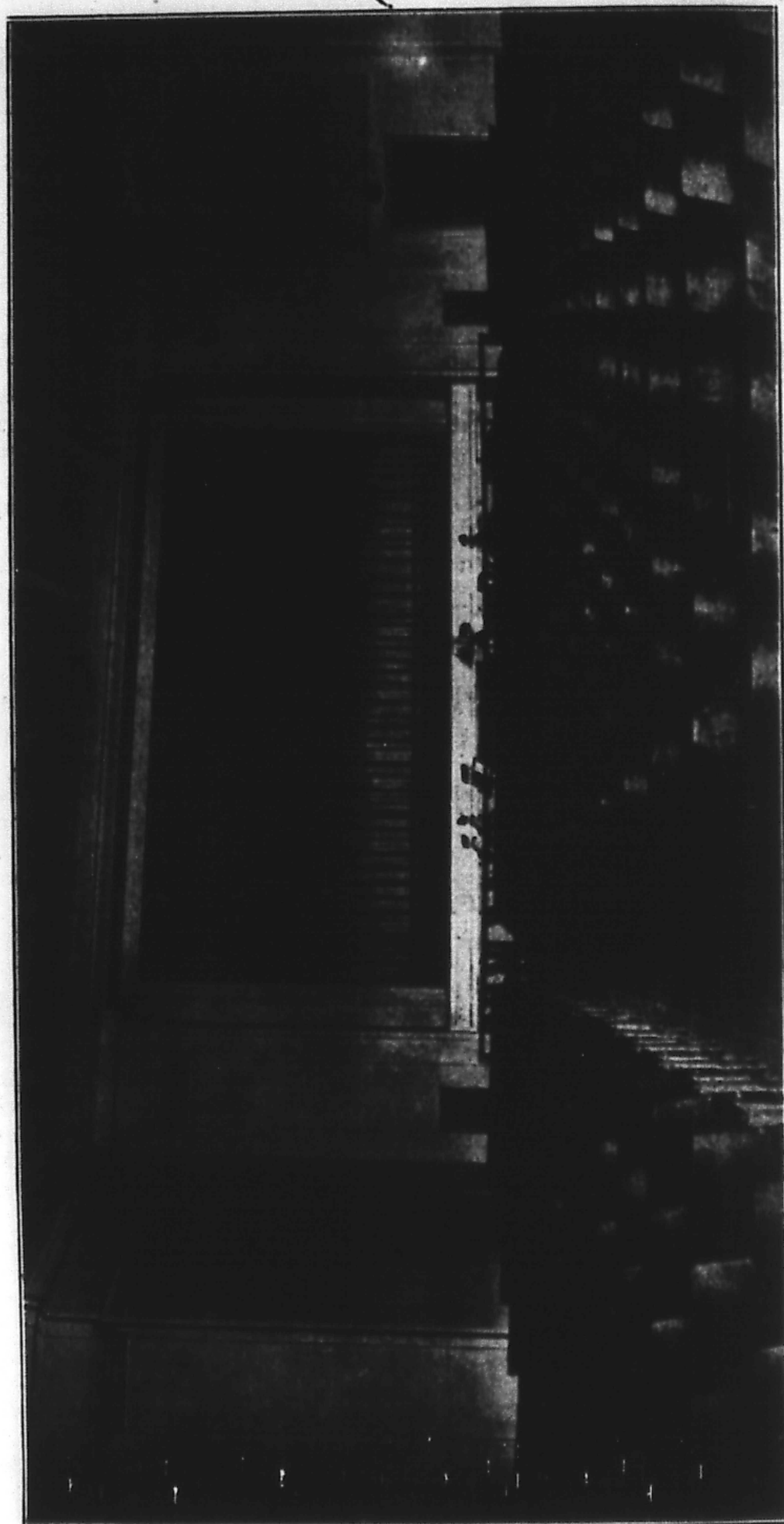
With many special committees which are operating under the general chairman, Mrs. Will Shepherd of the First Baptist church, everything is now bustle and work. Every detail of entertainment is being carefully thought out and then diligently put into effect. The aim of all is to have everything complete by the time visitors and delegates begin to arrive. And, in this connection, plans are being made to meet all incoming trains and busses and to direct everybody as to transportation.

What is expected to be one of the most enjoyable events of the coming annual meeting of the Woman's Missionary Union in Chattanooga, which takes place on the three days of May 14, 15 and 16, will be the W.M.U. Secretaries' and Field Workers' Council Luncheon. This will be the only part of the program to take place outside the Memorial Auditorium, where all other meetings, luncheons and the like take place. For a change of scenery and surroundings, the Council Luncheon will be held on Saturday, May 19, in the dining-room of the Highland Park Baptist church, one of Chattanooga's most important Baptist institutions. This church is located in that section of the city known as Highland Park, one of the most populous residential sections.

As a matter of information, it is located at 1900 Union avenue and is reached by the Oak, Ridge and Vance car lines. The pastor is Rev. J. B. Phillips, one of the city's best known preachers and founder of the city's annual Bible Conference which brings together many of the foremost preachers and Bible scholars of the world. The luncheon will be prepared and served by the ladies of the church under the leadership of Mrs. Ernest Holt who, as a member of the general convention committee, is chairman for the Council Luncheon, all Council members or their substitutes being expected.

All women missionaries in attendance at the convention will be present at this

(Concluded on page 32)



COMMUNITY HALL OF CHATTANOOGA MEMORIAL AUDITORIUM

On the large platform of this hall on Wednesday night, May 16, the story of home and foreign missions will be told by many S.B.C. women missionaries, the program commencing at 8 o'clock as on Monday and Tuesday nights. The morning and afternoon sessions on Tuesday and Wednesday will open at 9:30 and 2:30 respectively.

TENTATIVE PROGRAM

W. M. U. ANNUAL MEETING
Chattanooga, Tenn., May 14-16, 1928

*Committee Meetings, May 14
Patten Hotel*

Monday, 9 A. M.—Margaret Fund Committee
Monday, 11 A. M.—General Board of W.M.U. Training School
Monday, 2 P. M.—W.M.U. Executive Committee

Regular Sessions of Annual Meeting

Monday Evening Session, May 14

Young People's Program

Memorial Auditorium

Miss Juliette Mather, *Presiding*

8:00—A Symposium of World's Youth

Hymn—Jesus Calls Us

Passages from God's Word—Miss Mary Christian, Ark.

Prayer—Miss Fannie E. Traylor, Miss.

Youth of the Southland Reaches Out to the World

Our Missionary Education System—Mrs. Geo. E. Davis, S. C.

Our Summer Camps—Miss Katherine Harris, Va.

Our G.A. and R.A. Conferences—Miss Pearle Bourne, Ky.

Music by Tennessee College Glee Club.

Youth of the World Linked with Youth of the Southland

In Cuba—Guillermo Valverde, Havana

In China—Mrs. Frank Connely

In Africa—Mrs. I. N. Patterson

In South America—Miss Victoria Logan, Tenn.

In Japan—

Chorus—We've a Story to Tell to the Nations

Tuesday Morning Session, May 15

Memorial Auditorium

9:30—Hymn—"Jesus Calls Us o'er the Tumult"

Devotional

Organization

Recognition of Women Missionaries and Other Visitors

The Spirit of 1888

Welcome to Chattanooga

Introduction of Local W.M.U. Committee—Mrs. Will Shepherd, Chattanooga

Response—W.M.U. at Work in Foreign Fields—Miss Pearl Todd, China

Appointment of Committees

Election of Nominating Committee

Report of Corresponding Secretary—Miss Kathleen Mallory

Season of Prayer

Report of Young People's Secretary—Miss Juliette Mather

Report of Treasurer—Mrs. W. C. Lowndes

Salient Features of the Co-operative Program—Dr. Austin Crouch, Secretary

Hymn—"Faith of Our Fathers"

President's Message—Mrs. W. J. Cox

Music

Announcements

**Tuesday Afternoon Session
Memorial Auditorium**

2:30—Hymn, "The Kingdom Is Coming"
Devotional
Reading of Minutes—Mrs. H. M. Wharton
Address on Mission Study—Mrs. Taul B. White, Ga.
W.M.U. at Work in Foreign Fields
Address—Mrs. Ella A. Boole, President National W.C.T.U.
Season of Prayer
Music
Announcements
Departmental Conferences
W.M.S. Presidents:
Societies with Circle Plan
Societies without Circle Plan
Mission Study, Mrs. Taul B. White, Ga., *Chairman*
Personal Service
Good Will Center
Tithing—Mrs. F. W. Armstrong, Mo., *Chairman*
Young People, Miss Juliette Mather, *Chairman*

**Tuesday Evening Session
Ruby Anniversary Program
Main Auditorium of Memorial Auditorium**

8:00—Song
Invocation
Devotional—Mrs. W. F. Powell, Tenn.
"Forty Years in Forty Minutes"
First Decade
Second Decade—Mrs. Maud R. McLure, Ky.
Third Decade—Mrs. W. J. Neel, Ga.
Fourth Decade—Mrs. G. R. Martin, Va.
Ruby Anniversary Ode—Read by Author, Miss Margaret Lackey, Miss.
"Pressing toward the Mark"
Reports of Progress in Gifts, Membership, Organizations
Challenge: "On to Victory"—Mrs. W. J. Cox
Ruby Anniversary Pageant—Directed by Author, Mrs. C. D. Creasman, Tenn.

**Wednesday Morning Session, May 16
Community Hall**

9:30—Hymn, "The Morning Light Is Breaking"
Devotional
Reading of Minutes—Mrs. Wharton
Union By-Products
W.M.U. Literature Department—Miss Ethel Winfield
Margaret Fund Committee—Mrs. Frank S. Burney, Ga., *Chairman*
Training School—Mrs. S. E. Woody, Ky.
Royal Service
World Comrades
W.M.S. at Work in Foreign Fields—Mrs. Everett Gill, Europe
Season of Prayer
W.M.U. Plan of Work
Stewardship of Prayer—Mrs. T. W. Lanier, Texas
(Concluded on Page 35)

Calendar of Prayer

May, 1928

Prepared by Mrs. W. H. Gray, Alabama

"I met God in the morning
When the day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

"ALL day long the Presence lingered,
All day He stayed with me,
And we sailed with perfect calmness
O'er a very troubled sea."

Topic: Woman in Missionary History

1—TUESDAY

For Dr. Thomas J. Watts, corresponding secretary of Relief and Annuity Board, Dallas, Texas
He that overcometh shall inherit all things.—Revelation 21:7

2—WEDNESDAY

For Rev. and Mrs. C. J. Lowe, evangelistic and educational work, Kweilin, China
Let us not be weary in well doing.—Galatians 6:9

3—THURSDAY

Ask God's blessings upon Miss Emma Leachman, field worker of Home Mission Board.
Always abounding in the work of the Lord—I Corinthians 15:58

4—FRIDAY

For Rev. and *Mrs. R. C. Moore, evangelistic work, Concepcion, Chile
Let your light so shine before men.—Matthew 5:16

5—SATURDAY

For Rev. and Mrs. J. C. Powell (on furlough), evangelistic work, Oyo, Africa
By grace are ye saved through faith.—Ephesians 2:8

6—SUNDAY

Pray that southern Baptists may grow in the grace of liberality.
The liberal soul shall be made fat.—Proverbs 11:25

7—MONDAY

For Miss Christine Garnett, evangelistic service, Calabazar, Cuba
Study to show thyself approved unto God.—II Timothy 2:15

8—TUESDAY

For Rev. and Mrs. G. W. Strother, evangelistic work, Pochow, China
Seek that ye may excel unto the edifying of the church.—I Corinthians 14:12

9—WEDNESDAY

For Mrs. Una Roberts Lawrence, mission study editor of Home Mission Board
We are His workmanship.—Ephesians 2:10

10—THURSDAY

For Miss Lolita Hannah, educational work, Kokura, Japan
Teaching them to observe all things whatsoever I commanded you.—Matthew 28:20

11—FRIDAY

For Rev. and Mrs. E. A. Nelson (on furlough), evangelistic work in Amazon Valley, Manaus, Brazil
Lo, I am with you alway.—Matthew 28:20

12—SATURDAY

For Miss Ollie Lewellyn, work among Mexicans, San Antonio, Texas
God is no respecter of persons.—Acts 10:34

13—SUNDAY

Pray for the rulers of our nation.
Submit yourselves to every ordinance of man for the Lord's sake.—I Peter 2:13

14—MONDAY

Pray earnestly for Woman's Missionary Union in session, Chattanooga, Tennessee, 14-16.
In the multitude of counselors there is safety.—Proverbs 24:6

15—TUESDAY

For Miss Alice Parker, evangelistic and educational work, Yangchow, China
Praying always for you.—Colossians 1:3

16—WEDNESDAY

Remember in faith and faithfully the meeting of Southern Baptist Convention, Chattanooga, Tennessee, 16-20.
Do all to the glory of God.—I Corinthians 10:31

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

Calendar of Prayer

May, 1928

"I met God in the evening
Before His mercy-seat;
I laid my cares and burdens
At Jesus' wounded feet.

"I talked with Him at evening,
Then laid me down and slept
In sweetest peace and safety
By His own mercy kept."

Topic: Woman in Missionary History

17—THURSDAY

For Rev. Jacob Gartenhaus, Home
Board missionary to Jews
My son, fear thou the Lord.
—Proverbs 24:21

18—FRIDAY

For †Miss Mary Headen, work
among foreigners, West Frankfort,
Illinois
Thanks be unto God for His unspeak-
able gift!—II Corinthians 9:15

19—SATURDAY

For annual meeting of W.M.U. Sec-
retaries' and Field Workers' Coun-
cil, Chattanooga, Tennessee
Be ye steadfast, unmovable, always
abounding in the work of the Lord.
—I Corinthians 15:58

20—SUNDAY

For pastors and laymen who seek
to give the message of the Conven-
tion to those who did not attend
Even so faith, if it hath not works, is
dead.—James 2:17

21—MONDAY

For †Miss Kate Murray, evangelis-
tic work, Chengchow, China
The Lord knoweth them that are His.
—II Timothy 2:19

22—TUESDAY

For Rev. M. W. Royall, work
among midshipmen at Naval Acad-
emy, Annapolis, Maryland
He that glorieth, let him glory in the
Lord.—II Corinthians 10:17

23—WEDNESDAY

For Rev. J. W. Beagle, superintend-
ent of Independent and Direct Mis-
sions of Home Board, Atlanta, Geor-
gia
I will be his God and he shall be My
son.—Revelation 21:7

24—THURSDAY

For Rev. and Mrs. Edwin D. Smith
(on furlough), medical work, Can-
ton, China
Keep that which is committed to thy
trust.—I Timothy 6:20

25—FRIDAY

For Rev. and Mrs. W. B. Sherwood,
evangelistic work, Campo Grande,
Brazil
That they may also obtain . . . sal-
vation . . . in Christ—II Timothy 2:10

26—SATURDAY

For †Miss Faith Snuggs, educational
work, Shuichow, China
Be thou in the fear of the Lord
—Proverbs 23:17

27—SUNDAY

Remember as you pray that our ob-
jective in all personal service is soul-
winning.
He that winneth souls is wise.
—Proverbs 11:30

28—MONDAY

For †Miss Margie Shumate, evangel-
istic work, Shuichow, China
He that hath an ear, let him hear.
—Revelation 8:22

29—TUESDAY

For Rev. A. J. Barton, superintend-
ent of Church Extension Dep't. of
Home Board, Atlanta, Ga.
Ye are complete in Him.
—Colossians 2:10

30—WEDNESDAY

For Rev. and Mrs. D. H. LeSueur,
educational work, Chihuahua, Mex-
ico
To know the love of Christ,
Ephesians 3:19

31—THURSDAY

For Rev. and *Mrs. Victor Koon,
evangelistic work, Chengchow,
China
Hold fast the form of sound words.
—II Timothy 1:13

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



'PRAY YE'



"ON THY ONWARD ROAD"



THE quotation used above is taken from the poem used on the front cover page of this magazine. The publisher of the poem called attention to the following illuminating Scripture:

God is faithful, through Whom ye were called in-
to the fellowship of His Son Jesus Christ our
Lord.—I Corinthians 1:9

Our fellowship is with the Father and with His
Son Jesus Christ.—I John 1:3

In Philippians (3:10) Paul exclaims: "That I may know Him and the power of His resurrection and the fellowship of His sufferings". Few Bible verses comfort as does this one "when sorrows come—not single file but in battalions". However, there is added import in Paul's craving, that deeper thought seeming to be that the Christian who really knows Christ will, humanly speaking, suffer as did Christ. The secret of and strength for that suffering were in Christ's sacrificial love for the wide, wide world. Christians sing: "I want to love as Jesus loved"—even so?—then, they must enter into "the fellowship of His sufferings".

Concern for the salvation of the lost—in one's own community, in the home-land, to the uttermost parts—is the passport into this fellowship with the Savior of the world. Three distinct ways of manifesting this yearning interest may be mentioned: personal service, giving, praying. Christ clearly advocated each, both by practice and precept, for of Him it was said: "He went about doing good" and by Him it was taught: "Give and it shall be given unto you. . . . When ye pray, believe".

So firmly did Jesus believe that prayer availeth that in His four short biographies there are fifteen incidents recorded of His having prayed. Perhaps even more convincing proof is found in the fact (Hebrews 7:25) that "He ever liveth to make intercession for them . . . that draw near unto God through Him". It is undoubtedly true that "he prayeth best who loveth best" and that the very essence of love is sacrifice. Therefore, those who would enter into the fellowship of Christ's sufferings may do so by intercessory prayer. Essential is it, accordingly, that W.M.U. members and organizations devote much time to prayer. The circles or societies can doubtless arrange for this either by commencing earlier or closing later. If the Spirit so guides, please pray along the following lines:

Thanksgiving for 40 years of W.M.U. history
Praise for the founders of Woman's Missionary Union
Committees caring for annual meetings of W.M.U. and S.B.C.,
Chattanooga, May 14-20

Follow-up work of Chattanooga meetings
Southwide Y.W.A. Camp, Ridgecrest, N. C., June 15-22
Baptist World Alliance, Toronto, Canada, June 23-29
Tithing by W.M.U. members

Enlistment, mission study, soul-winning in and through Union
organizations

S.B.C. Co-operative Program

Ruby Anniversary: (1) for 40,000 new members; (2) for 40
per cent increase in organizations; (3) for \$4,000,000.

BIBLE STUDY

TOPIC—Ability

I. *To Every Man according to His Several Ability:* Matt. 25:15-30, II Timothy 1:7, Jeremiah 1:4-9. Whatever ability we have is essentially divine and is meant to be used for the good of others, especially for those who are ignorant of Christ and His salvation. God's willingness to communicate power greatly increases our responsibility, Isaiah 40:28-31; 41:10, 13; Luke 11:9, 10. Fullness of spiritual life is the guarantee of fullness of spiritual power, John 15:8. God-given ability is a spirit, a life, an invisible but supreme sovereignty of the soul, and he who does good enjoys the consciousness of that sovereignty, doing according to nature and opportunity. The reward of good-being and of good-doing is infinite, Rom. 12:6-8; I Cor. 12:7. We have in Matt. 25:14-30 the servants working for their Lord. The virgins are represented as waiting for their Lord, and the inward spiritual life of the faithful is described.

II. *Ability Requires Fidelity:* I Cor. 13 describes the love which alone gives ministry to others of any value. The talents which were delivered to the servants mean all the gifts and endowments of personality, original or acquired, natural or spiritual, these to be treated with "according to his several ability". After the distribution of the gifts for service "the lord took his journey", Matt. 25:15, leaving the servants to the action of all those spiritual laws and influences of Heaven under which they have been graciously placed for their own salvation and the advancement of their Lord's Kingdom. Two of the servants could report and receive the "well done". How beautifully this illustrates I John 4:17; 2:28; the reward is precisely the same: John 15:11; Hebrews 12:2. Good stewards have something to show for this diligence—James 3:13—if we are careful in our spiritual gifts, we shall have boldness in the day of Christ, Rev. 14:13.

III. *Ability to Win Souls to God:* I Timothy 2:3-6; John 3:15, 16; II Peter 3:9; Rom. 1:16. Jesus Christ came to His work after most complete and severe preparation. He had received the Holy Ghost at baptism, Matt. 3:16, 17. He had undergone special and long continued temptation before He began to preach the Gospel of the Kingdom of God, Luke 4:1-13, Mark 1:14, 15. It is necessary that Christians too have spiritual preparation for service, that efforts may be put forth to challenge evil in the world, I Thess. 3:7-13; 2:4-12. The Spirit will guide, John 16:13. When we have accomplished some little work we must not esteem we have already gained "well done" but we must "wax old in our work" for we are only serving our Lord when we weary not in well-doing. His highest favor is in enabling us to be busy in His service, Job 22:2, 3; 35:7, 8; Ps. 16:2.

IV. *Unprofitable Servants:* John 15:15, 16. We are servants who are not to question the Master's will but to fulfill it, Luke 17:7-10; Luke 16:10-13. We are here taught that God may recognize and reward the varying use made of gifts and opportunities, but all boasting is excluded, and in relation to God the one who has gained the ten talents has to own that he has nothing that he has not received and to confess that in this he stands as it were on a level with the unprofitable servant. We are stewards and not possessors and must give an account of our stewardship. Our Lord teaches that honesty, integrity and benevolence in the use of our possessions and abilities as stewards are His gifts and, though gifts, they become in very deed our own, I Cor. 9:16-18. The Gospel is a stewardship, and life is a great responsibility—how may we make the most of it? Let us heed what Jesus says about being diligent in the task He has given us, Luke 12:35-40.—Mrs. James Pollard

FAMILY ALTAR

TOPIC—ABILITY

Prepared by Mrs. W. H. Gray, Alabama

THESE SHALL FIND:

THE steady hand can never find the deep things of the Lord;
The undimmed eyes can never see the comfort in His Word;
The joyous heart can never know the healing of His love;
The learned mind can never grasp the wisdom from above.

BUT, oh, the trembling hand clasps His and loses all its fear;
The weeping eyes can search His Word and read His promise clear;
The broken heart rests in His love until its faith prevails;
The childlike mind can reach the source where wisdom never fails.

—Annie Johnson Flint

Ability is a treasure house.

Tuesday, 1st
Matthew 4:18-22; John 14:12, 13; I Peter 4:11
Wednesday, 2d
Ephesians 2:8-22
Thursday, 3d
Exodus 4:10-20
Friday, 4th
Joshua 1:1-9
Saturday, 5th
II Timothy 2:1-14
Sunday, 6th
II Peter 1:1-11
Monday, 7th
Matthew 3:1-12

Ability requires fidelity.

Tuesday, 8th
Ephesians 4:1-16
Wednesday, 9th
Ephesians 5:1, 2; 6:10-13
Thursday, 10th
II Corinthians 5:10, 17-21; 7:1; 8:12; 9:6-11
Friday, 11th
Jeremiah 48:10a; Malachi 3:16-18; 4:1-3
Saturday, 12th
Matthew 10:16-22, 23-32
Sunday, 13th
Isaiah 61
Monday, 14th
Acts 26:12-23

Ability to Win Souls to God

Tuesday, 15th
Psalm 116:12-14; Proverbs 16:7; John 8:28, 29
Wednesday, 16th
Romans 8:8; Luke 12:27-34
Thursday, 17th
I Peter 5:1-4; II Peter 3:8-18
Friday, 18th
Matthew 19:13-30
Saturday, 19th
John 4:28, 29, 39-42
Sunday, 20th
John 5:5-15
Monday, 21st
Acts 10:36-44

Unprofitable Servants

Tuesday, 22d
John 15:1-7; 21:15-17
Wednesday, 23d
Matthew 21:33-43
Thursday, 24th
I Thessalonians 4:1; 5:1-11
Friday, 25th
II Thessalonians 3:1-3, 13-16
Saturday, 26th
I Timothy 4:11-16; 6:12-16
Sunday, 27th
John 12:24-36
Monday, 28th
Luke 13:24-30
Tuesday, 29th
John 16:1-13
Wednesday, 30th
Matthew 13:24-30, 41-43
Thursday, 31st
Matthew 20:1-16

WITH the PROGRAM COMMITTEE

ABOUT a year ago, the suggestion was made that the Program Committee arrange a "Grandmothers' " meeting. All who took part on the program were to be grandmothers, and each circle was to try to have the largest number of grandmothers present. The plan met with such approval and success by a number of societies that some determined to make it an annual event.

May is a lovely month for grandmothers to blossom out and appear in full force at the meeting. The subject deals with the history of mission work and reminiscences of the beginnings of Woman's Missionary Societies, so it is a suitable one for grandmothers to discuss. If any greatgrandmothers are present, they should be given special place and special honor, also any who have become grandmothers during the year. A committee on transportation should be appointed from each circle and lists of those to be called for given to them. The circle having charge of the program should depart from the usual plan and go outside its own circle membership in securing grandmothers to take part in the meeting.

There is an old French saying, "Look for the woman". This is usually applied to crimes, but in every good word and work we may be equally sure to find some woman whose heart burned with devotion and who gave herself to the worthy cause at hand. In studying the subject of Women in Missionary History, we will be sure to find much of real interest in the pioneer women mission workers who organized and built up the missionary societies in our own church. Names of those with some early history of the W.M.S. and the Junior Organizations might well be worked into a short paper. At the close of the meeting a receiving line of grandmothers should be formed, and each of them might be given as many flowers as she has grandchildren. May-baskets may be taken after the meeting to any sick or shut-in members of the church.

The program material as given on pages 17-24 is so prepared that it can be worked into a program with little change. The section, "Women Who Had a Part in the Christianization of Europe", might be cut into a number of short readings. Also the topic, "Distinctive Contributions of Woman's Work" could well be treated in the same way.

The passing of the women of the heathen world might be illustrated in the following way. On a strip of paper one yard long and about ten inches wide print in heavy letters: "China—nine years". On another strip two feet long print: "India—six years". "Moslem Lands—seven years", would take a strip two feet, four inches long. "Buddhist—five years", would require paper one foot, eight inches. "Pagan—four years", would take one foot, four inches. It would be impressive if five granddaughters took these parts dressed in the costumes of the countries represented. They might close their part with some suitable music and then sit in full view of the audience the rest of the time as silent representatives and reminders.

Conferences in charge of experienced leaders will conclude the afternoon session on Tuesday, May 15. The several groups will discuss purposes and plans in personal service, mission study, tithing, Women's Missionary Societies, W.M.U. organizations for young people. Select the conference where you may not only render help but also receive help.

The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala. See also book references on page 3.

Prepared by Mrs. Taul B. White, Ga.

WOMAN in MISSIONARY HISTORY

Hymn—First Verse of "Jesus Calls Us"

Scripture Reading: The Attitude of Jesus toward Women Illustrated:

- (1) They went on missionary journeys—gave of their substance to support missions—Luke 8:1-3.
- (2) Revealed This Messiahship to a Woman. She became an evangel—John 4:7, 25, 26, 39.
- (3) Proof of His Messiahship (Resurrection) Revealed First to a Woman—John 20:1-18

Talk—Woman's Emancipation, the Gift of Jesus Christ

Prayer that we as women may realize anew our debt to Jesus Christ for all our richest blessings: a prayer of gratitude

Talk—Missionary Women of the Early Church

Hymn—Second Verse of "Jesus Calls Us"

Talk—Women Who Had a Part in the Christianization of Europe

Prayer of thanksgiving for the women of the past who were faithful witnesses

Talk—The Nineteenth Century—the Woman's Century

Prayer for all missionary organizations that they may be mightily used of God

Hymn—Third Verse of "Jesus Calls Us"

Talk—Woman's Work for Woman: How Have Christian Women Been Meeting Those Needs?

Prayer for our Ruby Anniversary Program that we may, out of gratitude for the past, increase our devotion

Hymn—Last Verse of "Jesus Calls Us" (*Sing softly, prayerfully as a benediction.*)

I — WOMAN'S EMANCIPATION—The Gift of Jesus Christ
(a) Womanhood under Non-Christian Faiths


WHEN the full story of human society is written the darkest chapters will be those dealing with the enslavement of human beings. The saddest chapters will be those which will tell of the enslavement of the mothers of the race.

And although today we are accustomed to think that slavery as an institution has very largely passed away, we forget the over four hundred million women in non-Christian lands

whose religious founders and pagan customs and superstitions have consigned them to a position of degradation unendurable to the thinking of a Christian woman of the twentieth century. To be thought of as inferior, unclean, incapable of mental and spiritual development, to be considered as property, to be discriminated against in the home, under the laws, in religion—this is enslavement in a very real and tragic sense. "If anyone should ask me", says Dr. Speer, "to risk Christianity in one single cast, to stake everything in one argument, I sometimes think I should almost be willing to select, of all positions of Christian apologetics, the atti-

tude of Christianity toward women and children as over against the attitude of every other religion of the world toward woman and the little child".

(b) *Three Vital Questions*

**What is the historic attitude toward woman?
Why has it led to her degradation?
What is Jesus' attitude toward woman?**

No one has better analyzed these attitudes than Miss Southard in a recent study of these questions: "The historic attitude has been that woman is the creature of her relationship (*not a personality within herself but a means to an end*) while the attitude of Jesus toward her was that she was a person with relationships.

"He accepted women as ministers to His own personal needs and took them into the inner circle of His disciples and friends who accompanied Him on His preaching journeys. He climaxed His amazing treatment of women by appearing to them first after His resurrection and, just as a woman had been the first evangelist announcing to men His Messiahship (*the woman of Samaria*) so He made women the first messengers of His completed Messiahship, announcing to men His resurrection.

"By His teachings on marriage, divorce and social sins, He lifted an exactly equal standard of morality for men and women. In doing this He exalted all of life's relationships to the plane of personality and thereby made possible an immeasurably larger and happier life for both men and women. By His teachings on personal religion He made affection, gentleness and purity the supreme virtues for all humanity regardless of sex, thus bringing a new respect for women, as these have been regarded as peculiarly feminine virtues, and also making the world an easier place for her to live in as these traits would come to prevail; and by His teachings that true greatness consisted in service and humility, He likewise exalted qualities that had been assigned particularly to woman and placed at the foundations of social institutions a train of dynamite that must

disrupt and destroy all autocracy, in the measure that His Kingdom would come to rule in human life.

"It was a matter of profound significance for the future of the race that Jesus should recognize woman's mental equality with man, her power to grasp wisdom and truth. It was likewise a matter of great significance that Jesus recognized man's moral capacity for gentleness and purity, thus making possible the highest mental and spiritual fellowship between men and women.

"Ethnic religions and barbarous civilizations have united their forces in the consignment of womankind to a state of degradation, a fact which rises up in judgment against these, erroneous in all ages of history and in no period more pronounced than in our present century. She is still regarded, as of old, in a non-Christian environment as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden—at once the touchstone and stumbling block of human systems, the sign and the shame of the non-Christian world". God bids us look out from our favored places around the world and know that the women of the non-Christian world are one with us in the great primal, elementary facts of life.

II—MISSIONARY WOMEN of the EARLY CHURCH

SINCE women had a large share in the earthly ministry of our Lord, ministering to Him of their substance, listening to and learning from His discourses, since it was to a woman that He made the first definite statement of His Messiahship and to another woman that He made the first statement of His completed Messiahship, His glory as the risen Lord, (*thus the apostles received*

from the lips of a woman the announcement of the crowning fact and doctrine of Christianity), we are not surprised to find that these were a foretaste, a prophecy of the splendid devotion which Jesus was to receive not only from the women of the early church but from the womanhood of the world.

After the giving of the great commission and the ascension of our Lord, followed by the baptism of the Holy Spirit, the next great missionary event of worldwide import was the conversion of the "Apostle to the Gentiles"—Paul. Surely also, Paul's decision under God's guidance to bring the Gospel to Europe is one of these great turning points in human history. Surely too, in view of the pagan background of dying Rome and the savagely pagan background of Teutonic northern Europe and in view of the contribution Christianity brought to the white races of Europe, Paul should be accounted, if any one can be so accounted, one of the makers of the modern world—like his Master—"The Great Contemporary". Bearing in mind the greatness of the apostle and the significance of his Gospel and the strategic continent of Europe to which he brought it, we women have a right to feel a solemn joy that on the Sabbath Paul went out of the city of Philippi, "by the river side, and spoke unto the women which resorted thither, and a certain woman named Lydia heard, whose heart the Lord opened".

How significant that the first convert on European soil was a woman—in whose home was first gathered, no doubt, that wonderfully spirit-filled church at Philippi, which Paul loved to call "his joy and crown". In Lydia a new womanhood dawned for Europe and the world. "It may be said with perfect truth that the religious service of women is characteristic of Christianity itself." As the door of the Gospel opened in Europe how wonderful that it should be that a woman first crossed its threshold!

Concerning this period of missionary history, Hastings gives an admirable

summary: "If we turn to the Book of Acts, with illustrations supplied by the Epistles, we find this service (*that of women*) appearing in a more systematic form.

"It is in connection with the life of St. Paul that we should expect the fullest notices of such ministrations by women as were characteristic of the earliest church. We begin to see more clearly the place which women are destined to occupy in the relation to the social life of Christendom. Lydia, Priscilla, Phoebe, the daughters of Philip, all did useful service in the church.

"In the Epistle to the Romans we find a catalogue of names of women which almost startles us when we think of the early period to which this document belongs. The number of women fellow-workers, who are mentioned by name and with a distinct reference to their Christian co-operation, is remarkable".

And so we find, in the records of the early church, women of many types, with many differing talents, giving of their substance, dispensing a beautiful hospitality, many prominent as church leaders, faithful evangelists of the "Good News", adorning the Gospel as they themselves had been adorned by it with the "beauty of holiness" and the beauty of service. When it comes to principles, Paul lays down the magna charta of womanhood in a Christianity in which "there is neither male nor female, bond nor free, but in which all are one in Christ Jesus".

III—WOMEN WHO HAD a PART in the CHRISTIANIZATION of EUROPE

"I SEE how every time with every time is knit" sang the poet. Surely this truth is felt as we follow the golden thread of the witnessing for Christ through the centuries.

Blandina belonged to a band of martyrs of Lyons, who after terrible tortures suffered glorious martyrdom, 177 A.D. The fanaticism of the heathen populace subjected the frail little slave to excruciating torture—even to the exhaustion of the torturers. "I am a

Christian and we commit no wrong doing" was her reply after each persecution.

The life, the accomplishments, the leadership, the influence, which a woman like Brigida of Ireland in the faraway fifth century disclosed, is a marvelous tribute to Christianity and its liberating power. She not only founded institutions of learning but established industrial and art schools where, at the latter, was translated and illuminated a Book of the Gospels, so beautiful in adornment and color that one writer exclaimed, "An angel furnished the designs". Her work parallels the manifold undertakings of the program of women's modern missionary enterprises.

That many women in Christ's service have developed their latent powers of leadership even in centuries when such leadership was unusual, is illustrated in the life of Walpurga, the niece of the Great Boniface and the sister of two other missionaries. Under the influence of Boniface, Walpurga left England and came to Germany to help him in the Christianization of the pagan Saxons. Her great contribution was in the management of Christian institutions and training the untutored Saxons. Walpurga was only one of many Christian women who helped in the Christianization of the Teutonic people—the descendants of whom today (*in England and America*) are at the time and place of supreme missionary opportunity and obligation.

Of the noble women who thus early entered the field of missionary activity where today woman's faith and zeal and tact are accomplishing so much, should be remembered the gentle Lioba. She was scholar, teacher, director of an important mission institute, a strong and beautiful woman, the friend and counselor of the great Boniface.

In the Christian annals of England during these early centuries there are the names of several notable Christian women. Indeed, the successful introduction of Christianity into Britain by Augustine was due in no small degree to the fact that Ethelbert, King of

Kent, to whose country Augustine came, had married a Christian princess who longed to see her husband and his people embrace Christianity and who despite the fact that the king and his thanes worshipped Thor and Woden, she, true to her convictions, worshipped in a small Christian church, near the pagan groves, the true God. Not only was the Christian queen the forerunner, as it were, of Christian missions in England, but so true was she to Christ, that when her daughter likewise a Christian was married to Edwin, King of Northumbria, she had to accompany her daughter, Paulinus, a Christian spiritual adviser. It is not strange, therefore, to find a little later that Edwin also had accepted the Christian religion. Christian history may owe more than it dreams to these two Christian queens, mother and daughter.

In any story telling of the winning of Europe to Christianity there could not be left out the name of another queen—Clotilda of the Franks. For a long time, Clotilda had sought to win the Great Clovis to Christianity and at last she was rewarded by seeing baptized into the Christian faith this powerful king of the Franks.

A remarkable woman in any age would be Hilda of Whitby, England. She was the efficient head of a theological seminary where leading ministers were educated.

Two women, Princesses Olga and Anne, were the apostles of all the Russians. Princess Olga, having become a Christian, sought the conversion first of her son; failing, she then sought to influence her grandson, Vladimir. Finally he wrote the Greek Emperor that if he would give him his sister, the Princess Anne, he would accept Christianity. For the sake of the conversion of a nation, Princess Anne sacrificed herself.

The conversion of Poland was likewise due largely to the beautiful Christian character of Dambrowka. Thus we see during those dark and turbulent centuries from the days of ancient Rome through the middle ages women,

who as a class had few opportunities, witnessing for Jesus Christ.

IV—The NINETEENTH CENTURY— The WOMAN'S CENTURY

(a) *The Rise of Woman's Organized Efforts*

REFERRING to the fruits of the French Revolution, the eighteenth century has been generalized as the century of the discovery of the common man; the nineteenth as the discoverer of woman; the twentieth as the discoverer of the child. Indeed, the nineteenth century is another one of those remarkable centuries in human history which, as students observe, witnesses the fuller development of certain ideas formerly planted, into great world movements, as this great century saw democratic ideals becoming a world movement; industrialism becoming world-wide and the missionary movement, after centuries of submergence, becoming again as it was in the first century, a lay movement of imperial sweep.

The great pioneers like Carey, Morrison, Judson and Moffat, as they made paths for missions across the highways of the world, were followed, first slowly, then at an accelerated pace, by a new phenomenon in the world—church missionary societies. What was woman's part in the beginning of this great modern missionary movement? "First the blade, then the ear, then the full grain in the ear". To appreciate this wonderful "woman's work for woman"—this sisterhood of service, which finds its highest expression in the "Woman's Missionary Movement"—we must see something of the background out of which it came and the background to which it responded.

"We see the century opening with women in the 'cribbed, cabined and confined' sphere to which the natural prejudices of a man-monopolized world had assigned them. In such a world there could be no broad national organization of women for the benefit of women and children in non-Christian lands. Cer-

tain great liberalizing and unifying forces had first to prepare the way."

There was first the movement for the education of girls and women, which "culminated in the free admission of girls in increasing thousands to the highest educational opportunities; second, the anti-slavery agitation swept into it the most generous and gifted women of the nation, broke down their isolation, expanded their horizon, liberated their spirit". Third, the woman's movement for suffrage, launched in 1848, taught women to think clearly, to speak without confusion, to stand bravely for an unpopular cause, to organize for just laws".

And finally, "In its educative force on the women of the nation, the Civil War overtops all other agencies. During the awful struggle the women of the north and south received a baptism of power. In the first of the war, they discovered powers of which they themselves and the nation had been quite unconscious. It was no accident that it was the decade following the close of the Civil War that saw the launching of scores of organizations among them as missionary societies of women".

(b) *Fore-Runners*

"Hundreds of Female Cent Societies, Mite Societies, Female Praying Societies, Female Associations, Sewing and Dorcas Societies were the modest fore-runners of the majestic 'Sisterhood of service with which the womanhood of the churches of today through their great missionary organizations are encircling the globe'. Speaking of the early days of Female Mite and Cent Societies, one writer tells of this beautiful incident illustrative of the earnest spirit of these wonderful pioneer women: 'One day, as I was searching in our old family graveyard for certain dates, I passed the marble slab which had been placed at the head of my grandmother's grave. I had not visited it since I was a wild and thoughtless boy. I saw that it was so inclined to one edge that part of the inscription was buried beneath the sod. I seized a hoe that was lying near and began to hack

away the turf. After a little digging, I brought to light the letter A and then the word "Friend" and next "of". Now my curiosity was fairly awakened, and I eagerly asked myself, "A friend of whom or of what?" Presently I exhumed the word "Missions". I shall not attempt to describe my delight, said this grateful grandson. Probably the first of these local organizations was the Boston Female Society for Missionary Purposes (1800) in which Baptist and Congregational women united".

It is a co-incidence too marvelous to be accidental that at all strategic points in the history of the ongoing of Christianity women have had an important share in it; as we have seen in the life ministry of our Lord, in the introduction of Christianity to Europe in the early church, in the Christianization of Europe and Britain. In the story of the beginnings of modern missions, this striking coincidence continues. For it was in Kettering, England, October 2, 1792, that the first voluntary association of private individuals for missionary purposes in modern times met, and it was from the "cozy lean-to back parlor" of the home of the widow Wallis that there started on its way a stream of beneficent influences that have gone throughout all the earth.

Notice the beautiful continuity—for the first largest legacy for many years was the thirty thousand dollar gift of Mrs. Norris of Salem (*the American Bethlehem of Missions*) whose gift caused the American Board to be "incorporated to receive and administer the money; that, more than anything else, determined the Board to undertake an independent enterprise". Another incident, related of Mrs. Norris, unconsciously reveals the unheralded but nevertheless tremendous part missionary-minded wives have had in the forward march of missions. In 1806, Dr. Spring came to Salem and laid before Mr. and Mrs. Norris a plan for the founding of a theological school. He doubted his success for the reason he said that "his great object was the

foreign missionary enterprise". Mr. and Mrs. Norris having talked it over, notice Mr. Norris' reply: "My wife tells me that this plan for a theological school and the missionary enterprise are the same thing. We must raise up the ministers if we would have the men to go as missionaries". Thus was founded Andover Seminary. More remarkable perhaps than the thirty thousand dollar gift of Mrs. Norris to the American Board was the legacy of three hundred forty-five dollars and eighty-three cents left the Board two years before that of Mrs. Norris by Sallie Thomas, a "hired girl" whose savings came out of her weekly pittance of fifty cents.

(c) *The Skirmishing Period*

The years from 1800 to 1848 have been called the skirmishing period of woman's missionary work in America; the period which witnessed the formation here and there of missionary societies, as Congregationalist and Baptist (1800); Methodist (1819); Presbyterian (1823) being among the foremost pioneers. These were the days of sewing circles, knitting bees, frontier mission boxes; days redolent with "homely, sweet, self-denials". About the middle of the century and following the Civil War there came into action the "main body of the Woman's Missionary Army to begin its organized campaign for oppressed womanhood and childhood in non-Christian lands".

(d) *Beginnings in England*

While in the different denominations in America groups of women were banding themselves together in missionary societies (*before the days of large organized efforts*), English women in 1834, after having heard the appeal of Rev. David Abeel, American missionary to China, in which he presented in a burning way the hopeless condition of oriental womanhood and their inaccessibility to all except women missionaries, formed themselves into "the Society for Promoting Female Education in the East"—the oldest of the great missionary boards for women. "From China to South India, to Ceylon, to North In-

dia, to Palestine, to Persia, to South Africa, to Japan, their missionaries have gone; Zenana workers, teachers, physicians, nurses, evangelists—an ever enlarging sisterhood of ministry."

(e) *The Rise of Missionary Boards in America*

In similar manner was the first society, The Woman's Union Missionary Society (*American*), incorporated in 1861 with Mrs. Doremus of New York as president, the membership including women of many denominations. This notable society prepared the way for the definite assumption of its share of the responsibility by each denomination and thereafter followed in rapid succession the organization of many missionary boards of women—prominent among them being the Congregationalist Woman's Board in 1869; the Methodist Episcopal in 1869; the Presbyterian women in 1870; the Woman's Auxiliary Episcopal and northern Presbyterian women in 1871; southern Baptist women in 1888.

(f) *Variety in Uniformity*

"The aims and main features of the organizations were similar, yet they exhibited great variety in details of method. Some societies were quite independent of the general denominational boards, others loosely so, while still others were closely auxiliary."

(g) *Distinctive Contributions of Woman's Work*

Without exception, all the denominational women's boards or societies have first of all laid great stress on the "eternal verities"—the spiritualizing of a spiritual task; therefore certain great fundamentals have been stressed, seeking that the women of the home-base as well as in the mission fields incorporate them in their own lives: prayer, Bible study, personal service, soul-winning, proportionate giving, enlistment and mission study. Likewise each year sees the women of the missionary societies growing in the appreciation of the necessity for missionary teaching and training of the young people of the churches.

Pioneer, important and brilliant has been the contribution of Women's Missionary Societies in the field of missionary education. The Central Committee on United Study of Foreign Missions, the first organized interdenominational committee of women for mission study, began at the Ecumenical Conference in New York City, May 1900, and was the first attempt of church organizations to come together in an organized group to present a definite plan for missionary education.

Another distinctive contribution of Women's Missionary Societies has been their "demonstration of the power of small offerings frequently collected from large numbers of contributors. They developed, too, a very highly specialized, subdivided, yet exceedingly simple organization by which they could reach from headquarters to the remotest auxiliary with appeal and information. They devised the light infantry of missionary literature and because of small funds began to get out little leaflets, stories, poems, admirable, brief summaries, that could be bought for a few cents or even given away and with these they assaulted the missionary ignorance of the churches; and so began the great popularization of missions".

V—WOMAN'S WORK for WOMAN—a Many Sided, Expanding Ministry

WHEN western women entered the world of the oriental woman, they found it an illiterate world: no schools, no books, no mental stimuli. They found it a world of pain: with no physicians, no nurses, only loathsome superstitions, "burnings, brandings, poundings" and a contempt for the body. They found it an idolatrous world: full of fear, of sin and hopelessness. They found it a world of seclusion: veiled, screened, restricted, narrow, monotonous, inefficient, cramped, socially sterile. They found it a world of neglected childhood: girls unwanted, child nature not understood, the child's mental, moral and physical needs largely unmet.

VI—HOW HAVE CHRISTIAN WOMEN BEEN MEETING THESE NEEDS?

THEIR response has followed along certain great lines. Women evangelists with native Bible women have gone into the homes to reach the "unreachable", the humble Bible woman representing the first of the growing numbers of the emancipated women of the orient. Schools were opened for girls, the first attempts ever made in the east to open the world of books to them. Seeing the need for manual training, domestic art, hygienic work, the missionaries in giving these a place in the school program proved again to be pioneers in this field.

Industries, whereby the women and the schools could add to their support, came into being. Nurses and women physicians entered through the door of pain into the hearts of these needy millions, so that dispensaries and hospitals have arisen where native women receive training while ministering to the sick.

Kindergartens, primary schools and orphanages have begun to put "the child in the midst". The Spirit of Missions therefore says: "Come and see". Not only observe these institutions of "sweetness and light", which are now scattered like lighthouses here and there in India, China, Japan and the Islands of the Sea, but look at the new womanhood that is rising in the east!

One hundred years ago could there have been found among the millions in the orient a woman like Pandita Ramabai (*Pan-dee'-tar Ram'-ar-by*), cultured, utterly unselfish in pouring out her life for Hindu girls and women for so many years before her death—"one of the profound personal forces of the world"—or Dr. Mary Stone, the Chinese girl who took her degree at the University of Michigan and of whom it has been said that for charm, singleness of purpose, versatility and all 'round efficiency she is unequaled; or Madam Hirooka (*Hee'-ru-kar*), a great Christian banker of Japan; or Madam Yajima (*Yar'-jee-mar*), the grand old lady (*Frances Willard of Japan*) who came to Washington (1921) to present the

resolution from ten thousand Japanese women for world peace.

Likewise, the Spirit of Missions shows us a new and beautiful phenomenon beginning to arise in eastern lands—the Christian home—with father, mother, children in a beautiful companionship. In the midst is He who says, "Behold I make all things new".

VII—WHERE SHALL I INVEST MY LIFE?

PIONEER days are just closing, hard ground has been broken up, it is our privilege and supreme duty to follow up the sacrifices of early days with the investment of our lives, our means, our prayers, our all. A spiritually needy world cries out to us, with Buddhism running away from life, with Hinduism lifeless, with Islam unequal to modern demands, with materialism rampant everywhere both east and west.

A mentally hungry world reaches out imploringly. Should this mental, world-wide hunger be satisfied by secular forces or will the churches continue what they began and infuse knowledge with Christ's divine Spirit?

A politically distraught world is seeking to find itself. Has not Christianity, whose great ideals have hastened this day, the only principles by which nations are made strong and great?

A physically needy world is calling today for food, for a living wage, for the "goods of life". Shall not the spirit of Christ teach the world everywhere the spirit of true riches and show the danger and sin of unconsecrated wealth?

To the women of the world, especially the western women, comes this plea: "If we could have one generation of women wholly devoted to the leavening of society with the life of Jesus the Kingdom of God would come with power. If we could but realize the vastness of our opportunity and let go of childishness and selfishness and ease we could hide the leaven of Christ in the heart of the world. Life is to be a cup out of which thirsty men and women are to be given drink. Our lives are bread by which hungry men and women are to be fed".

Y.W.A. PROGRAMS

Material found in the general program on pages 17-24 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.

SUGGESTED OUTLINE for FIRST MEETING

(Material for this will be found in the W.M.S. Program according to references made.)

Topic—Young Women Alert of Yesterday

Hymn—Jesus Calls Us

Devotional—Bible Verses Which Have Reference to Women

Prayer that we may be alert in Kingdom work

Christ's Gift to Womanhood—(See *Woman's Emancipation*—pages 17, 18)

Prayers of Praise for this Gift

Laborers Together in the Early Churches—(See *Missionary Women of the Early Church*—page 19)

Laborers Under Persecution (See *Woman in the Christianization of Europe*—page 20)

Combining Their Labors—(See *The Nineteenth Century*—pages 21-23)

Prayers of Praise for our W.M.U. and other missionary forces

Extending Their Labors—(See *Woman's Work for Woman*—page 23)

Where Can I Labor?—(See *VII W.M.S. Program*—page 24)

Hymn—Who Follows in Their Train?

Prayer that we may make history's pages shine with the records of our sacrificial service this Ruby Anniversary year

Poster

Paste photographs of mothers and grandmothers on cardboard. Have them to represent Y.W.A. ages as nearly as possible—Print:

"Young Women Alert of Yesterday" will be the topic of discussion

at our Y.W.A. Meeting Time Place

Everybody bring an old-fashioned picture

SECOND MEETING

Topic—Heroine Torch Bearers

Hymn—For All the Saints

Devotional—A Cloud of Witnesses—
Heb. 12:1-2

Prayer—That we may run the race set before us

Who Is a Heroine?

Blessed among Women

Heroines of the Early Church

Prayer of thanksgiving for freedom which Christianity brought to woman

Heroines of European Christianity

Hymn—Faith of Our Fathers

Heroines of the Nineteenth Century

Heroines of the Twentieth Century

Sentence prayers of consecration to the task which is now ours

IT IS HOPED that if two programs are used the first outline will be used first as it would be more helpful to get in mind general missionary history in which woman played a part, before taking up the study of certain characters whose lives stand out. So much splendid material is to be found elsewhere especially in the Ruby Anniversary issue of ROYAL SERVICE, there are several references made. It is hoped that no one will present a program without completing it with material referred to.

Announcement Poster

USE the same poster suggested for first meeting but add the pictures of some first outstanding characters in

missionary history. February ROYAL SERVICE has a few that could be used. Blank paper can be pasted over the program topic and the topic—"Heroine Torch Bearers" be used.

Who Is A Heroine?

THE Universal Dictionary says a heroine is a woman of distinguished courage. History's pages are lighted from beginning to end with records of women whose courage was without doubt distinguished. It required courage of a distinguished type to take a woman out of the home in Old Testament days and place her in a life of leadership. It took more than usual courage to enable a woman to stand firm under the scorn and criticism of the scribes and pharisees in those days. Distinguished courage it must have been that nerved women to go under the martyr's death-yoke. Even in the eighteenth and nineteenth centuries it took real courage to overstep what was thought by husbands and fathers to be woman's place. She needs must have even yet a distinguished courage if she fills the place of Christian influence and leadership that Christ has given her. We praise Him as we think of the great cloud of witnesses—those women who all through the ages have carried the torch of life and light and have said "To you from falling hands we throw the torch: Be yours to hold it high".

I—Woman's Emancipation

A Heroine—"Blessed among Women"

"Blessed art thou among women."

"Where shall we liken this blessed Mary Virgin,

Fruitful shoot from Jesse's root emerging?

Lily we might call her, but Christ alone is white;

Rose delicious, but that one Jesus is the one Delight;

Flower of women, but her First-born is mankind's one flower;

Blessed among women, highly favored, thus

Glorious Gabriel hailed her, teaching words to us:

Whom devoutly copying we cry 'All hail!'

Echoing on the music of Glorious Gabriel."

Mary the mother of Jesus was only a Jewish maiden still betrothed and looking forward to her wedding when the angel first appeared to her. It mattered not that she was not learned after the fashion of the scribes. She was doubly fitted for the divine place that was to be hers—first because she had so little of the visible world and then because she had so much of the invisible world. "Whether a woman be brilliant or clever is of little account but it is of great price that her mind be noble and sensitive to the highest, that she have profound thoughts which have their home in the unseen and be inspired by unworldly enthusiasm". Mighty is the force of a woman who is intellectual and also sensitive to the divine. Little is said of Mary by the gospel writers. This fact perhaps reveals to us one of the finest characteristics,—her retiring nature and her desire to stay hidden while the divine Christ was observed. We know that she was brought up in Nazareth in a peasant's home accustomed to little of the world's goods, wholly ignorant of the world's ways. It was to such a young woman that the angel spoke concerning the birth of Christ. (Discuss her acceptance of the announcement, her willingness to be used of God even when it meant humiliation and embarrassment and maybe the losing of her lover to whom she was betrothed.) We are reminded of her strength of character and her ability to understand an unseen plan of God's. She had either a real mother or a motherly friend in Elizabeth (discuss the visit, what she said and what characteristics are revealed). The training of the Christ-child reveals her intellectual gifts and beauty of character. Discuss events later in her life—when she found Jesus in the temple; when she stood at the cross.

II—Heroines of the Early Church

LYDIA was born at Thyatira in Asia and probably spent most of her life there. It was business that called her

to Philippi. Her native city was famous for its dye-works, purple being a favorite color. Lydia had a business in Philippi. She was either a seller of purple dye or of purple goods. She was likely a woman of means and ability else she could not have established a business large enough to demand the employees she evidently had. She was a Jewish proselyte—devout by nature and habit. She closed her business on Sunday and with her employees went outside the city to a place of prayer. When Paul came to Philippi he went to this place and found women worshipping, Lydia among them. She believed and accepted Christ. She must have lived Christ daily for we find her influence over her household was such that they too were baptized. Paul said that this was the only church in the beginning that practiced giving and it is very reasonable to suppose that Lydia, the first convert, had much to do with that. It is not so strange that today women lead in giving when probably the first gifts to the support of missions were inspired by a woman.

Priscilla was a "fellow-worker in Christ" so Paul tells us. Of the six places where she and her husband are mentioned her name appears first in four places.

Phoebe must have been a deaconess in the church. Paul calls her a servant of the church. Servant comes from the Greek word from which we get "deacon". Paul commends her to the church at Rome, suggesting her worth in the work he is doing.

III—Heroines of European Christianity

IN FRANCE there were people who were Christians in name but not in practice. Salvian of Rome once said to them "In your faith you may excel the barbarians but in your lives, I say it with tears, you are even worse than barbarians". God used a woman's influence to introduce Christianity into France and Western Europe. France had a ruler Hlodwig (Clodwig) whose name was changed to Clovis. He married Clotilda of Burgundy who was a Christian and very positive in her con-

victions. She realized that she could not force her husband to be a Christian but that she could use her influence to turn him. He held firmly to paganism until one day in battle against Germany he called upon the God whom Clotilda was accustomed to call upon. The leader of his enemies died that night leaving victory easy for Clovis. He sent immediately for a Christian minister and was baptized. The conversion of Clovis is counted the supreme crisis in the Christianization of Western Europe. Clovis stands out in history as the founder of a new world in France. Moved by the story of the crucifixion of Christ he once said, "Had I been there with my brave Franks I would have avenged His wrongs". God used a Christian woman to give Christianity to a whole nation and country through her husband.

Princesses Olga and Anne were influential in bringing Christianity to Russia. (See W.M.S. program under *Women of Europe*.)

In the days of Patrick of Ireland co-education was the rule. Monks and nuns studied, taught and lived in the same institution. A monastery was not one great building but a collection of cottages around a central church. It was more like John Eliot's Christian Indian villages. Christianity had gained some foothold in Ireland before Patrick's day but his name and the name of Brigida (a woman) are the first two we have record of in connection with permanent work. They trained thousands of missionary workers who not only turned Ireland to Christ (in name at least) but made it the greenest spot in Christendom for a hundred and fifty years after Patrick's death. The first King of England was Ethelbert, a pagan. He married Bertha, a Christian maiden from the royal family of France. In the marriage there was an understanding that she must be allowed to practice her religion without interference. She lived her Christianity before her husband in an attractive manner. The Lord prepared the heart of Ethelbert for Christianity

through his wife. When Augustine with other missionaries from Rome came to England to bring the Christ-message Ethelbert could not refuse to hear because his wife practiced the same religion they had come to introduce. He listened as they preached and was touched but could not yet accept. The missionaries went to the place where his wife was accustomed to go for prayer. There they held services and brought many to Christianity among whom was the husband and the king.

Likewise the daughter of Bertha (a Christian) married a pagan King of England and was influential in his conversion and the conversion of many English subjects. Among the early influences in the conversion of Poland were two women—Dambruka and Oda. Dambruka was the first wife of Duke Mieceslov and Oda was the fourth. Both were Christians.

In Ireland and Scotland missionaries established monasteries and social settlements from where the light of Christianity shone. Many of these were headed by women. Hilda of Whitby was a most efficient one. Some of the leading ministers were educated and trained under her. Her name receives much attention in the history of missions.

Lioba was another highly cultured and educated Englishwoman who was said to be, "beautiful as the angels, fascinating in her speech, learned in the Holy Scriptures". She presided over one of the convents which were established by English missionaries to Germany. Grateful are we to these (and many others mentioned in history) splendid women who held the torch high; it was through the Teutonic people that Christianity came to us.

It has been said that the Bible is the most important single agency in the work of missions. Certainly when the purpose of missions is to make the Bible message a transforming force. It was only in 1804 that the oldest of the national Bible societies was founded in London. History tells us that an incident in connection with a young woman

was the influence that brought it into being. It seems that there lived a certain Welsh girl, Mary Jones, who dearly loved the Bible. The only chance she had to read it was by walking two miles to the home of a relative. She formed a resolution to save enough money to buy a Bible of her own. For years she hoarded her pennies until when she was sixteen she had the price. She started out to walk twenty-eight miles to the only place of purchase. When she arrived tired, hungry but happy she found the last Bible had been sold. Strangely stirred by her tears and spiritual hunger the manager sold her his own. Fatigue and hunger forgotten she held her Bible close and hastened to return the many miles. The man who sold the book told this story at a meeting of the committee on tracts and made an appeal for the whole world. He said "If Wales, then why not for the Kingdom, the whole world"? This young woman's hunger and earnestness inspired the first foreign Bible society. From this society came many Bibles to America.

Heroines of the Nineteenth Century

ANN HASSELTINE JUDSON was the first American heroine to raise her torch in foreign lands. (For this talk see Ann of Ava or In Royal Service. Likely some girl knows the story of her life.)

Henrietta Hall Shuck was the first to go to China. A brief sketch of her life goes as follows:

A tall minister held a bright-eyed, dark-haired girl of eight upon his knee. He talked to her of Jesus' love for little children. This little girl was Henrietta Hall born in Virginia in 1817. The minister was Dr. J. B. Jeter who gave this story of her life. She had Christian parents who trained her carefully. In fact her father was a Baptist preacher. When she was almost a young lady she was sent away to boarding school. Her teacher often wrote questions on the blackboard leaving the students to meditate. On one occasion the question was "Where will I be 100 years hence"? Henrietta couldn't for-

get. She had read of the Judsons and their work in India. Her parents moved to Richmond. J. Lewis Shuck had just graduated from college and was going to China. He heard of Henrietta who also longed to be a missionary. The mystery of how to meet her was solved and soon they were bride and groom on the steamer sailing toward China. As Henrietta and her father parted they exchanged letters. Her letter to the father said: "Let us remember, dear father, for whom we make this sacrifice". (See page 20—February ROYAL SERVICE for his letter to her.)

First Heroine of the South West

BEFORE 1830 only a few colonists had settled in the far southwestern part of the south. Texas was under Spanish rule and Catholic priests could forbid Protestant service. History records only a few Baptist sermons preached in private homes or secluded places. We have a record of women holding prayer meetings in deep thickets and in homes. In 1835 there came to Texas a young woman, just a bride, who had a passion for lost souls. She was Mrs. Anne Bledsoe of Marion, Ala. She was sister to Margaret Lea who married Gen. Sam Houston. She had studied French and now easily mastered Spanish. Work had to be done carefully, however, a Sunday school was established which grew to a membership of 35. After Texas became a republic and they could hold service openly they organized sewing societies to help the poor. She went farther south and organized the women at San Filippi. At Washington, Texas, she organized a church and organizing the women they extended their work into surrounding districts. This church, history tells us, became a central point from which radiated much of the educational and missionary work of the state. Mrs. Bledsoe's sister married General Houston and they moved to

this center where they joined hands with Mrs. Bledsoe and a party of German Baptists. The work was kept going with difficulty until the state convention was formed in 1845. For years Mrs. Bledsoe traveled over Texas organizing and inspiring womanhood to the noble cause. It is said that she organized in twenty-five different localities during this period. She was the first woman to do definite full-time missionary work in our homeland.

A Heroine of Baptist Organized Work FOR THIS TALK see page 34 February WORLD COMRADES—Life Story of Miss McIntosh, first president of our W.M.U. See Feb. ROYAL SERVICE for other president's and secretaries.)

Mother of the Margaret Home

See page 32 Feb. ROYAL SERVICE.

Mothers of House Beautiful

See "In Royal Service" by Miss Heck—page 194. Also page 30 Feb. ROYAL SERVICE.

Heroines of the Twentieth Century

SEE "Forty Years of W.M.U. Service" in Feb. ROYAL SERVICE. Name missionaries whom you know and tell something of their work. If you have the Album of Southern Baptist Missionaries you could use it splendidly in this program. It can be had from Foreign Mission Board, Richmond, Va. for \$1.00.

To You the Torch Is Thrown

WHAT a noble army these heroines have been. How untiring and unselfish have been their devotion and service. From falling hands comes the torch to Y.W.A. with the challenge to hold it high. May we all respond by saying "From falling hands we catch the torch: Be ours to hold it high", (A lighted candle could be handed each girl as "Faith of Our Fathers" is sung. Then repeat together "Be ours to hold it high" after which sentence prayers could be made.)

With the exception of the three sessions on Wednesday, all sessions of W.M.U. annual meeting will be in the main hall of Memorial Auditorium



COLLEGE Y.W.A.



RIDGECREST! RIDGECREST!

SOME Y.W.A.'s. who had been to Ridgecrest were telling others about the Y.W.A. Camp.

"Well, you see you have everything you ordinarily expect in a vacation plus a lot that lasts after vacation is over. I don't ever expect to forget the real inspiration of Ridgecrest Y.W.A. Camp!"

"There's hiking, and swimming and tennis and everything and vespers! If Ridgecrest just had vespers I'd want to go but with the classes and speakers and leaders you can't keep me away."

"I've been saving up ever since I got home. I don't have much money to save out of but I wouldn't miss Ridgecrest Y.W.A. Camp."

"I dreamed last night that I missed the train to Ridgecrest but I ran and caught up with it miles down the track."

That's the way they feel about it and the W.M.S. that helps send a Y.W.A. girl, does it rejoice?

"The girls gave perfectly beautiful reports. We were so glad to have had a part in it. The girls have been so zealous all year. Yes, indeed we are sending more representatives this year."

"I wish you could have heard our girls tell about Ridgecrest. It was wonderful. They brought up zest and enthusiasm like a real uplifting breeze from God's mountains."

"The touch of Ridgecrest camp has been felt all through our association."

Ridgecrest Y.W.A. Camp does mean something to the hearts and lives of Y.W.A. girls. Come up with us then and share it all—its friendship, its fellowship, its frolic and God's spirit over it all.

June 15 to 22, 1928

Enrollment Fee \$2.50

Room and Board in Hotel, \$2.00 a Day

Railroad fare on Southern R. R. at rate of round trip for one way fare plus a dollar, tickets purchased on June 14th

Recreation

Hiking, Swimming, Tennis Etc.

Horseback and scenic auto trips arranged at reasonable rates

Program

Morning for classes and inspiration

Afternoon, recreation

Evening, addresses and recreation

Speakers and Leaders

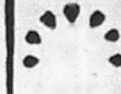
Mrs. W. J. Cox, President Woman's Missionary Union

Dr. C. L. McGinty, Louisville, Ky.

Miss Emma Leachman, Mrs. Irvin Lawrence—Home Missions

Mrs. W. E. Allen, Miss Naomi Schell, Miss Rose Marlowe—Foreign Missions
State W.M.U. Young People's Leaders

"COME UP WITH US TO RIDGECREST"



OUR YOUNG PEOPLE



Dear Headquarters Friends:

After April's showers come May's flowers, so after difficulties and problems come encouragements and progress. Our missionary education work is advancing nicely again. The mission study class aroused a great deal of interest with its project work. I didn't believe it could be so easy for the teacher but the Helps to Teachers pamphlet just opened up all sorts of splendid ideas and gave practical suggestions for carrying them out. Our young people are looking forward to the associational young people's rally presently. It looks as if we would have a fine attendance and splendid sessions. Our associational leader is planning a helpful program showing the extent of W.M.U. influence during its achievements in these forty years. Of course the material came out of February ROYAL SERVICE and WORLD COMRADES. She is using on the program people from different organizations in the association and that adds to the interest of each organization in the meeting.

We hope to have some R.A.'s. at the Ridgecrest R.A. Camp this year too.

Ought individuals to subscribe to WORLD COMRADES or is it sufficient to have just 3 copies for the organization?

Thank you,

Mrs. W. R. Willing

Dear Mrs. Willing:

Always if one will just persevere the gloomy moments pass. If counselors could just have faith and hold fast and hold on. It is the constant shifting that upsets the work in the minds of the young people. We glory in the continued efforts of some counselors through many years. Do encourage yours to keep right on keeping on.

Associational rallies in the summer for young people are certainly wise for they help them to sense the breadth of the organization to which they belong.

The feeling of sharing in a large enterprise is always encouraging. A backward look over 40 years will double the quick step forward in greater things yet ahead. The eager hand of youth must lift the outstretched torch higher.

Indeed it is hoped that individual boys and girls will subscribe to WORLD COMRADES. The same principle follows in this matter as in school work, the text book or parallel reading book is in the hands of the school children. There is more in WORLD COMRADES than will be presented in only two or four programs and WORLD COMRADES will help young people form the habit of reading our denominational literature. Urge mothers in W.M.U. to subscribe for it in behalf of their sons and daughters.

Glad your R.A.'s. are planning to go to Ridgecrest R.A. Camp. It is going to be a great event for the boys who are present; we want as many as possible to share in it certainly.

You'll be prayerfully remembering young people's night and all the sessions of W.M.U. and S.B.C. at Chattanooga of course.

Thank you,

W. M. U. Headquarters

EDITORIAL

(Concluded from Page 4)

ferences again this year. Men and women of faith, vision and leadership will speak on questions momentous to southern Baptists and to Christian people in general. Three night sessions will bring splendid, spectacular presentations of Union and mission work. Great inspirational hours await us. May the days together be a glorious octave of praise for "Holy is He . . . Holy is He . . . Jehovah our God is Holy".

ANNUAL MEETING

(Concluded from Page 7)

affair as the guests of a member of the Council. In view of the large number of missionaries now in this country, due to conditions in the mission fields and for other causes, it is believed that there will be more of them at the Chattanooga meeting than have hitherto attended W.M.U. sessions and Baptists will be looking forward with considerable pleasure to meeting them and hearing them tell of their work. By special arrangement, the Council Luncheon will be so conducted as to afford much time for many of these missionaries to speak.—Mrs. Raleigh Crumbliss, W.M.U. Publicity Chairman

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Ky.

Behold of what heroic stuff are missionaries made!

SAID the burgomaster of Hamburg to Mr. Oncken during the days of Baptist persecution in Germany: "Do you see that little finger? As long as I can move that finger I will put down the Baptists". "Yes", said Oncken, "I can see your little finger and I also see a great arm you cannot see. As long as the great arm of God is lifted in our behalf, your little finger will have no terror for us". Such was the spirit of European Baptists in Oncken's time (1834) and such is it today as the uplifted arm of God is about to prevail against persecution on the continent of Europe.



MRS. WILLIAMS, widow of Dr. John E. Williams, who was murdered last year in the siege of Nanking, China, in a letter to a friend relates a conversation between herself and her husband just a little while before his tragic death. "I said: 'Jack, if you had known all you know tonight when you began this work, would you do it all over again?' His answer was very quick: 'O my, yes! A hundred times over would I. Where else could I have invested my life in a way that would have brought me such large returns? The work we have helped to do will live on and change the face of China'".



DR. HALL YOUNG, who spent his life for China, took part in the Klondike rush and the home rush, not as a seeker after gold but as a saver of men's souls. Of his recent autobiography (*Hall Young of Alaska*) a reviewer writes: "The book is more thrilling than fiction; it leaves one breathless sometimes,

marveling at the man who in these modern times could brave ice and cold, hunger and danger, hardship and suffering all for the sake of One who, too, suffered and willingly died". Near the close of his book Dr. Young says: "To have had some little part in the great work of bringing up a savage people to 'the light and liberty of the children of God' I count the greatest blessing that could be bestowed upon any mortal."



MUCH has been made of the noisy opposition of the anti-Christian movement in China, so it is encouraging to read the words of Mr. Hsu, the Chinese principal of our school for girls among the Cantonese of Shanghai, as what he says shows the steadfastness of native Christians. In a recent letter he wrote: "God knows our hearts. Winds may be strong, waves may be great and clouds may be thick in our course of Christian sail: yet we must not be disappointed. For we know no one can be called a true follower of Christ unless he or she can smile with tears in eyes and can taste sweetness from the cup of bitterness".



THE International Missionary Union will hold its 45th annual session at Clifton Springs, New York, May 30 to June 3. Seventeen hundred foreign missionaries from all the mission fields of the world and representing all the foreign boards of the United States and Canada constitute the membership of this Union. Those who are planning to attend should register with the secretary, Rev. H. F. Laflamme, 71 West 23rd St., New York City.

Reviewed by Mrs. Julian P. Thomas, Va.

STEWARDSHIP STORIES

STEWARDSHIP Stories by Guy L. Morrill, associate director of Stewardship Department of the Presbyterian Church, U. S. A., was written, the author tells us, to supply a crying need until some of those who are working with children produce something better along this line. Very little about stewardship has been written for children, though we can scarcely expect to see a generation realizing its value and practising its precepts until the children of today are not only taught its importance but trained in habits of stewardship.

The book consists of stories from the author's wide experience told to illustrate the meaning of stewardship as taught in Scripture. He uses examples and illustrations that young people, and especially boys, will find most appealing. Any boy will enjoy and appreciate the lesson on banking or the one on the duty of loyalty to the team.

It is not a study book for the children themselves to use but is a source book for those who are endeavoring to inculcate the ideas and principles of stewardship in the minds of young people. The suggestions to teachers at the end of each chapter are most helpful. It may be obtained from the Baptist Foreign Mission Board, Richmond, Va., price fifty cents.



THE STORY of JESUS as TOLD by HIS FOUR FRIENDS

A UNIQUE life of Christ is Mrs. Helen Barrett Montgomery's "The Story of Jesus as Told by His Four Friends, Matthew, Mark, Luke and John". The author has arranged from her own translation of the New Testament (*Century*) a connected narrative of the life of our Saviour.

It is not consecutive for, in several cases, she has gathered in groups everything on one topic. For instance, all that Jesus has said on prayer comes in one chapter. One does not realize the fullness of the teaching on prayer until it is seen assembled together. The great number of miracles worked by our Lord is more impressive when page after page is given to the narration of them.

In her preface, the author tells us she has written the "Story" to help those, and especially our boys and girls, who, like herself in childhood, have found difficulty in getting a clear idea of the Life from the Gospels. Mrs. Montgomery has given only the story of Jesus and in the words of her own translation. The charm of the narrative carries us on unconsciously, and interest increases to the tragic passion week, the story of the resurrection and ascension. We receive in the reading what we ask of every new life of our Saviour: a more vivid realization of what it all means to us individually and to the world.

The author urges the reading of the whole book at a single sitting, as she believes it gives a better grasp of the story. But since this would necessitate a rather hurried reading, we suggest instead that it be used as any other biography and read as such. Teachers of boys and girls of teen-age will find it especially helpful.

The usefulness of the "Story" is greatly enhanced by the references on every page to chapter and verse in the Gospels. There are also suggestions as to the spirit and manner of reading.

In this volume Mrs. Montgomery has given new cause for gratitude to those who hail with delight every new help and every fresh incentive to Bible study. The book may be obtained from the Baptist Foreign Mission Board, Richmond, Va., price \$1.25.

Stewardship of Possessions—Mrs. T. D. Boaz, La.
Tithing Story
Stewardship of Life—Mrs. R. K. Redwine, Ala.
Stewardship of Gospel

Music

Announcements

Wednesday Afternoon Session

Community Hall

2:30—Hymn, "The Kingdom Is Coming"

Devotional

Miscellaneous Business

Reports of Boards of Managers

Report of W.M.U. Advisory Board of Southwestern Training School—

Mrs. F. S. Davis, Texas, *Chairman*

Report of W.M.U. Advisory Board of Baptist Bible Institute—Mrs. A. J.

Aven, Mississippi, *Chairman*

Reports of Committees

Nominate Boards

Enrollment

Press

Resolutions

Election of Officers

Reading of Minutes—Mrs. Wharton

Announcements

Memorial Service—Mrs. H. M. Wharton

Season of Prayer

Music

Missionary Sermon—Dr. E. Y. Mullins, President of Baptist World Alliance

Wednesday Evening Session

Missionary Program

Community Hall

8:00—Hymn, "Crown Him with Many Crowns"

Devotional

Roll Call of Women Home Missionaries

Address on Home Missions—Mrs. Una Roberts Lawrence, Ark.

Music

Roll Call of Women Foreign Missionaries

Address on Foreign Missions—Mrs. W. E. Allen, Brazil

Hymn—"The Kingdom Is Coming"

Prayer—Mrs. W. Harvey Clarke, Japan

Adjournment

Council Meeting, All Day Session, May 19

Highland Park Baptist Church

Saturday, 9:30 A.M.—W.M.U. Secretaries' and Field Workers' Council

The session on Monday night, May 14, at 8 o'clock, will be the regular opening session of the Woman's Missionary Union 40th annual meeting. It and the Tuesday night session will be held in the main auditorium of the Chattanooga Memorial Auditorium. The other five sessions will be on Tuesday and Wednesday morning (9:30) and afternoon (2:30) and on Wednesday night (8:00), all three of the Wednesday sessions to be given in the Community Hall of the same building. Let every W.M.U. delegate plan to reach Chattanooga in time to register in Wheeland Hall of the Memorial Auditorium before 6 o'clock on Monday night, May 14.

GUIDE-POSTS to the CHATTANOOGA MEETING

W.M.U. registration will be entirely in Wheland Hall which is the room to the left as one enters the Memorial Auditorium on McCallie Avenue. Registration will open at 9 on Monday morning, May 14, continuing all that day until 6 P. M. On Tuesday morning it will reopen at 8 o'clock for an hour and a half; will be closed during the morning and afternoon sessions; but will be reopened upon adjournment of each of them except the one on Wednesday afternoon. Delegates' credential cards are to be secured from the state W.M.U. vice presidents. Visitors' cards are provided at the registration tables.



W.M.U. sessions will be seven in number. The first one will be held on Monday night, May 14, beginning at 8 o'clock. It will be in the interest of W.M.U. young people's organizations and will be held in the main auditorium on the first floor of the Memorial Auditorium. In this same main auditorium on Tuesday night, also beginning at 8 o'clock, will be presented the Ruby Anniversary program which includes an elaborate pageant. The other five sessions of the W.M.U. annual meeting will be held in the Community Hall on the third floor of the Memorial Auditorium, these being as follows: 9:30 Tuesday and Wednesday mornings; 2:30 Tuesday and Wednesday afternoons; 8 o'clock Wednesday night, it being the closing session and being devoted to home and foreign missions.



W.M.U. requests: (1) register promptly; (2) attend each W.M.U. session; (3) do not applaud; (4) devote the last half of the week to the sessions of the Southern Baptist Convention. They will be held in the main auditorium of the Memorial Auditorium.



HIGHLAND PARK BAPTIST CHURCH

Chattanooga, Tennessee

Meeting Place on SATURDAY, MAY 19, of

W. M. U. SECRETARIES' and FIELD WORKERS' COUNCIL