

Royal Service

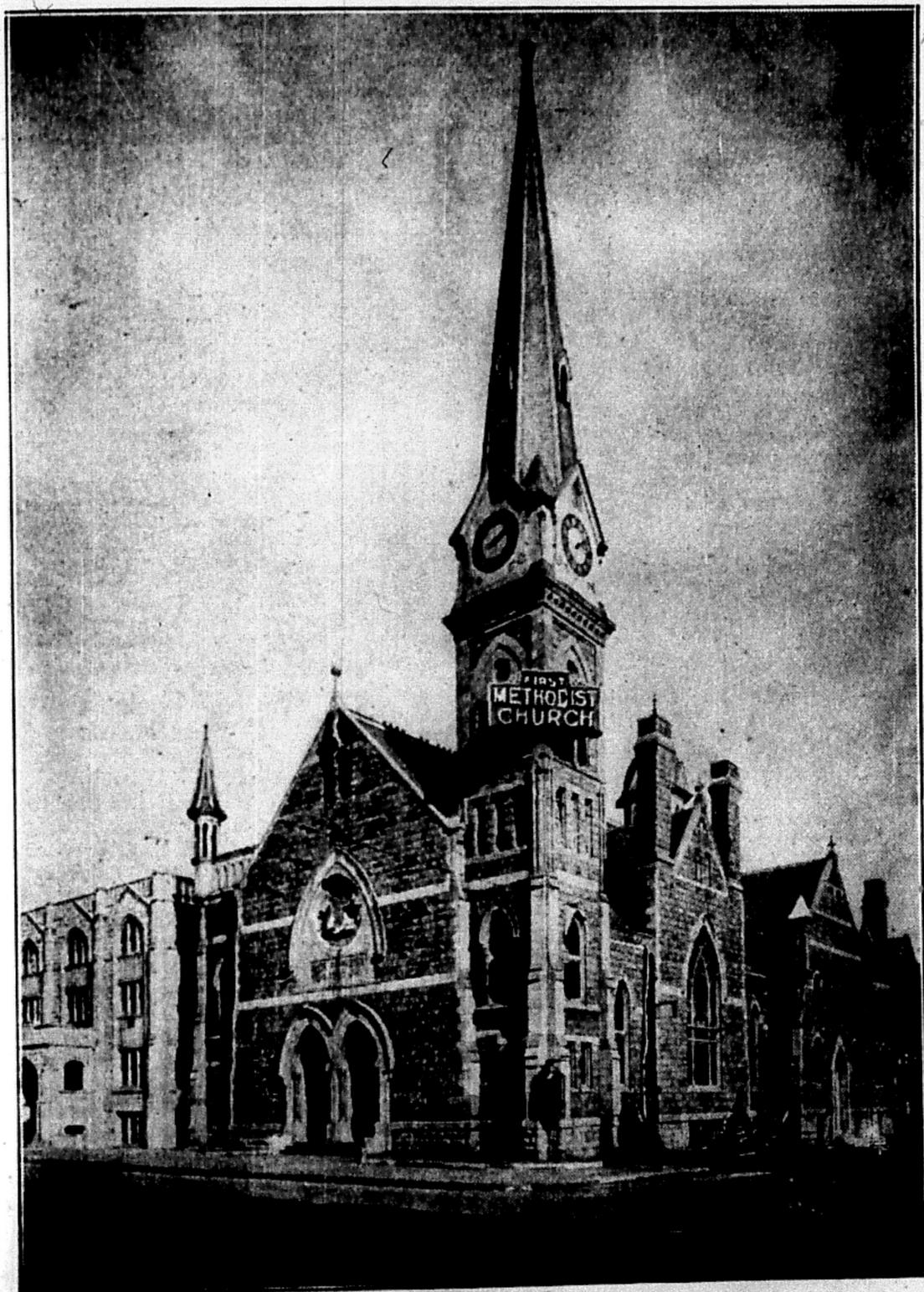
SUCCESSOR TO OUR MISSION FIELDS

UNION WATCHWORD

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

YEAR'S WATCHWORD

Enlarge—spare not—lengthen—strengthen—*Isaiah 54:2*



FIRST METHODIST CHURCH, MEMPHIS, TENN.
W.M.U. Annual Meeting Place, May 7-8

Royal Service

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

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

Send all subscriptions and money orders to WOMAN'S MISSIONARY UNION, 1111 COMER BLDG., BIRMINGHAM, ALA. In order to insure prompt delivery please write name and address plainly and state whether subscription is a new one or a renewal and with what month the subscription is to begin. No renewal or new subscription can be accepted for less than a year at 50c a year.

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Royal Service—SUCCESSOR to OUR MISSION FIELDS

VOLUME XXIII

APRIL, 1929

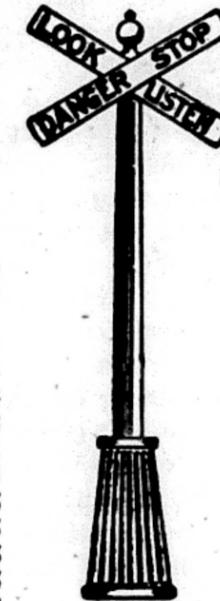
NUMBER 10

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

Entered at the Post Office at Birmingham as Second Class Mail Matter. Acceptance for mailing is at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized June 26, 1928.

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 Feb.—Where Races Meet
 March—The New Negro—a Missionary Challenge
 April—Faithful to the Trust (*Stewardship of the Gospel*)
 May—Christianity's Contribution to World Progress
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EDITORIAL



WELCOME to MEMPHIS



MEMPHIS women are eagerly awaiting the arrival of the delegates and visitors for the forty-first annual session of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, which meets in our city the second week in May. We believe this will be the largest and most enthusiastic gathering in the history of the Union. Make your plans to come, with an especial effort not to miss the opening session on Tuesday morning, May 7, in the First Methodist Church. A picture of this church is shown on the front cover page. Renewing old acquaintances and receiving new inspiration and blessings from the wonderfully planned programs are indeed great inducements for one to be present. Plan to remain also for the sessions of the Southern Baptist Convention, which open on Thursday morning, May 9, in the City Auditorium.

Memphis, the "Heart of the Southland", offers many inducements to our co-workers in the southern states to come and enjoy what she has. With a population of approximately 250,000 people, Memphis does nothing by halves: we will greet you with a *whole-hearted* handshake. It is a city of unsurpassed parks and parkways; the mild climate makes it possible to use these parks and driveways the year round. Memphis has the greatest artesian water system in the nation, insuring always a perpetual supply of absolutely pure water. For beauty and health, the two main essentials of happy living, you must come to Memphis during the Convention in May.

The hotels are unequaled in any southern city. The largest of these, the Peabody Hotel, is in the heart of the city and convenient to all the other hotels as well as to the business district. In it on Monday morning, May 6, the annual meetings will be held of the Margaret Fund Committee and of the General Board of the W.M.U. Training School; there, in the afternoon, the W.M.U. Executive Committee will gather in annual session. On page 36 of this magazine

is given a view of this truly magnificent hotel. Our homes will be opened to help make you comfortable and happy while here; our automobiles will be at your service.

Memphis is an easy place to reach. Do you know that seventeen railroads bring people to our city? The best of hard surfaced state and national highways lead to Memphis.

If you reach Memphis by Monday afternoon, the 6th, please register at the First Methodist Church, registration opening there at 2:30 that afternoon. By thus registering you will help to lessen the congestion on Tuesday morning. After registering, purchase your ticket for the Tuesday night "Missionaries' Fellowship Dinner". The price per plate is \$1.25.

May is the month of sunshine and roses. We will have not only this but let us hope for a genuine revival of southern Baptist fellowship and goodwill, an out-pouring in spiritual uplift.

Come! The people of Memphis want you. We are expecting you.—Mrs. E. W. Hale, W.M.U. Publicity Chairman, Memphis

CORRECTING a MEMPHIS DATE

Tuesday, May 7, is the finally arranged-for date for the "Missionaries' Fellowship Dinner" during the W.M.U. annual meeting in Memphis. At that time the S.B.C. women home and foreign missionaries will be guests of Woman's Missionary Union, they in gracious return furnishing the speakers for that night's program. This dinner will be given in the beautiful new Peabody Hotel, the picture of which is shown on page 36. Tickets will be on sale near the W.M.U. registration booths which will open at 2:30 on Monday afternoon, May 6. The closing W.M.U. session will be on Wednesday night, its program featuring the Ruby Anniversary victories and W. M.U. young people's work.

RESOLVED



to keep on fostering Ruby Anniversary organizations

to organize new societies among women and young people

"LINE upon LINE" as to A-1 RULING

For the past two years any church which was distinguished by having an A-1 Graded W.M.U. had in turn been active in the maintenance of each constituent organization each month of the given calendar year. The same rule holds for this present calendar year of 1929, the hope being that this high "standard" will never be lowered. It simply means that any church, which wins for 1929 the Union's banner for a Standard A-1 Graded W.M.U., must not only maintain the required five Union organizations but must also see to it that each of these organizations is A-1 on its respective standard and that each is in existence every month during 1929. It is "line upon line" so that every church which had during the months of January, February and March and now has a full Graded W.M.U.—a W.M.S., a Y.W.A., a G.A. (either Jr., Intermediate or Combined), an R. A. (either Jr., Intermediate or Combined) and a Sunbeam Band—will bend every energy not only to have each of these organizations reach its standard but also to have each duly function during each remaining month of 1929. The reward will be not only the Union's A-1 banner but also the unnumbered benefits accruing to a church having at least five missionary organizations working faithfully every month of the year.


BIBLE STUDY


Mrs. W. H. Gray, Ala.
TOPIC: The Ministry

Scripture: *II Corinthians 2:14-17* **Hymn:** "Come, We That Love the Lord"

WOULD I describe a preacher?
 I would express him simple, grave, sincere;
 In doctrine incorrupt; in language plain;
 And plain in manner, decent, solemn, chaste;
 And natural in gesture; much impressed
 Himself, as conscious of his awful charge
 And anxious mainly that the flock he feeds
 May feel it too; affectionate in look;
 And tender in address, as well becomes
 A messenger of grace to guilty men.

—Cowper

IN the Scripture (*II Cor. 2:14-17*) chosen for this study we find Paul manifesting anxiety for his people. Here he is writing the second letter to the church at Corinth. Paul met Titus at Macedonia and received a good report of the Corinthian Christians. Then he writes: "Wherever I go, thank God, He makes my life a constant pageant of triumph in Christ, diffusing the perfume of His knowledge everywhere by me. I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing: to the one a deadly fragrance that makes for death, to the other a vital fragrance that makes for life. And who is qualified for this career? I am, for I am not like most, adulterating the Word of God; like a man of sincerity, like a man of God, I speak the Word in Christ before the very presence of God.—*II Corinthians 2:14-17 (Moffatt Translation)*

Just as the smoke of sacrifices filled the city following a victory among the Romans, so the sweet-smelling savor of the doctrine of Christ filled Corinth and the towns where Paul had preached. It was a triumph over devils, idols, ignorance and superstition. Some would not heed the message; but many did. Whether the preaching of the cross means eternal life depends upon the listener. "He that hath ears to hear, let him hear."

"Who is sufficient for these things?" What gives the ministry sufficiency? It must be the pure doctrine of the New Testament, unmixed with the inventions of man. How jealously we ought to guard the teachings from the pulpit!

To speak of Paul's ministry is easy. Let us express appreciation of our own faithful pastors. If you have the opportunity to hear the Gospel Sunday after Sunday you are fortunate. Do not fail to magnify the importance of the preaching service. By feeding on the milk and the meat of the Word regularly you may triumph in Christ.

As these great promises are ours, beloved, let us cleanse ourselves from everything that contaminates flesh or spirit; let us be fully consecrated by reverence for God.—*II Corinthians 7:1 (Moffatt Translation)*


FAMILY ALTAR


Mrs. W. H. Gray, Ala.
TOPIC: The Ministry

"THE seed is the Word of God." Those "on the road" are people who hear; but then the devil comes and carries off the Word from their heart that they may not believe and be saved. Those "on the rock" are people who on hearing the Word welcome it with enthusiasm, but they have no root; they believe for a while and fall away in the hour of trial. As for the seed that fell among thorns, that means people who hear but who go and get choked with worries and money and the pleasures of life, so that they never ripen. As for the seed in the good soil, that means those who hear and hold fast the Word in a good and sound heart and so bear fruit stedfastly.—*Luke 8:11-15 (Moffatt Translation)*

His Call

"He saith: Follow Me."

- Monday, 1st
Numbers 3:5-13
- Tuesday, 2nd
I Samuel 3:1-10
- Wednesday, 3rd
Isaiah 6:1-9
- Thursday, 4th
Matthew 4:17-25
- Friday, 5th
Luke 10:1-12
- Saturday, 6th
Acts 13:2, 3; 22:12-15; Hebrews 5:4
- Sunday, 7th
Romans 10:14, 15; I Corinthians 1:1; 9:16-19

His Character

"Shepherds of Israel"

- Monday, 8th
Ezekiel 34:1-15
- Tuesday, 9th
Ezekiel 34:16-31
- Wednesday, 10th
Malachi 2:6, 7; I Timothy 6:11, 12
- Thursday, 11th
Jeremiah 3:15; I Corinthians 3:1-11
- Friday, 12th
Leviticus 10:3-11
- Saturday, 13th
Leviticus 16:9, 10; I Corinthians 2:1-8
- Sunday, 14th
Deuteronomy 32:1-12; Titus 1:4-9

His Charge

"As ye go, preach."

- Monday, 15th
Ezra 7:10; Luke 9:1-6
- Tuesday, 16th
Titus 2:1-11
- Wednesday, 17th
Matthew 11:1-15, 25
- Thursday, 18th
John 10:1-5, 11-15
- Friday, 19th
Ezekiel 3:1, 2, 4; I Corinthians 14:15-19
- Saturday, 20th
Numbers 27:18-23
- Sunday, 21st
I Corinthians 14:1-12

His Duty

"Thou shalt be His witness."

- Monday, 22nd
Matthew 28:19, 20
- Tuesday, 23rd
Acts 1:1-14
- Wednesday, 24th
Acts 5:29-42
- Thursday, 25th
Acts 6:10-15; 13:49
- Friday, 26th
Acts 11:14-24
- Saturday, 27th
Acts 14:1-7, 21-28
- Sunday, 28th
Acts 16:1-10
- Monday, 29th
Acts 16:25-34, 40
- Tuesday, 30th
Acts 17:22-32



"PRAY YE"



"LEAD into PRAYER"



HE words given above were recently used by a minister presiding over a large mass meeting as he called upon another minister to pray. Believing, as Baptists do, in the direct approach of the individual Christian to the throne of grace one's attention was arrested, the conviction growing that the words of the minister were "fitly spoken". Certainly as one listens to an earnest heart praying to God there arises the longing to pray in like manner and sometimes one has the feeling of being drawn ever nearer to God. Thus, it comes to pass that

an audible prayer often not only leads other people as they pray but also leads others into the desire and willingness to pray.

In this rush-a-day world it is never easy to have or even to make a time to pray. However, it was not easy for Jesus, the Scriptures saying that "He departed into the mountain to pray" and that "He continued all night in prayer to God". Once more the devoted Christian says: "If Jesus felt the need of a time and a place for prayer, then how much greater is His follower's need of it!" Realizing this, Woman's Missionary Union is striving to increase the intercessory prayer life of its constituency by suggesting both times and places for prayer. Among these are the devotional periods of the society and circle meetings, the establishing and maintaining of family altars, the use of the Calendar of Prayer, the joining of the League of Intercessory Shut-ins and the arranging by societies and circles for extra time for prayer in behalf of missions the world around. (See pages 7, 9-10.)

This "Pray Ye" page is published with this last named plan particularly in mind, the suggestion being that the extra time may best be "found" before the regular meeting opens but perhaps some organizations by having it after adjournment will "lead into prayer" a larger number. As the Spirit of God may lead, please intercede for:

Gratitude for the goodness of God

May meetings in Memphis: three W.M.U. committee meetings, Monday, the 6th; six W.M.U. program sessions, Tuesday morning (the 7th) through Wednesday night, the 8th; S.B.C. sessions, opening on Thursday morning, the 9th

Southern Baptist pastors that they may increase in their faithful stewardship of the Gospel with its missionary purpose

W.M.U. organizations that they may deepen the conviction of their members as to personal stewardship of time, talents, tithes and offerings

Fostering of Ruby Anniversary and subsequent organizations

Graded W.M.U. work

Missions at home and abroad

Calendar of Prayer

April, 1929

Mrs. Maud R. McLure, Ky.

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—*Rev. 22:17*

When I hear the calling of the Lord I am to be a caller too. He that heareth is to say, Come! Having become a disciple I must now become an apostle. Having been redeemed I must engage in the services of the Redeemer.—*John Henry Jowett*

Topic: Faithful to the Trust

1—MONDAY

Pray for wisdom upon W.M.U. of South Carolina in annual session, Anderson College, Anderson, S. C., April 2-4.
Thou wilt guide me with Thy counsel.—*Psa. 73:24*

2—TUESDAY

For special guidance for annual session of W.M.U. of Arkansas, Little Rock, and for annual session of W. M.U. of Mississippi, Greenwood, April 2-4.
Thanks be unto God who always leadeth us in triumph in Christ Jesus.—*II Cor. 2:14*

3—WEDNESDAY

For Rev. and Mrs. J. L. Hart, educational and evangelistic work, Temuco, Chile
I will be a Father unto you.—*II Cor. 6:18*

4—THURSDAY

Thanksgiving for return of Rev. and Mrs. J. W. Lowe to their work in China
I know whom I have believed.—*II Tim. 1:12*

5—FRIDAY

Pray for blessing on the work of Rev. and Mrs. J. E. Davis and Rev. and Mrs. J. H. Benson, Mexican Publishing House, El Paso, Texas.
Commit thy way unto the Lord.—*Psa. 87:5*

6—SATURDAY

For Misses †Olive Edens and †Susan Anderson, Girls' School, Abeokuta, Nigeria
I will say of the Lord, He is my refuge and my fortress.—*Psa. 91:2*

7—SUNDAY

For Dr. George Truett, president of Southern Baptist Convention, and Executive Committee, as they plan for approaching Convention
Strengthened with all power according to the might of His glory.—*Col. 1:11*

8—MONDAY

For Rev. and †Mrs. H. M. Harris (*on furlough*), evangelistic work, Kaifeng, China
Trust ye in the Lord forever.—*Isa. 26:4*

9—TUESDAY

For rich blessing on annual session of W.M.U. of Louisiana, Shreveport, April 9-11
The very God of peace sanctify you wholly.—*I Tim. 5:23*

10—WEDNESDAY

For Mrs. S. L. Ginsburg (*on furlough*), evangelistic work, Sao Paulo, Brazil
My grace is sufficient for thee.—*II Cor. 12:9*

11—THURSDAY

For Misses †Martha Dabney and †Kate McLure, educational and evangelistic work among Italians, Tampa, Fla.
Wait on the Lord; be of good courage.—*Psa. 27:9*

12—FRIDAY

For Dr. and Mrs. C. W. Pruitt, educational and evangelistic work, Hwang-Hsien, China
The Lord God is a sun and shield.—*Psa. 84:11*

13—SATURDAY

For Misses †Lillie Aldredge and †Fannie Taylor, educational and evangelistic work among Italians, Tampa, Fla.
My times are in Thy hand.—*Psa. 81:15*

14—SUNDAY

That all plans for annual meeting of Woman's Missionary Union, aux. to Southern Baptist Convention, be inspired by God's Holy Spirit
Not by might nor by power but by My Spirit, saith Jehovah.—*Zech. 4:6*

†Attended W.M.U. Training School

Calendar of Prayer

April, 1929

My Father in Heaven, may I be among the tellers of Thy good news. Let me be among those who are out in the highways inviting others to the feast. Let me be continually seeking new guests for Thy table. Let it be my joy to behold the joy of those whom I have won to Thy feet. For Christ's sake. Amen—*John Henry Jowett*

Topic: Faithful to the Trust

15—MONDAY

Pray for †Mrs. Una Roberts Lawrence, mission study editor for Home Mission Board.
Thou therefore—be strengthened in the grace that is in Christ Jesus.
—II Tim. 2:1

16—TUESDAY

Pray for Dr. I. J. Van Ness, corresponding secretary, Sunday School Board, and Mrs. Van Ness, Nashville, Tenn.
He which soweth bountifully shall reap bountifully.—II Cor. 9:6

17—WEDNESDAY

For Rev. and †Mrs. J. R. Allen, evangelistic work, Bello Horizonte, Brazil
Ye have not chosen Me, but I have chosen you and ordained you.—
—John 15:16

18—THURSDAY

For Mrs. Emily Black and †Miss Maud McCalip, workers among Cubans, in Tampa, Fla.
He that walketh uprightly walketh surely.—Prov. 10:9

19—FRIDAY

For Rev. and Mrs. John Mein, evangelistic work, Maceio, Brazil
The Lord is nigh unto all them that call upon Him.—Psa. 145:18

20—SATURDAY

For Dr. J. W. Shephard, president Rio Baptist College, and †Mrs. Shephard, Rio de Janeiro, Brazil
Unto you that fear My Name shall the Sun of Righteousness arise.
—Mal. 4:2

21—SUNDAY

For power upon the preached Word
My word shall not return unto Me void.—Isa. 55:4

22—MONDAY

For †Miss Sara Funderburke, evangelistic work, Kong Moon, China
They that wait upon the Lord shall renew their strength.—Isa. 40:31

23—TUESDAY

For Rev. and †Mrs. F. T. N. Woodward, evangelistic work, Kong Moon, China
He shall never suffer the righteous to be moved.—Psa. 55:22

24—WEDNESDAY

Thanksgiving for service of Mrs. G. W. Greene, Canton, China
Remembering your work of faith
—I Thess. 1:3

25—THURSDAY

Pray for Misses Mary Kelly, Christopher, †Mary Headen, West Frankfort, and Miss Mildred Bollinger, E. St. Louis, workers among foreigners in Ill.
Where two or three are gathered together there am I.—Matt. 18:20

26—FRIDAY

For Rev. and Mrs. F. Willard Taylor, educational work, Jaguaquara, Brazil
Preserve me, oh God, for in Thee do I put my trust.—Psa. 16:1

27—SATURDAY

For †Miss Mattie Baker, Girls' School, Sao Paulo, Brazil
He shall deliver thee in six troubles.
—Job 5:19

28—SUNDAY

For faculty and student body of Southern Baptist Theological Seminary, Louisville, Ky.
Jehovah hath anointed Me to preach good tidings.—Isa. 61:1

29—MONDAY

For blessing upon Mrs. Janie Cree Bose and upon commencement exercises of Woman's Missionary Union Training School, Louisville, Ky.
He will give His angels charge over thee, to keep thee.—Psa. 91:11

30—TUESDAY

For Rev. and †Mrs. Norman Williamson, evangelistic work, Kumamoto, Japan
The Lord shall be thine everlasting light.—Isa. 60:20

†Attended W.M.U. Training School



PROGRAM PLANS



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

With the PROGRAM COMMITTEE

AS the program committee reads over the material given for this month, certain sentences will stand out as worthy of great emphasis. One of these should be used as a motto for the meeting. A very fine one would be: "It is our duty to make the past a success".

Get some artistic member to make a poster of this. It may be a sheet of heavy paper or card-board with the words done on it in large letters or it may be decorated in any way which will illustrate and strengthen the thought. This poster may be placed in the church vestibule the Sunday before the meeting, with an additional card giving the time and place of the meeting. During the meeting the poster should be hung in plain view of all.

Other mottoes for the poster may be chosen: "Jesus went about . . . preaching the Gospel"; "I have a stewardship entrusted to me"; "Faithful men who shall be able to teach others"; "Stewards of the manifold grace of God".

The subject of the meeting may be: "The Panorama of Stewardship". Let the leader in the beginning of the program call attention to the poster and then explain that the material given is the panorama or unfolding view of Christian missions. She may have the Scripture verses read in concert as Mrs. James suggests or they may be read alternately by two members. It will lose in impressiveness if any one reads all. This may be followed by a prayer of thanksgiving for the Gospel and the privilege of telling the "good news".

The first picture in the panorama may be called "The Coal from the Altar". As Isaiah received upon his lips the coal from the altar, so each Christian soul is called upon to say: "Here am I, 'Lord'; send me". Use material in section I for a short talk by a member. (See pages 14-15.)

At the close have some one by the piano sing softly but clearly "Take my life" etc., then "Take my voice" etc. Combine these two as one verse.

The second picture may be "The Unsealed Lips". Two or three women may divide the material of section II, giving briefly a view of the spreading of the Gospel in the early centuries. (See pages 15-16.) Have the same voice at the piano sing softly one verse of "Stand Up, Stand Up for Jesus" or some other suitable hymn.

The study of section III will show that it carries two pictures: 1st, "The Spreading Flames"; 2nd, "The Smoldering Coal". These will be very brief, in fact none of the talks should be more than three to five minutes. The verse sung here might be "Say, Is Your Lamp Burning, My Brother?"

Section IV may be divided into four talks: The Reformation, Moravians, William Carey, Today's Lighthouses. All of these may be united under one subject: "The Light of the World". (See pages 17-19.)

The soft music that follows might be a verse of "From Greenland's Icy Mountains". After the last talk the verse beginning "Shall we whose souls are lighted" would be a fitting choice. The program should end with an earnest appeal to Christians to be faithful stewards of the Gospel.

Another way to treat the subject would be to contrast ancient and modern means of communication: the old method of sending verbal messages by servants, swift runners, couriers on horses etc.; later by mail, then telegram, then telephones,

(Concluded on Page 32)



*Program Outline and References for
Advanced Missionary Societies*

Prepared by Mrs. W. D. Pye, Arkansas

FAITHFUL to the TRUST
(*Stewardship of the Gospel*)

Hymn—The Kingdom Is Coming

Devotional Study—"The entrance of Thy words giveth light"—Ps. 119:129-136

1. Light for the Individual—Isa. 55:1-4
2. Light for a Nation—Isa. 55:5-13
3. Light for the World—Matt. 28:18-20

Prayer of thanksgiving for the gift of Jesus Christ, who came to bring the light

Hymn—Send the Light

A Missionary Apostle of Jesus Christ—This is to be a talk on the life of Paul as recorded in the Book of Acts. Mention that the early Christians were scattered after the death of Christ and that through the efforts of Paul and his associates the Gospel message was started on its journey to "the uttermost parts of the earth". Dr. W. O. Carver's book, "The Acts of the Apostles", or a similar expository will be helpful.

Carrying Out the Divine Commission—Paul made Christianity a world religion and it remained for the Christians in medieval times to continue his evangelistic efforts. For reference: "The Missionary Enterprise", Edwin Munsell Bliss, chapters 1, 2 and 4; Southern Baptist Handbook for 1921, E. P. Alldredge, part 1, chapter 1; "The Religion of Mankind", Edmund D. Soper, chapter 12

Prayer for renewed missionary zeal among Christian people today

Great Missionary Heroes of the 19th Century—Caroline Atwater Mason in her book, "The Wonder of Missions", records stirring events in the lives of Carey, Wycliffe, Livingstone, Judson and others. Similar stories may be found in the lives of other early missionary heroes.

Modern Missionary Methods—Our missionary methods are vastly different from those employed in the days of Carey and Judson. For reference: "The Missionary Enterprise", Bliss, chapters 5 and 6; "The Business of Missions", Cornelius H. Patton; "The Why and How of Foreign Missions", Arthur Judson Brown

Hymn—Love Is the Theme

Southern Baptists Broadcast a World Message—A study of our mission agencies at home and abroad. See "Southern Baptists Working Together", Alldredge; "Missionary Messages", J. F. Love; Reports of Boards in Southern Baptist Convention minutes for 1928, pages 141-417

Faithful Stewards of the Gospel

1. They seek Divine leadership through prayer.
2. They study the Bible and mission opportunities and problems.
3. They multiply themselves in gifts.
4. They serve.

For reference: "Missions in the Plan of the Ages", Carver, chapter 4; "Stewardship Vitalized", Johnson, chapters 1 and 8

Hymn—Make Me a Channel of Blessing

Prayer that through our faithful stewardship the nations may see "Jesus the light of the world"



PROGRAM for APRIL



The list of reference books given on page 35 of this magazine is the source material used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in these books as well as in the leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala. See list on page 3.

Prepared by Mrs. W. C. James, Virginia

TOPIC—FAITHFUL to the TRUST

Hymn—"All Hail the Power of Jesus' Name"

Prayer of praise and thanksgiving for Jesus, the gift of God's love

Selected Scriptures—The Stewardship of the Gospel

Hymn—A Charge to Keep I Have

Prayer that the Holy Spirit will direct our thoughts so that the story of the spread of the Gospel will awaken within us a new faithfulness

Talk—Why Fulfill the Trust?

Hymn—"Savior, Thy Dying Love"

Talk—Turning the World Upside Down

Hymn—"Faith of Our Fathers! Living Still"

Talk—Darkness and Dawn

Hymn—The Morning Light Is Breaking

Talk—The World for Jesus

Hymn—The Kingdom Is Coming

Watchword—"Enlarge, spare not, lengthen, strengthen."

Prayer of thanksgiving for our own faithful missionaries at home and in foreign lands and of petition that in our own daily living and conversation we be *faithful to the trust*

(Ask members to bring their copies of ROYAL SERVICE so that the following Scripture verses may be read in concert or as a responsive reading. First, call attention to the fact that the word Gospel means "glad tidings" and, that to the Christian, stewardship means not only the possession but the use of the glad tidings according to the will of our Lord to win the world to Him.)

SELECTED SCRIPTURES—STEWARDSHIP of the GOSPEL

"Behold I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord."—*Luke 2:10-11*

"And Jesus went about in all Galilee teaching in their synagogues and preaching the Gospel of the Kingdom."—*Matt. 4:23*

"As Thou hast sent Me into the world even so have I sent them into the world."—*John 17:18*

"Woe is me if I preach not the Gospel. . . . I have a stewardship intrusted to me."—*I Cor. 9:16-17*

"That good thing, which was committed unto thee, guard through the Holy Spirit."—*II Tim. 1:14*

"And the things, which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."—*II Tim. 2:2*

"There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ-Jesus."—Gal. 3:28

"As every man has received the gift, even so minister the same one to another as stewards of the manifold grace of God."—I Peter 4:10

"Freely ye received, freely give."—Matt. 10:8

"Moreover, it is required in stewards that they be found faithful."—I Cor. 1:2

"Everyone of us shall give an account of himself to God."—Acts 20:35

SECTION I

WHY FULFILL the TRUST?

OD has said "the soul that sinneth it shall surely die", and because "all men have sinned and fall short of the glory of God" all are lost without the Saviour. But to us has come the "good tidings of great joy" and because we have trusted the Saviour He has saved us and given us life everlasting. Therefore love to God, who gave His Son, and love to the Saviour, who gave Himself, should be the supreme motive to prompt us in giving the "good news" to all who have not yet found Him. When Andrew found the Lord he needed no command to go find his brother, but with his glad message, "We have found the Messiah", he eagerly sought Simon Peter and brought him to the Lord. If our hearts are aglow with a passion of love and gratitude for Him who has saved us, we will be eager like Andrew and Philip to publish the glad tidings and bring others to the Saviour whether they are our brothers or our neighbors across the street or across the sea.

A second reason why a Christian should fulfill the trust is that the world needs the ever living Son of God who is the "power of God unto salvation". The fact that we have the knowledge of the Saviour, which knowledge is necessary to the welfare of our fellow-men, places us under obligation. The fact that we can help is the reason why we should help. Even if Christ had never given a single command concerning our stewardship of the Gospel, the true disciple would feel that the "Light shines for all, and those who see it must spread the glad tidings".

But the positive, plain, imperial command has come straight from the lips of Jesus, so that no disciple and no church can disobey without risking the displeasure of our Lord. He had risen from the grave and would soon ascend to the Father. But before He left His disciples He said unto them: "All authority hath been given unto Me in Heaven and on earth. Go ye, therefore, and make disciples of all the nations". A little later He repeated the charge: "Ye shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth". The commission was not a request nor a suggestion; it was an order and leaves nothing to our choice. A trust was definitely committed to us, which trust we must fulfill or prove ourselves unworthy.

Guy L. Morrell tells the story of an old man who was in charge of a gasoline station. Robberies by automobile bandits had become numerous. The old man speaking of these said, "No bandits will ever get a penny of my employer's money, unless they take it over my dead body". "But", said his nephew, "you would not give up your life to save a little money, would you?" "No!" replied the old man, "I would not give up my life to save a little money, but I have a trust committed to me and I intend to fulfill it". A few nights later three bandits demanded the old man's money. He resisted and was shot in the back. In the hospital, as he lay dying, he looked up into his employer's face and in his trembling hand held out the keys that symbolized the trust that had been committed to him and said, "Here are your keys, and they didn't get a nickel". Writing to Timothy from a Roman dungeon Paul said,

"The time of my departure is at hand, I have finished my course, I have kept the faith". This was Paul's way of saying as did the old man: "Here are your keys, and they didn't get a nickel". All down the centuries since Christ there have been men and women who have been able to say, "Here are your keys, I have fulfilled the trust committed to me, I have been faithful in my stewardship, I have kept the faith". Who of us, when the end comes, will be able to say: "Lord, here are your keys: I have fulfilled the trust"?

SECTION II

TURNING the WORLD UPSIDE DOWN

WHEN the men of Thessalonica complained of Paul and Silas, "These that have turned the world upside down are come hither also", they spoke more truly than they knew. For, in a little over three hundred years, their world was truly turned upside down by the men to whom Christ had entrusted His Gospel. The world was wrong side up when Christ came. He had begun the work of setting it right and had left the unfinished task to a small group of His followers.

The story of the early days of Christianity proves how faithful the early disciples were to the trust and almost takes one's breath, so swiftly did the work progress. At their first opportunity to preach the Gospel after Christ's death and resurrection three thousand believed. Since there were visitors in Jerusalem on that day from Persia, Arabia, Asia Minor, North Africa and other countries there can be no doubt that the Gospel beginning in Jerusalem was spread to the *uttermost parts* of the known world, as these visitors upon returning home told the good news in hundreds of cities and towns in these distant lands. After the death of Stephen a great persecution arose and the Christians scattered abroad went everywhere preaching the message of Christ. To the despised Samaritans went Philip to share the good news, and in the ninth chapter of Acts we read of "the church throughout all *Judea and Galilee and*

Samaria". By the time the book of Acts was written, perhaps a little more than thirty years after Christ, Christianity was established in practically all the great cities of the Roman Empire.

We are familiar with the story of Paul's travels and know something of the work of Peter, John, Silas, Barnabas, Mark, Timothy and a few others, yet there were missionaries in large numbers laboring everywhere. If we ask, "Who were these missionaries who carried the Gospel through the Roman world?" we will learn that they were not missionaries as we understand that term today. Of those who devoted their full time to the work of spreading the Gospel there were but few. The missionaries of that day were humble Christians who in their daily lives lived Christ. "The merchant on his travels heard of Christ and loved Him and, as he went on his way, passed on the good news to others. The slave was sold to a new master and while he served he won the master's household to the Master of all. The soldier moved with his legion to some distant province and made known the Gospel there." Notwithstanding the fact that nearly all the original disciples of our Lord met violent death because of persecutions, and later thousands of other believers were swept to their death, yet in just one hundred and fifty years after the coming of Christ Justin Martyr wrote, "There is no people, Greek or Barbarian or of any other race, . . . however ignorant, . . . whether they dwell in tents or wander about in covered wagons, among whom prayers and thanksgiving are not offered in the name of the crucified Jesus to the Father and Creator of all things".

Though the early Christians did not always and everywhere suffer persecution, they were never free from the fear of it. For about two hundred and fifty years they faced the wrath of the world Empire of their day. But so true were the great majority of them to their stewardship that Lucian, who rejoiced to ridicule them calling them fanatics, was forced to admit that they were "a people

of a pure life, of devoted love and of a courage equal to death itself". "Those years that seem so brief to us were long generations to the faithful who watched and waited and paid for their faith with their lives or, harder still, saw their loved ones led away to death. Origen, a great Christian of his day, when but a boy, wrote to his father, who had been imprisoned for his faith, "Take heed not to change your mind on our account". Polycarp, the aged Christian leader when offered escape from death if he would deny his Lord, replied: "Fourscore and six years have I served Him, and He has done me no wrong. How then can I speak evil of my King who saved me?" Not only prominent but lowly Christians also, even slaves, gave up their lives that the Gospel might live. To the Roman world this was a strange new religion they could not understand. A bitter opponent wondered that they should "call the poor, the ignorant, the outcast into their fellowship". But it was by faithfulness in preaching to the poor, the burdened and the outcast and by the transformation of their lives that the religious life of the Roman world was "turned upside down" and the once persecuted faith became the official religion of the great Empire.

"The tumult and the shouting die,
The captains and the kings depart;
Still stands Thine ancient sacrifice:
An humble and a contrite heart;
Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

SECTION III DARKNESS and DAWN

WHEN Christianity became the official religion of the Roman Empire and the churches were crowded with great masses of people, who accepted the form of the new faith but knew nothing of the spirit of Jesus, pure religion suffered a terrible setback and the light of the Gospel almost went out. It is true that the church became well organized, erected magnificent buildings and many leaders, kings and nobles all over Europe adopted the once persecuted religion and forced the people over whom they

ruled to accept it. But these people knew little if anything of Christ and made no effort to live the faith they professed, therefore could not make Christ known to others.

Happily, however, in those dark ages there were devoted men who left their homes, went to live among the barbarous and pagan tribes of Europe and, by the sheer power of love and Christ-like living, won large communities to a true love of the Saviour. Among captives taken by the heathen when they would invade Christian territory there would often be real Christians who, faithful to the trust, would preach Christ and Him crucified to their captors. In this way many were led to know and trust the Lord. The church member at home however knew nothing of this sacrifice and service and had no share in it. In spite of the high character and pure teachings of consecrated missionaries the Roman church would soon have its evil effect upon these new Christian communities, and so the light grew dimmer and dimmer till in the last two hundred years before the beginning of the Reformation in Europe in 1517 there was practically no missionary work being done.

As the practices of the Roman Church became more corrupt, Christian people under the leadership of such men as Martin Luther, Zwingli, Calvin and Hubmaier broke away from the power of Rome and began organizing evangelical or protestant churches. With the reformation a new day began to dawn when the light of the Gospel should shine more brightly for all the world. When persecution was raging in Europe, then the ocean began to whiten with "the sails of pilgrim fleets, and providential winds bore them to our Atlantic shores".

Though all our forefathers did not come to America seeking religious liberty or primarily to evangelize the Indians, yet they brought the Gospel with them, and men and women soon became keenly interested in sharing it with the red man. David Brainard was perhaps the most famous of the missionaries to

the Indians. It has been said of him that he lived with such apostolic zeal that the influence of his life extended through generations and into many lands. Burning out his life before he was thirty he became the inspiration of William Carey, Henry Martyn and many other missionaries. As the Indians were pushed westward other earnest men followed them into the wilderness seeking to win them to Christ.

By the time the American colonies had won their independence many people had already crossed over the mountains and there made homes for themselves. As these pioneers were staking out claims for themselves, there were others who were claiming this new section for Christ. These frontier missionaries would tramp or ride horse-back endless miles to hunt out the new communities that they might give them the Gospel and organize churches. "Neither storm nor flood, burning heat nor bitter cold nor seemingly impassable roads could prevent them from keeping engagements to preach the Gospel to those

in need." At first they did their work without much hope of help from the church at home. But as time passed the churches were called upon more and more frequently to pray for their own members starting on the long and perilous journey to some far western frontier. Men of vision began to see that great states would soon be formed in the west and, if America was to be a Christian land, Christ must be at the foundation of these new states. As a result societies for the support of the frontier missionary began to be formed. So it was that the Gospel spread and America was being prepared to take her part in the missionary work of the new era when evangelical Christians should again undertake to win the world to Christ.

American Christianity and the world owe a tremendous debt to the pioneer missionary. The names of some of them stand out on the pages of history but there were hundreds of others none the less faithful whose names we shall never know.

"**W**HAT was his name? I do not know his name:
I only know he heard God's voice and came.
* * * * *

No blaring trumpets sounded out his fame,
He lived, he died: I do not know his name.
No form of bronze and no memorial stone
Show me the place where lie his moldering bones.
Only a cheerful city stands,
Built by his devoted hands;
Only ten thousand homes,
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument and these alone:
There is no form of bronze and no memorial stone."

SECTION IV The WORLD for JESUS

JUST after the Reformation in Europe, the Roman Catholic Church became very active in missionary work, sending missionaries to every part of the globe. But for some strange reason the evangelical Christians on the continent of Europe, in England and even in America did not feel the call to send the Gospel outside the borders of their own

countries. They were active in trying to raise the standards of Christian living and save the lost of their own communities. Revival after revival swept some of these countries and, among many of the people, there was real religious enthusiasm. Some protestants of Europe made heroic and not wholly unsuccessful attempts to send the Gospel to the heathen but most of the people were hostile to such missionary work.

In 1664 Baron Von Welz, a great missionary hero of Austria, asked the church the following searching questions: "Is it right to keep the Gospel to ourselves? Is it right that students of theology should be confined to home work? Is it right to spend so much on clothing, eating and drinking and to take no thought of the Gospel?" His church thought him a wild dreamer and, from one of its best men, came a sharp and bitter reply, in which he said, "It is absurd, even wicked, to cast the pearls of the Gospel before the dogs of cannibals". In 1792, more than two hundred years after the Reformation, there was not a foreign mission board among the English-speaking people of the world. But the voice of Jesus was insistently calling and ere long the answer began to come: "Here am I, Lord, send me".

On the wall in the home of William Carey in England there hung a map of the world he himself had made. Says F. W. Boreham: "Doubtless Carey would often study that map and then his Bible and would say to himself: 'Perhaps God means what He says! The world! God so loved the world'. 'Go ye into all the world'. He thought of it, he dreamed of it, he preached of it and was always amazed that people would listen, yet do nothing. At length on May 30, 1792, before a Baptist association in England, he preached on the text from which our watchword for this year was chosen—(Read here *Isaiah 54:2-3*.)—One minister present reported that, so clearly did Mr. Carey show their unfaithfulness as stewards of the Gospel, he would not have been surprised had the people "lifted up their voices and wept". But they did not weep. They rose to leave as usual when the service was at an end. But when William Carey saw them leaving, he rushed to Andrew Fuller and, in an agony of distress, exclaimed, "Are we not going to do anything! Oh Fuller, call them back, call them back! We dare not separate without doing anything!" As a result of this earnest plea the "Baptist Society for Propagating the

Gospel among the Heathen" was organized Oct. 2, 1792, in Kettering, England, and the world enterprise of modern missions was born, with William Carey as its first missionary.

As one follows the story of this great movement it is interesting to notice the ways in which it may be compared with the missionary movement begun in Jerusalem on the day of Pentecost. Twelve humble Baptist preachers gathered in a widow's home in Kettering remind us of the disciples gathered in the upper room of another home in Jerusalem. Neither group had the sympathy of the church people, but they both had the promises of Jesus upon which to depend and the Holy Spirit to guide them. William Carey went to India and soon through the influence of his letters others from England followed. Six years later Henry Martyn from the Church of England came to live near Carey. Fourteen years after Carey went to India, Robert Morrison entered China with the Gospel. Three years after the movement started, eighteen missionaries landed in the Society Islands. In 1813 Adoniram Judson and others from America began work in Burma. In 1816 Robert Moffat started work in South Africa and four years later American missionaries were at work in the Near East. Thus, in less than thirty years, the Gospel had begun to shed its light in all the great divisions of the world where it had not been before, and now in less than one hundred and fifty years the Gospel is being preached in almost every land on earth.

There are established in the world today some 4400 protestant foreign mission stations. Ministering in these stations and in all the surrounding country are nearly 28000 missionaries with more than 150,000 native men and women sharing their labors. The great dominating purpose of the foreign missionaries and the workers in the homelands has been to bring the good news of Christ to those who have not heard. If any one asks, "Has it been of God?" we can answer as did Jesus when John sent

his disciples to ask, "Art thou he that cometh, or look we for another?" "Go and tell John" said Jesus, "the things which ye hear and see: the blind receive their sight, and the lame walk, and the lepers are cleansed, and the dead are raised up"—(yes the spiritually dead are given new life!)—"and the poor have the Gospel preached to them".

But the story we have been following is not a story completed in the past. We must admit that no country is yet Christian and there are great sections of the world where no missionaries have yet gone. Millions are still waiting to hear the Gospel for the first time and there are other millions to be won. All the motives that first prompted to the missionary enterprise exist today as ever before. Do not men still need the Gos-

pel, the sick to be healed, the children to be educated, the orphans and the blind to be cared for? We are at our Kadesh-Barnea. We can not stand still. We must not go back. Therefore, we must go forward. It is our duty to make the past a success. It is the only way we can honor the great souls who have been Christ's messengers and the only way we can prove ourselves faithful to the trust committed to us.

“GOD is working His purpose out,
As year succeeds to year;
God is working His purpose out,
And the time is drawing near;
Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the
glory of God,
As the waters cover the sea.”

QUESTIONS for STUDY and DISCUSSION

Section I

- 1—Is the stewardship of the Gospel given to some or all Christians alike?
- 2—Name three reasons why a true disciple will be a faithful steward of the Gospel.
- 3—Because the opportunity is small, is one any the less responsible? (See story on page 14.)

Section II

- 1—Show what had been accomplished by Christ's followers after thirty years of faithful witnessing—also after one hundred and fifty years.
- 2—Could this have been done by preachers alone? Who else helped and how?
- 3—What did the enemies of Christianity say of the lives and courage of the early Christians and of their attitude to the poor and outcast?

Section III

- 1—What happened when Christianity became the official religion of the Roman Empire? Why?
- 2—By what means was the light of the pure Gospel kept burning and carried to the different nations of Europe?
- 3—Who brought the Gospel to America and was it preached to the Indians in early days?
- 4—Tell what you know about the spread of the Gospel throughout our country.

Section IV

- 1—Where and when and how did the "Modern Missionary Movement" have its beginning?
- 2—Compare the spread of the Gospel in modern times with that of the first centuries. (See sections II and III.)
- 3—In what countries are southern Baptists doing foreign mission work? How many foreign missionaries have we?
- 4—By what means are southern Baptists trying to be faithful to the trust in our own country? (For answer to last two questions see "Current Missionary Events", page 34.)



Y. W. A. PROGRAMS



Material found in the general program on pages 13-19 as well as other items in this issue will be quite helpful to supplement the following program. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

Mrs. R. K. Redwine, Ala.

FIRST MEETING

TOPIC—Heralds of Good News

Hymn—Publish Glad Tidings

Prayer that we may hold to our high and holy purposes

Scripture Lesson—"Witnesses": Luke 24:36-50

Our Appointment as Heralds

The Disciples—Heralds "in Jerusalem"

"In Judea and Samaria"

"Unto the Uttermost Part"

Heralds of the Gospel in America

The Power of One Consecrated Herald

Every Christian a Herald

The Waiting Multitudes

Their Waiting—Our Shame

Hymn—A Charge to Keep I Have

Prayer that we may not continue in our indifference and selfishness

Poster

Cut from books or magazines pictures representing persons of every continent and race. Maps may be used instead. Have streamers extending from hands of a Y.W.A. girl in the south to every race or continent. Print John 3:16 on the streamers. Then print your program subject and give time and place of meeting.

Our Appointment as Heralds

JOHN 3:16 has been called the "Little Gospel". It has been said that, if the Bible were lost and this sentence only were left, there would remain enough of the Gospel message to save the world.

This message is greater than any sermon; volumes of books cannot fully unfold its meaning. It is the powerful message by which men are saved. Christ wrote no book with His own hand to set forth His teachings, built no material monuments to commemorate His deeds, yet Christ expected that men should know of His deeds, His teachings, the story of His life and the sacrifice He made for them. He was sure that His Kingdom would grow and that finally He would win the whole world. He had great confidence in men. He called

unto Himself twelve men. He taught them some of His very own experiences with His Father and with men, helped them to catch something of the meaning of His life, gave to them something of His passion and compassion for the lost and then sent them out into the world to bear testimony.

To them He said: "As the Father hath sent Me, even so send I you". He was sure that many would believe through the testimony of His disciples, for He then says: "The things, which thou hast heard from Me among many witnesses, the same commit thou to faithful men who shall be able to teach others also". It is very plain that He meant that the world should come to know Him through an endless process of hearing and passing on to others that "good news".

Heralds "in Jerusalem"

(City and State Missions)

It was very soon after the resurrection that Peter had the opportunity of telling the story to a congregation of thousands gathered in Jerusalem from the Near East and countries around the Mediterranean, also from Rome. We know from the account (Acts 2) that 3000 believed. We imagine that these carried back the "good news" to their people at home, for soon Christians were to be found over a large part of the Near East.

It has been suggested that during the first five years the spread of the Gospel was in the form of city missionary work. Truly it was but it had foreign mission results. Preaching was the leading feature with all who believed, coming together daily to break bread and worship. Persecutions accompanied all efforts but we are told that many were added daily to the fellowship of believers. They gave attention to healing of the lame, blind and sick and gave their possessions to be used for the common good of all. It was soon seen that, to do the most, some organization was necessary. Hence seven deacons were chosen to see that no one was neglected who needed alms. This was a step toward the organization of churches. This early period of the spread of the Gospel in Jerusalem closed with the martyrdom of Stephen who was a faithful witness.

"In Judea and Samaria"

(Home Missions)

THE close of the period previously mentioned marked the beginning of a wider spread of the Gospel. We are told (Acts 8) of the persecutions which resulted in the Christians being scattered abroad. We are also told that they went everywhere, preaching the Gospel throughout Judea and Samaria. Philip went to Samaria and on to Caesarea. We don't know how the Gospel message reached Damascus but certainly some faithful witness, whose name is not recorded, carried it during the days of the apostles. There were Christians there, for Paul was on his way to per-

secute many when Jesus appeared to him. Peter went to Lydda and Joppa. Philip preached to the Ethiopian, who must have carried home the message of life. Peter also preached to Cornelius, who was captain of Roman soldiers. Cornelius must surely have quickly passed the message on, for the Roman army became a great missionary agency. This period of preaching the Gospel in Judea and Samaria closed with the establishment of the church at Antioch, the city of the marble pavement.

"Unto the Uttermost Part"

(Foreign Missions)

It is worthy of note that none of the ancient religions were universally missionary. It was not until Christ came into the world that an invitation was given to all men and a command given to give this invitation to every creature. Christ said, "Ye are My witnesses to the ends of the earth".

Acts tells us that the Antioch church began an added work of foreign missions by sending out two missionaries, Paul and Barnabas. They later sent Mark and Silas.

Certainly we know that many more were daily telling the "glad tidings", for history tells us that, about the time the book of Acts was written, Christianity was established in nearly all the great cities of the Roman Empire.

After New Testament records our information is limited concerning the early spread of the Gospel. Justin Martyr who wrote about the middle of the 2nd century said, "There is not a single race of human beings where prayers are not offered in the name of Jesus". We remember that the "whole world" was to them the Roman Empire but we bow in reverence because of the diligence of the many who witnessed for Him as they told the glad story of One who heard prayer.

It has never been an easy thing to be a faithful witness. The world would be poorer without the heroism of those who witnessed in the face of death during those days of the spread of the Gospel throughout the Roman Empire. It is said that in Rome in the cata-

combs of St. Sebastian alone there rest the bodies of 174,000 who were "faithful unto death".

Into Europe there went individuals consecrated to their faithful witnessing; also a few missionaries, like Boniface, Cyril and Methodius, who labored sacrificially. It is interesting to remember a recent program on "Woman in Missionary History". We remember that Lydia was Paul's first convert in Europe and was ever a faithful steward. We call to mind with humble pride the part played by other women in the Christianizing of Europe. Christian wives of several kings were influential in converting their husbands and their subjects.

Heralds of the Gospel in America

WITH Columbus there came twelve missionaries from the Spanish Catholic Church. Many others came later. Many were not sincere in their missionary motives but others were. From the cleansing experiences of the Reformation came Christians to North America, seeking liberty and possessing the spirit of true witnessing. Their concern for the conversion of the Indians was proven by their works. As early as 1547-1553 King Edward VI gave instructions that "the sowing of Christianity must be the chief aim of such as shall attempt foreign discovery". Baptism of an Indian is recorded as being 20 years before the Jamestown settlement in 1607.

The settling of our whole country was accompanied by the efforts of faithful stewards. "In the eager train of frontiersmen toiling on foot up rough mountain slopes into the first Tennessee settlement was one whose old gray horse bore an unusual burden—a sack of books. Samuël Doak, a minister of the Gospel, had walked the long miles from Maryland in order to help lay Christian foundations". Stories of such messengers go with the settlement of every colony. The pioneer spirits, high hopes and purposes had come with the brave from many lands to help build a civilization of Christian ideals.

The Power of One Consecrated Life

IT is very interesting to notice how Christ's plan of individual witnessing has held through all the years. In history there stand out the names of a few individuals who were powers of influence in bringing things to pass.

We think of William Carey as the inspiration of the modern missionary movement. When he first spoke his convictions even Christians called him a wild dreamer and said it was absurd and preposterous to think of carrying the Gospel to the heathen world as long as there was one unconverted at home. Carey, however, with twelve Baptist preachers formed the first so-called "Missionary Society" in the world. We remember he was their first missionary, a Baptist.

From Moravian missionaries John Wesley found a new reality in Christianity and became filled with a new zeal for the lost world. We know what his preaching did for England. Out of this revival came an interest in American missions.

Students too have been pioneers in the spread of the Gospel. When Wm. Carey called through his letters for recruits, four young English students offered themselves. Two were sent with their brides.

We know well the story of the Haystack Prayer Meeting—how students from Williams College, joined later by students from Andover, banded themselves together for the purpose of evangelizing the heathen world. From this band went the first American foreign missionaries, among them Adoniram and Ann Hasseltine Judson in 1812. Of the nearly 30,000 protestant missionaries on foreign fields today many were young students when they volunteered for such service.

The efforts of women in the spread of the Gospel have also been significant. From the early days of Christianity when women like Priscilla, Lydia and many others witnessed, all through the years many women have done worthily. Stirred through letters from Mrs. Judson the women of America began to or-

ganize societies here and there for the study of missions and for the purpose of giving to and praying for missions. We know the romantic account of the years of efforts and of the general organization of southern Baptist women in 1888. Through mission study and through a study of stewardship have thousands been joined in a growing interest in the sending of the Gospel to all the world. There came also the development of the Y.W.A. as a part of the W.M.U. family. Today there are thousands of young women who are looking on the fields and realizing that they are "stewards of the manifold grace of God".

Every Christian a Herald

WE talk of the stewardship of our time, our talents and our money. Should we not talk more of our stewardship of the Gospel? Faithful stewardship of the Gospel certainly involves all the others, for is not the supreme motive of our service and giving only that we may "hold forth the word of life"? To give the Gospel to others necessitates a faithful stewardship of our lives. If we would so consecrate ourselves that we would always feel the supreme motive—that of saving lost men and women—surely we would forget to become tired of serving and giving. Paul says in I Cor. 9:16-17, "Woe is me if I preach not the Gospel, for I have a stewardship entrusted to me". This cannot be overlooked in a Christian's life, for when he accepts Christ as his Savior he obligates himself to help win the world. It is not a matter of choice, for Jesus says, "Ye shall be My witnesses". It is, however, a matter of being obedient or disobedient.

The Waiting Multitudes

IT is evident that the masses of Christians are unconcerned and indifferent to this supreme stewardship of the Gospel. One reason is because we have not faced the multitudes who are waiting for the Gospel. S. D. Gordon says that Peter understood only in a small way what Jesus meant when He first said, "Follow Me", and that five different times he had its meaning impressed upon

him in a new way. He mentions that morning by the Sea of Galilee, when Jesus had to step back from the crowd into the water and used Peter's boat for a pulpit. Peter sat in the boat facing the multitude. Watching their faces, which were indexes to their hungry souls, Peter realized with a new understanding the purpose of Christ's coming and the meaning of true discipleship. Have we looked with Jesus at the lost multitudes? Our last December Week of Prayer booklet, entitled "Waiting", brings one face to face with multitudes just as hungry as was that one before Peter's eyes. Almost 60 millions are waiting in South America—some waiting for the close of sin-sick lives, without hope of eternity; others are bowed before images of a dead Christ, waiting for the "good news". Africa's millions wait. With the beating of drums, sometimes for funerals, again for weddings or for idol worship, they sound forth their need of the Gospel. But—they wait!

China waits too—400 million souls. They have sought peace through Confucius, Buddha and Mohammed but despair is still seen in their eyes. Since Robert Morrison first went (1807), the missionaries have gone with the message but millions yet wait for China's night to end. If we could look from Troas we would see the Macedonian fields waiting too. The Rome where Paul preached and suffered is again waiting. Syrian hosts with only one active Baptist preacher wait for him to get around to them. Shall they wait in vain for a knowledge of the Christ who was born in their own Bethlehem?

The March Week of Prayer booklet, "The Heart of Home Missions", brings us face to face with the millions near by who wait. Millions of negroes wait for the Gospel of love and justice. Thousands of Indians, who long to have the light, wait for His coming. Twenty-eight nationalities, that have come to Christian America, wait for some manifestation of her Christianity. In the mountain sections are seven million under-privileged boys and girls, men and women who wait for the Bible message.

In Cuba and Panama there are two millions waiting—a total of 25 millions who are waiting for American Christians to realize their stewardship of the Gospel. This total does not count the 15 millions of our unsaved friends, associates and relatives. Can we look with Jesus at these multitudes and not be moved to action? If we are moved to action, what can we do? Maybe we should do more personal soul-winning, more praying or more giving. Let us examine ourselves.

Their Waiting—Our Shame

HOW often we look without seeing. There are things that blind our sight. Usually it is not some criminal sin in our lives, but that terrible sin of "self-centeredness". It is even worse than it sounds and is just as serious disobedience as the breaking of the letter of the law. Peter never did understand Christ when He said, "Deny thyself" and "Take up thy cross" in following Me. Instead of denying himself, Peter denied his Lord. How many more times

do we deny our Lord than ourselves? It is said that when Nero's mother was told that her son would be her murderer if he became the emperor, she replied, "I am content to perish if he may be emperor!" How content we are to perish spiritually and to see the lost world perish if we may but satisfy our vanity—all our cravings for pretty clothes, the best automobiles, the greatest popularity and highest social standing!

"The only unpardonable sin of a Christian is failure to give the Gospel" and this sin involves all others. A recent article in this magazine, written by one of our missionaries, says we need to evangelize the vast unevangelized areas of our own hearts. Surely we do, for we are spending more money for gasoline and "soft drinks" than we give for the spread of the Gospel and we are spending more time in riding than we spend in all our efforts to save the world. "Every lost soul is a gap in the world for which Christ died": what will we do to help bridge the gap?

SUGGESTED OUTLINE for SECOND MEETING
(Using Material in W.M.S. Program as Indicated)

TOPIC—The Most Sacred Trust

Hymn—Jesus Calls Us

Prayer that we may never betray this trust

This Trust Committed by Christ (Scripture, Pages 13-14)

Why It Is So Sacred:

1—A betrayal involves the whole world. (Section I, Paragraphs 1-2, Page 14)

2—It is Christ's command. (Section I, Paragraphs 3-4, Page 14)

Faithful to the Trust:

1—The Apostles (Section II, Paragraphs 1-2, Page 15)

2—Early Christians of Roman World (Section II, Paragraphs 3-4, Pages 15-16; Section III, Paragraphs 1-3, Page 16)

3—Europe (Section IV, Paragraphs 1-3, Pages 17-18)

4—America (Section III, Paragraph 4, Page 16; Section IV, Paragraphs 4-6, Pages 18-19)

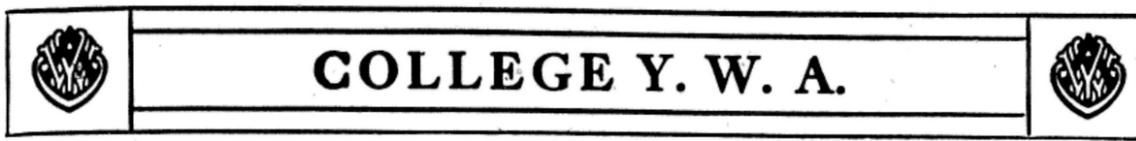
Poem—"What Was His Name?" (Page 17)

Hymn—Faith of Our Fathers

Prayer of consecration to the supreme task of spreading the Gospel



Dr. J. W. Decker of Ningpo, East China, writes concerning mission work in China: "As far as I can judge, the situation is more hopeful than it has been for a number of years now. In fact, I believe in reality it is the most hopeful situation that I have witnessed since I came to China".



COLLEGE Y. W. A.

Miss Juliette Mather

June 18-27, 1929

APRIL showers make green June's bowers and Ridgecrest will be all fair and lovely when Y.W.A. girls arrive on the day of June 18. This will be our sixth annual Y.W.A. Camp and will be the best of all: each one so far has been better than the previous one, though that seemed impossible because each one was so blessed a time. This year our speakers and leaders will include:

Mrs. W. J. Cox, *President W.M.U. of S.B.C.*

Dr. W. E. Denham, *New Orleans, La.*

Miss Neale Young, *Africa*

Miss Minnie Landrum, *South America*

Miss Emma Leachman, *Home Missions*

Mrs. R. L. Harris of *Tennessee, Chaperone*

Juliette Mather, *Camp Director*

College Y. W.A.'s., Grace McBride Y.W.A.'s. and the regular Y.W.A.'s. of southern Baptist churches will all be represented "in the land of the sky". Last summer 325 young women and leaders had the benefit and pleasure of Ridgecrest camp days together. How many this year? Aren't you coming this year—you who were there last year and you who have never been?

Our slogan will be: "Adventuring with Christ on the World's Wide Highway". Come and adventure with us!

Ridgecrest Y.W.A. Camp
JUNE 18-27, 1929

Special reduced rates of one way fare plus a dollar on Southern Railroad and some others. Ask your agent. Tickets are sold at this rate on June 17 and 18. Buy your ticket straight through to Ridgecrest, North Carolina, and find

Fellowship Friendship Frolic
and His Spirit over All.

1930 W.M.U. MONTHLY TOPICS

The following list is published thus early for the benefit of societies making their "Year Books" this spring. The topics for this present calendar year of 1929 are listed on page 3.

- Jan. —"Foundation Stones"
- Feb. —The Homeland—Our Heritage
- March —Beyond the City
- April —Around the World in 85 Years
- May —Christianity Answering Today's Needs
- June —How Help the Negro?
- July —Leading Many to Righteousness
- Aug. —Notable Native Christians
- Sept. —Your State and Mine
- Oct. —"In Union There Is Strength"
- Nov. —A New Day in an Old World
- Dec. —"They Followed the Star"



OUR YOUNG PEOPLE



Miss Juliette Mather SPRING HOUSE-CLEANING

EVERY home-maker is busy with house-cleaning and every counselor among the busy house-cleaners will find much to profit by in her R.A., G.A. or Sunbeam Band. In clearing out the accumulated magazines be sure to save the colored covers for poster possibilities. In fact, it might be well to have your library committee leaf through the publications and cull out pictures and articles which you are certain to be wanting. A few big envelopes—labeled China, Japan, Africa and so on—will hold these helps according to countries; or medical missions, educational work etc. will afford another kind of division and enhance the usefulness of your clippings by their ready accessibility. Keep some of the good big letters to have for announcement posters too.

Perhaps you are planning to make scrapbooks soon, and pictures that are not strictly missionary in content will be worth saving too. When the paper-hanger comes save the left-over bits for book-covers; save any samples too. One alert Sunbeam leader, cutting parts from WORLD COMRADES or writing bits of information for the individual children, pastes them on bright colored wall-paper and so gives more to hold on to as a protection against being lost and adds to the attractiveness of the appearance of the bits. Every one in that Sunbeam Band wants one.

Papering and painting freshen up the home; so planning and "refurbishing" do brighten up auxiliary activities. "Spruce up" a bit with some unusual, different plan—a spring party, refreshments at a regular meeting, mothers invited, an out-door meeting, a porch affair, written invitations, suitable fa-

vors—many possibilities present themselves to the thoughtful counselor who talks matters over with her executive committee of officers.

April is the beginning of 1929's second quarter. If you find your report-blanks not yet filled out, do it quickly—next quarter you will be more likely to be really on time.

The newness of spring and its freshness may well remind counselors of pins that can be used as awards of merit. Do your R.A.'s., G.A.'s. and Sunbeams know about the attractive organization pins—do they wear them? Of course the new G.A. Manual has the "Forward Step" requirements in it and G.A.'s. everywhere are enthusiastic about them just as R.A.'s. are about their "Ranking System of Degrees". Use both of these for "missionary propellers" these spring months.

And be looking ahead to summer camps of state, district, association or local organization. The boys of R.A. Chapters will be eager for the South-wide R.A. Camp at Ridgecrest, N. C. Fuller announcement will appear later in this magazine and WORLD COMRADES. Plans can be now begun for financing the trip, because your chapter will surely want to be represented.

Brush up by the reading of late mission study books and by the Correspondence Course for Counselors. The course is conducted from general Union headquarters in Birmingham, following the plan of the extension department of any university. Enroll in your particular course, cost \$1.20, including books.

Let your spring house-cleaning help your mission vision and work too.



The Woman's Christian Medical College of Shanghai started its fifth year last September, with six new students, five in the first year and one in the third. It is a very representative class, for students come from six different colleges.



TRAINING SCHOOL



Mrs. Janie Cree Bose, Principal

The CLASS of '28

THINKING back to last May a vision of that lovely commencement time comes before me. I see the class of '28. Thirty-seven fine young women march into the chapel to the music of "Take the Light", followed by a host of junior sisters. I watch their earnest faces as they catch the message given by Miss Willie Jean Stewart, "This One Thing I Do".

Where are they now? To what varied tasks have they gone? I recall one after another of that lovely group, and I think you might like to know about them.

Miss Alice Wells, after taking her M.M.T. here, is serving as student secretary in the Florida State College for Women at Tallahassee, while waiting for the way to open to China.

Miss Virginia Bow went to Georgia as state W.M.U. young people's secretary and later resigned on account of illness.

Miss Sara Carson has been teaching near her home and ministering to a very ill mother. This dear mother recently entered the Heavenly Country.

Miss Lela Cobb is teaching at Wingate, N. C., and giving herself to the work with the young people in her church.

Miss Estelle Cockerham served as church secretary in Lexington, N. C., to January 1st, helping to get the work organized there. She is now waiting for other work to open.

Miss Elizabeth Cowan is serving as church secretary in University Baptist Church, Baltimore.

Miss Bess Dalton is doing district nurse work in her home state, S. C.

Miss Clara De Shazo is director of Calvary Point Community House in Louisville.

Miss Lois Ferrell (*now Mrs. Cadle*) is helping her husband in the work of his church in Cambridge City, Ind.

Miss Gladys Harmon is giving herself to the work of church secretary in a mill district near Greenville, S. C.

Miss Sallie Henly (*now Mrs. Knisley*) is at work in the church in her own community.

Miss Earl Hester is young people's secretary for Oklahoma W.M.U. while waiting for the way to open to Brazil.

Miss Marion Johnson (*now Mrs. Bobo*) is working with her husband in their church in S. C.

Miss Jewel Kirkpatrick is serving as church secretary in her own home church in Oklahoma City.

Miss Evelyn Lewis is church secretary at Thomasville, Ga.

Miss Lottie McCoy is teaching in the Baptist school at Barbourville, Ky., and leading in the religious life of the school.

Miss Eva Monroe is church secretary in the Temple Baptist Church, Memphis.

Miss Bertha Miner is a student-teacher at Bessie Tift College. She has charge of the athletics while finishing her college work.

Miss Foy O'Quin is the church secretary at Kingston, N. C.

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HOW an ASSOCIATIONAL YOUNG PEOPLE'S LEADER IS FOSTERING NEW ORGANIZATIONS



WHEN I organize a junior organization with an inexperienced counselor or leader, which inexperience is usually the case, I try to meet with them the first three meetings, helping them plan their programs and assisting each officer and chairman in their new work. After this I always teach the manual for that organization. In teaching this, I have them to give a demonstration of a good missionary program and a quiet, orderly business session with each chairman bringing reports.

I then plan to visit them at least once more during the year and, if possible, teach another study class, using a missionary book this time. I write each new leader a letter every quarter.

I urge counselors and members of Y.W.A.'s. and G.A.'s., also counselors and R.A.'s. to attend the annual associational Royal Ambassador banquet. I find this stimulates interest and loyalty to their respective organizations.

Old organizations often require the same help when they change leaders. I have had one associational class of methods for leaders and have found this so helpful that we plan to have one each year. We have found in our association that "information" brings "inspiration".—*Frances W. Maxfield, Ky.*



"Into ALL the REGION ROUND-ABOUT"

LONG before the Ruby Anniversary plans for enlarged organizations, greater enlistment and more liberal giving were launched, Judson Association had entered upon a campaign that embraced all these features. When Mrs. R. K. Stokes, president of our W.M.S.,

became our associational superintendent her aim was a woman's organization in every church. Always busy in the Master's vineyard, she became most zealous in this work of organization and enlistment. She, with our associational secretary, Mrs. R. W. Miller, went in her car every week and sometimes oftener from church to church, and so familiar did this little coupe become to the countryside that it came to be known as the "Missionary Ford".

Meeting with the women and discussing in a plain, informal way missionary plans and purposes, they met a ready response as every woman was made to feel that she, individually, was desired and needed in the work. Sometimes the work was re-organization in an inactive field, but in every instance there was eager, ready response. To every society Mrs. Stokes presented a year's subscription to ROYAL SERVICE and a secretary's book. At some of these initial meetings Y.W.A.'s., G.A.'s. and Sunbeams were also organized. Many have since added them.

Other workers from the local society made follow-up visits, assisting on programs, teaching mission study classes and lending encouragement. Each circle fosters at least one weaker society; individuals have organized and continue leadership of R.A.'s., counselors to Y.W.A.'s. and leaders of Sunbeam Bands.

In the twenty-one churches in our association we have seventeen women's organizations, all functioning. All have contributed to the Co-operative Program. All rural societies have bought new pianos to replace the old wheezy church organs and otherwise improved their church buildings. All are represented at the quarterly meetings. All send in reports regularly. Mission study classes are maintained in most of them. This is due to our associational

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MISSIONARY EDUCATION and ITS RELATION to the WORLD TODAY

Mrs. Taul B. White, Ga.*



MAN speaking to a group of children said: "Children, in the last fifty years we have gained the telegraph, telephone, automobile, radio, airplane, moving pictures. What else have we today that we did not have fifty years ago?" And one little fellow in the front seat responded, "US".

We rejoice in this day, first of all because we live in it. Its problems are ours to face, to understand, to interpret, to study, to think through; its tasks are ours to challenge our consecration of mind, heart and will. Its opportunities are ours to share with men, women and children the world around.

What we see often depends upon the point of view, and so Woman's Missionary Union asks you to stand on "Missionary Ridge"—not the beautiful mountain overlooking Chattanooga—but the missionary ridge of God's purpose for the world, His love of it, His dreams for it. What a vision of His purpose! A world of brotherhood, a world of Christ-like personalities, a world God-centered and man-centered! A world in which material forces are controlled and directed by the spiritual! A world where justice and mercy flow down as streams; a world harmoniously in time with God's will!

Looking out on our day, from the missionary standpoint, we see *both* God's purpose for humanity and the tasks for our generation. Livingstone prophetically saw that the end of the geographical feat was but the beginning of the missionary enterprise. Geographically the days of exploration are completed, spiritually they have just begun.

A golden age is this for the teacher. Let us rejoice in the mind-hunger that is coming in our day. White hands,

brown hands, yellow hands, black hands are feverishly tearing aside the veils of ignorance and seeking knowledge of the world and of books. No greater task or challenge has ever faced the church than this—to permeate education with the Spirit of Christ. "For everyone must regard with reverence the spectacle of unlettered Africans, of Orientals living in comparative ignorance of the great modern world, of cloistered daughters of the Indian Zenana, of the walled-in sisters of China suddenly entering through modern education into the wonders of history, science and literature".

In this ever-increasing inter-dependent world, how to educate our young, that they may achieve an international fellowship that will stand the diversity of faiths and ideals, is one of the greatest challenges both to the teachers of the world and to education. Increasingly it is seen that education must be spiritualized and that in the deepest, truest sense whether in the school rooms of the world, or in the churches, *all education carries with it missionary implications.*

Scientists tell us that the great prehistoric monsters that once roamed over the surface of the earth disappeared because of a change of atmosphere. No living creature nor combination of creatures could have driven them out nor worsted them in combat, but when the air they were forced to breathe changed, they sickened and died. The Christian educational forces of the world are interested in changing the moral atmosphere of the world. Gloriously are many of the world's teachers catching a vision of the contribution they can make in creating an atmosphere of respect, sympathy and understanding of other races and other people and cultures in the teaching of the so-called secular subjects of history, geography, language and science.

Let us rejoice that we are becoming critical of our civilization, because increasingly we are weighing in the scales of Christian ethics our present social order. The nineteenth century was a time of accumulating the "good of life"; the twentieth is finding us "taking stock". In any stock-taking of our day we find an institution, so pagan at its heart, so incompatible with Christ's view of the character of God and of His view of the sacredness of personality, so inimicable to His plan and purpose for humanity, so destructive of the influence of the church of Christ, that the Christian conscience is appalled to find that war disputes with the church for the loyalties of men and women.

What a challenge is here thrown down to Christian education, God's mightiest hand-maiden, to dedicate to humanity its conscience and its brain. "Through the imperial power with which God has blessed man, he has subdued the forces of nature and forced them to run his machines and lighten his toil. He has made the raging sea his boulevard, the limitless air his thoroughfare. He has forced deserts to bring forth his food, the mountains to yield their treasures, the depths of the earth to pour forth the means by which he rides, sails or flies where he will. He has studied the laws of God and made them his servants." Shall not Christianity come to the aid of humanity in the struggle which this country is now witnessing?

If we would greatly help—then, America's thinking, her mental psychology must be permeated with knowledge, truth, sympathy, brotherliness and thus missionary education instead of being confined to small groups in our churches must be diffused throughout the churches themselves, our schools and colleges and be reflected in the most influential organ of our day—the press. A prominent newspaper man recently said: "Give me the front page and I don't care who has the editorial".

"In no other field can the present struggle of the new ideas of internationalism with the old ideas of a di-

vided world be more clearly observed than in the field of journalism. "Too often", says Norman Angell, "the influence of our journalism is on the side of the maintenance of old ideas and the stimulation of primitive emotions rather than on the side of new ideas and the progress of rational behavior".

Because there is here valuable machinery for bringing about a common understanding of world affairs, we can but long for the day when the world's journalism will become ambassadors of goodwill which is only another way of saying that we would not confine missionary education, which is essentially world-famed, to any one department of life but we want to see all human enterprises infused with the spirit of Jesus Christ. "Is the time not here when the general agencies of information need to learn the art of making the goodness of the world interesting news?" "Should there not be bridges across the Pacific and tunnels under the Atlantic by means of which the highest interchange possible may be eagerly sought; or as so many shuttles weaving the fabric of goodwill for mankind?" It would seem then, in view of the moral necessities of our day, that our churches need a fresh vision of God's purpose for them, an induelement of the Holy Spirit, a vision of the tremendous spiritual potentialities of the men and women and young people composing the churches and then to plan a missionary educational program that will fit the church to function according to God's plan for it. To wire a church for its transmitting service to the world will mean training leaders for this educational task on a scale hitherto undreamed of. The church must make ready the ground to produce the event.

The realization of the unity of mankind which God revealed and Christ demonstrated, if taken seriously by Christians themselves, would have a wonderfully transforming power today in world affairs. On its international, interracial side this great formula means that all men are brothers and should share in a common divine heritage. If

the world of diplomacy really believed this, would not international dealings reflect this conviction in larger fairness and justice? To believe with Paul that all men are of one blood means for us today that there can be "no sharp lines between obligation to community, to nation and to the world".

It involves, as Dr. Fleming has pointed out, an international community of interest and responsibilities and international fellowship in gain and loss, in honor and dishonor. The time is upon us in world history for the assimilation of this deep truth about the races of mankind by the world's leadership. Missionary education today stresses not so much the superficial differences in races, peoples, cultures but rather rejoices in the mutually differing endowments of peoples, in the variety of personality, in the variety of gifts, in the richness of the contribution which all races have made and are to make to the enrichment of the world's life, thus engendering in the thinking of the world a respect for the capacity of other people.

Are not these the mental attitudes we need today in our world neighborhood? Will not these attitudes make and create the atmosphere in which all the problems of the world's life can best be solved? A readiness to acknowledge the value of each of the other peoples of the earth ought to be one of the foundation stones in our larger internationalism.

In the building of the better world of tomorrow, do we not need the quickness of perception, grace of manner, the powers of imagination of Latin-America; the sunny optimism, the laughter, the child-like trust and the glorious music of Africa; the love of peace, the democracy of spirit, the tenacity of purpose, unlimited patience, love of beauty and reverence for family ties of China; the loyalty, the love of beauty and the artistic perception of Japan; the deep spiritual potentialities, the religious intoxication, the philosophic temperament, the meditative and contemplative mind,

the "other world" conspicuousness of India? Let us rejoice that we seem to have reached the day in God's tuition of the race "in which humanity needs the mutual stimulus, criticism, co-operation". "As far as we can see", says Bernard Lucas, "the period of primary education with its divisions into separate classes and class-rooms is over and He is gathering His children together that they may impart to one another the lessons they have learned and cooperate with Him in larger issues". "Against the background of God's will for the humblest people of our day springs up a thrill of enthusiasm for the spiritual possibilities of humanity. And when our hearts and minds get saturated with the conviction of the endless capacity of the human soul, we are impelled to join God in that patience, educative, hopeful love which helps that soul to attain."

"As in a beautiful stained-glass window, the glory of the whole comes from the different colored bits arranged in thoughtful harmony, so only can the most glorious tribute to our God come from His varied children transmitting through their very being the light and spirit of their Father." God's love, like the ray of light, must be broken on the prism of the races for mankind to see its wondrous beauty.

**From Address at W.M.U. Annual Meeting in Chattanooga*

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circulating library, the books being passed as they are finished from one society to another.

There is inexpressible joy in having even in a measure achieved a desired result. The workers, as they review the past year's work, feel that they have climbed to high ground—not, perhaps, to mountain top achievement but high enough to see that though the road they traveled was rough and difficult at times, it was well worthwhile. Assuredly, can they say, "Hitherto hath the Lord helped us".—Mrs. H. H. Golson, Ala.

PROGRAM PLANS—(Concluded from Page 11)

radios, air-mail. In describing these the thought should be developed that the Gospel message was transmitted through each of these forms of communication. The concluding talk might be based on "television", the picture and voice combined. Christians should be "television" machines. They should have a vision to tell and their telling and doing should each re-inforce the other. A vision of the Christ and obedience to the vision should be accompanied by voice proclaiming honor, glory and salvation.

Yet another form of program might be based on sketches of individuals who have proclaimed the "glad tidings". Sketches of the lives of Count Zinzendorf, the Moravian leader, of David Brainerd, missionary to the Indians, of William Carey, Moffatt and others mentioned in the program material may be given briefly.

Then "to bring it home", each member who feels willing might name the person or persons who chiefly influenced her in conversion. After that, the leader may ask for one minute of silent self-examination on the thought, "When did I last speak to any one of their salvation?" At the end of the minute ask for another minute's meditation on: "Am I certain that my life speaks definitely and clearly for Christ even if my lips are silent? Was it a spoken word or silent living that led to my conversion? Is my stewardship of the Gospel buried in a napkin or am I using it to multiply jewels for His treasure-house?" The result of this meeting, no matter what form the program takes, should result in prayer-lists of unsaved people and other definite efforts for the unconverted of the community.

TRAINING SCHOOL—(Concluded from Page 27)

Miss Hattie L. Pierson is assisting Dr. Dobbins in the course of Religious Education while taking her M.M.T. at W.M.U. Training School.

Miss Edna Sheridan is caring for her father in the home and leading the young people in her own church.

Miss Lucy Smith is church secretary in her home church in Oklahoma City.

Miss Ostine Whisnant is teaching in a mining camp in the Kentucky mountains at Dunleary and leading in the religious life of the community.

Miss Lucy White is serving as church secretary in Tabernacle Baptist Church, Richmond, Va.

Miss Catherine C. Worley (*now Mrs. Black*) is serving in her own church in Atlanta.

Miss Churchill Wright went to help in the church at Dublin, Ga., until January 1st. She is waiting now for other work.

Miss Lucille Wright is teaching near home, helping in church work there.

Ten of the graduates, wives of pastors who were taking work at the Seminary, are giving their time and talents to maintaining Christian homes and helping their husbands in the work of their respective churches.

So the class of 1928 is doing its bit for the building of the Kingdom.

ATTENTION—FORMER STUDENTS of W.M.U. TRAINING SCHOOL

All former students of W.M.U. Training School, who are planning to attend the W.M.U. meeting in Memphis, May 7-8, are requested to write to that effect to Mrs. Janie Cree Bose, 334 East Broadway, Louisville. All such former students are also asked to dress in white the day the school renders its report in Memphis.



BOOK REVIEWS



Mrs. Julian P. Thomas, Va.

WHY and HOW of WOMAN'S MISSIONARY UNION

SOUTHERN Baptist women owe a debt of gratitude to Miss Wilma Geneva Bucy for her helpful little book, "Why and How of Woman's Missionary Union". Several years of teaching W.M.U. methods in the Training School at Louisville and later work as field secretary of Tennessee have given Miss Bucy the ability to present in the most compact and usable form the organization and methods of Woman's Missionary Union. This she has done in a most attractive way, and presidents of missionary societies will find the book invaluable in solving their problems. By a recent action of the W.M.U. Executive Committee this book has been made optional with the Manual of W.M.U. Methods.

She begins by giving through Scripture quotations what Christ has done for women in elevating their position, in receiving all classes of women, in accepting their service, in making them messengers of His Gospel and, finally, she outlines the position of women in the apostolic churches. She makes the suggestion that these quotations be used as devotionals for the five chapters.

The first chapter, "High-Lights in the History of Woman's Missionary Union", presents a clear though brief story of its origin and forty years of service, the facts being so arranged as to fasten themselves in the memory. Other chapters on organization, committees, Standard of Excellence and methods will answer practically all questions and cover every phase of missionary business.

In an appendix to the five chapters, the author gives an outline of all reports that are required in a missionary society and information as to what may be found in the W.M.U. Year Book. She also gives directions for making a local year book.

formation in so little space. Order from Rarely have we found so much in-

Baptist Foreign Mission Board, Richmond, Va. Price, paper, 40c.

MISSIONARY BIBLE STUDIES

MISSIONARY societies desiring to make a study of the missionary message of the Bible will find just what they need in "Missionary Bible Studies", a small book recently issued by the Southern Presbyterian Committee of Publication and written by Miss Anna Branch Binford, editor of the young people's department of the Committee of Religious Education. We are told in the preface that the book "is offered in the hope that it may awaken in those who use it a realization of the Bible as the supreme missionary book".

Beginning with Abraham, through whom all the nations of the earth were to be blessed, the author traces the story of Israel's preparation for receiving and giving the blessing to the world through the days of captivity in Egypt and other captivities, through the writings of the prophets and the psalms down to the times of Christ and the apostles. The gradual realization by the apostles of the meaning of the great commission that "all men everywhere" were to be told the story and the consequent "going into all the world" are followed by an earnest plea for giving the message, the thought being developed that non-Christian religions are not good enough for the heathen, as is often argued.

The book is well arranged for study, the Bible references in black type for emphasis being particularly well chosen, as are the suggested readings from other authors. Suggestions to leaders are specially helpful—what not to do as well as what to do. The style is so clear and simple that the most unlearned will understand and appreciate its lessons and, at the same time, the thought is so mature and suggestive of further lines of study, as to make it stimulating to more advanced students. Order from Baptist Foreign Mission Board, Richmond, Va. Price, paper, 25c.

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James

"Thou shalt remember . . . that the Lord thy God redeemed thee."

THROUGH the Foreign Mission Board southern Baptists are doing direct missionary work or are cooperating in helping to carry on mission work in seventeen foreign countries, namely: Africa, China, Japan, Argentina, Uruguay, Paraguay, Brazil, Chile, Mexico, Italy, Spain, Jugo-Slavia, Rumania, Hungary, Russia, Palestine and Syria.

Of the 494 missionaries, now serving under our Foreign Mission Board, about 354 are at work on their fields. The remainder—140—are home on furlough or are waiting till funds shall be supplied for their return. "How shall they preach, except they be sent?"

For some time past southern Baptists have sought to give the Gospel by means of work directed by the Home Mission Board to the foreigners in nine southern states. Among these foreigners are Italians, Cubans, Mexicans, Chinese, Swedes, Hungarians and other nationalities. On some of the fields tracts have had to be printed in twenty different languages.

Although resenting the inroads of Christianity, the Japanese at Christmas time listened to the Christmas carols, that were broadcast over the radio, and heard them gladly.—*Watchman-Examiner*

Our own missionary, Eugene Sallee, writes from Kaifeng: "Five years ago there were twenty-three of us in Kaifeng. Today we are five—one man and four ladies. So far we have closed down

"No man, having put his hand to the plough and looking back, is fit for the Kingdom of God."

none of our work. We are doing our best to hold the line at every point".

There has recently been dedicated in Shanghai, China, a church building costing \$120,000, which will house a congregation of 5,000 members. This is the Fitch Memorial Church, which has been erected by the Presbyterians to honor the memory of Dr. and Mrs. Fitch, who served as missionaries in central China for more than a half century.

Recently the Woman's American Baptist Foreign Mission Society presented a gold medal to one of the women missionaries in recognition of her twenty-five years of service in the Congo at Belge, Africa.

In a small pond in Burma in 1928 the Karen apostle, Ko Tha Byu, was baptized by an American missionary. On the banks of the same pond on Sunday, October 21, 1928, there gathered representatives of 1300 Baptist churches, who witnessed the baptism of thirty-three candidates, Karen, Burmese, Chinese and Indian.

More than three million southern Baptists in over twenty-five thousand churches have a Foreign Mission Board, a Home Mission Board and a mission board in each of the seventeen states and the District of Columbia, all for the purpose of seeking to fulfill the trust committed by our Lord when He said, "Go ye into all the world". Will southern Baptists continue faithful and win others to faithful stewardship?



Like Valentines the February renewals and subscriptions rushed in—over 4,000 more than the New Year ones of January. Now your help is asked in giving the magazine "an April shower" of

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Shall We Eat Our Morsel Alone? (Poem).....	2

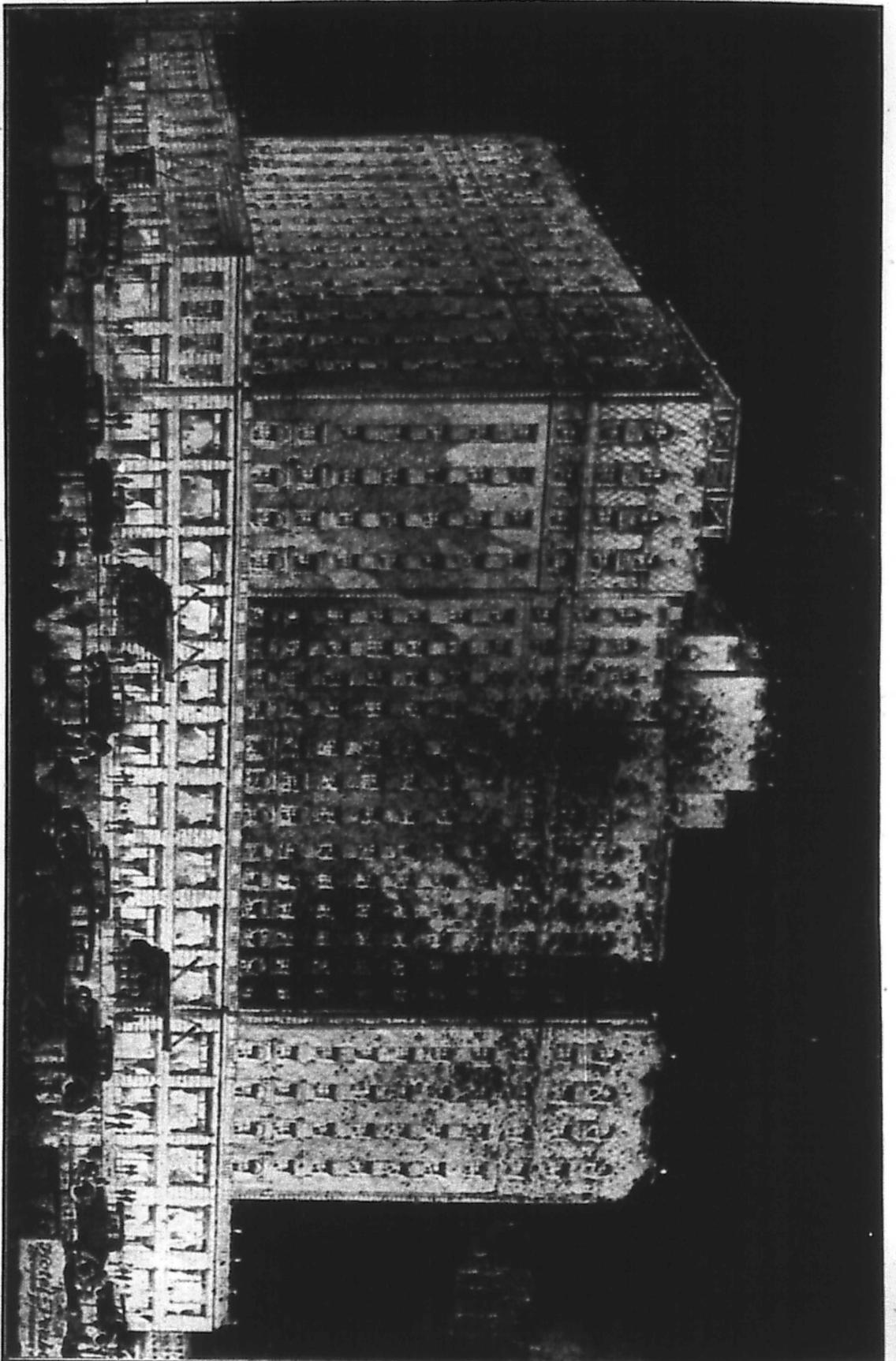
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REFERENCE BOOKS

A Concise History of Missions.....	E. M. Bliss
The Story of Missions.....	Edwin E. White
The How and Why of Foreign Missions (<i>Revised Edition</i>).....	Arthur Judson Brown
The Call of the World.....	W. E. Doughty
Stewardship and Missions.....	Charles A. Cook
Today's Supreme Challenge to America.....	J. F. Love
Jerusalem Conference Minutes (<i>I.M.C.</i>) 1928, Volume VIII	



PEABODY HOTEL—MEMPHIS, TENN.

In this hotel there will be held on Monday, May 6, the annual meetings of Margaret Fund Committee, General Board of W.M.U., Training School and W.M.U. Executive Committee.

Here also will be held the "Missionaries' Fellowship Dinner" on the night of Tuesday, May 7.