

Royal Service

UNION WATCHWORD

Laborers together with God—I Corinthians 3:9

WATCHWORD for 1929

Holding forth the word of life—Phil. 2:16



Stewardship of Prayer

Pray definitely: *the enemy yields only what he must; he yields only what is taken.*

Pray persistently: *the enemy yields only when he must; but he can't hold back what we steadily choose to take in Jesus' great Name.*

Pray simply: *the simpler and quieter the praying the steadier it can be, and the steadier the praying the greater its intensity can be, the bolder and better it becomes.*

Pray in faith: *that simply means this: keep your thought on the Lord Jesus. The power of evil is being restrained now as you are praying. Some missionary has been cheered to a new persistence in the midst of sore difficulty.—Dr. S. D. Gordon*



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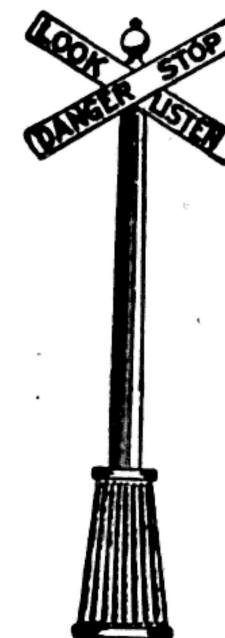
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Feb.—Where Races Meet
March—The New Negro—a Missionary Challenge
April—Faithful to the Trust (*Stewardship of the Gospel*)
May—Christianity's Contribution to World Progress
June—Youth and the Changing Age
July—Persistent Prayer (*Stewardship of Prayer*)
Aug.—The Frontier
Sept.—Woman's Responsibility in the New World
Oct.—Money and Missions (*Stewardship of Possessions*)
Nov.—Our Unchanged Task in a Changing World
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EDITORIAL



PLOWING a LITTLE DEEPER

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



We turn from the annual meeting of the Woman's Missionary Union and the Southern Baptist Convention in Memphis with a new vision of whole-hearted cooperation, a spirit of one-ness in the denominational task. Our people seem to have reached a desire for an overwhelming tide of spirituality that will sweep aside all petty barriers and non essentials, uniting us in a spirit of cooperation. This is cause for great rejoicing. Southern Baptists needed something to give us back our accustomed confidence, our wonted self-respect. This convention was healing and inspiring in its ministry.

The meeting of the Woman's Missionary Union was unusually interesting and constructive. The messages presenting the work were original, virile, practical. There was a buoyant note of action and growth, resulting in necessary expansion. Under the leadership of the new Southwide Stewardship Chairman, Mrs. G. R. Martin, Va., we can safely predict a new era in development. It is said stewardship is more a mode of living than a method of giving. If we learn the mode of living we will have no difficulty with the method of giving. The Southwide Personal Service Chairman, Mrs. Una Roberts Lawrence, will set before us open doors of challenging endeavor in our communities. She constantly discovers to us unnoticed "acres of diamonds". The new Associate Young People's Secretary, Miss Pearle Bourne, Ky., will work with Miss Mather to inspire the youth of our southland to exalt learning above lucre and service to God above self. These projects, with the plans for the new Y.W.A. magazine, predict for the Union a widespread usefulness and thoroughness in training. This is eminently the time to set before our constituency the outlined and projected plans for the December Week of Prayer and Lottie Moon Offering. The goal of \$225,000 demands unusual plans, full information and southwide participation. The slogan will be "Speed the Message". After the forty missionaries sent back by the W.M.U. are cared for, \$72,000 is to be used to return sixty additional missionaries and provide their salary for one year, their further expenses to be cared for by the Foreign Board. The sum of \$100,000 will be applied to the debt of the Foreign Board, any surplus to be used to supplement native work in the S.B.C. foreign fields. If the hoped-for amount is raised, the W.M.U. will provide during the year 1930 for one-fifth of the missionaries on the foreign field and one-fifth of the indebtedness of the Foreign Mission Board, this Lottie Moon Christmas Offering being over and above the Union's other contributions to foreign missions.

Today the man of average income uses a period of prosperity as a basis. This is true of the future of the Union. We must face a future based on a period of unprecedented prosperity. Our forces must be intelligently directed. This year's work will be a severer and more significant test than our Ruby Anniversary year. We must continue to thrill to the wonders of our Gospel task; keep fresh our enthusiasm; renew our spiritual receptivity. Our first duty is a consolidation of our gains, then the directing of our forces to timely ends.

(Concluded on Page 31)

HOLDING FORTH the WORD of LIFE—Philippians 2:16

By Professor A. T. Robertson of
Southern Baptist Theological Seminary



HAVE been asked to interpret this phrase in Paul's beautiful Epistle to the Philippians. Unfortunately there is no general agreement in the interpretation and the translation of the Greek words used here by Paul (*logon zoes epechontes*). The question is not with "the word of life", though that expression does not occur elsewhere in Paul's writings but we do have it in I John 1:1 and almost so in John 6:68 and Acts 5:20. Paul does not here refer to Christ as the Word but he means the word characterized by life (genitive case), the Gospel message which has life and leads to life. In John 1:4 light and life are used together.

The question is about "holding forth" (*epechontes*). Both the Authorized and the Revised so translate it, as does the American Bible Union Version (*Improved Edition*). But Weymouth renders it "holding out to them a word of life", while Mrs. Montgomery puts it "holding out a message of life" and Goodspeed gives it "offering men the message of life". These three readings do not differ materially from "holding forth". There is no article in the Greek with either "word" or "life" but the genitive can make a definite idea without the article. Moffatt translates it "hold fast the word of life". There is basis for this idea in I Timothy 4:16; Luke 14:7; Acts 3:5 when the Greek word meaning "mind" is understood so that the idea is to put the mind upon a person or thing, to give close attention to. The papyri furnish illustrations also of this idiom. But the other idea for the verb is as old as Homer and is common in the early writers and is the one that is usually found in translations of Phil. 2:16, "holding forth (*or out*) the word of life".

This translation is not dependent upon the connection of the clause with the preceding words, though that point calls for attention also. Lightfoot is positive that the metaphor of holding forth or offering is "wholly unconnected with the preceding image in" *phosteres* (*luminaries*). Moffatt agrees with this punctuation: "Where you shine like stars in a dark world; hold fast the word of life". That is also the punctuation of the Authorized Version and of the Bible Union Version. But Mrs. Montgomery has it "Among whom you shine like stars in a dark world, holding out a message of life", following the punctuation of the Revised Version though using Moffatt's phrase "like stars in a dark world". Practically the same thing is true of Goodspeed: "in which you appear like stars in a dark world, offering men the message of life". Weymouth has it: "among whom you are seen as Heavenly lights in the world, holding out to them a word of life". For myself I agree with this punctuation. The word "*phosteres*" means luminaries or stars, not ordinary lamps or lights (*phota*). There is no adjective "Heavenly" with "luminaries" or "dark" with "world". But the stars shine in the Heavens and they shine for the night and that idea is correct. An Irishman once said that he did not like the moon because it only shone on bright nights when it was not needed. The Christian is to be the light of life shining in the dark places "in the midst of a crooked and perverse generation".

REFERENCE BOOKS

Prayer and Missions.....	Helen Barrett Montgomery
The Potency of Prayer.....	Thomas C. Horton
My Beliefs.....	R. F. Horton
Preacher and Prayer.....	E. M. Bounds
Intercessory Prayer.....	James G. K. McClure
Meaning of Prayer.....	Harry Emerson Fosdick
Pioneer Women.....	Una Roberts Lawrence
Along the Highway of Service.....	Marie Buhlmaier
Letters from S.B.C. Foreign Missionaries.....	

YEAR BOOK with CALENDAR YEAR



FORWARD might well be used as the key-word of the very missionary sessions of the recent W.M.U. annual meeting in Memphis. Among its policies was the decision to have the W.M.U. Year Book and the Plan of Work run not with the S.B.C. but with the calendar year even as for some time the financial and statistical reports of Woman's Missionary Union have been kept. The reasons for making these changes seem so obviously business-like that it is not necessary to elaborate on the decision.

One of the small but immediate gains is that no W.M.U. Year Book will be published until just before the December Week of Prayer, so that it will reach the societies along with the literature for that week. Therefore, the present Year Books are to be guarded with zealous care. Turn to yours and make the following changes, please, thus bringing it quite up-to-date for use until next January:

Front cover page, and pages 1, 3, 10 and 66—Change the year's watchword to: "Holding forth the word of life."—*Phil. 2:16*. The hymn stays the same.

Page 4—The following vice presidents are new: Mrs. J. H. Woodson, Ariz.; Mrs. J. M. Flenniken, Ark.; Mrs. Frank B. Keen, Ill. Among the local members (*on page 5*) remove the names of Mrs. Smith and Mrs. Moore, adding those of Mrs. J. A. Coker and Miss Pearle Bourne. The latter will serve as associate secretary of W.M.U. Young People's Work. Remove name of Mrs. Taul B. White as field worker.

Page 5—A new sub-committee on stewardship is to be added.

Pages 6-9—Changes in your state can be secured from your state W.M.U. headquarters.

Pages 10-23—The only vital changes are as follows: (1) Enlistment is now included in personal service; (2) Dates for the December Week of Prayer are Dec. 2-6 inclusive; (3) College Bulletin will be transferred to the new Y.W.A. magazine which will commence with the September issue under the title of *THE WINDOW* (*see page 36 of this magazine*); (4) Four-fold will be the uses of the 1929 Lottie Moon Christmas Offering: (a) Pay salaries of the 40 missionaries who were returned to their fields by the 1927 offering; (b) Returning 60 missionaries, paying their passage out to their fields and one year's salary; (c) \$100,000 on debt of Foreign Mission Board; (d) Native work as supplemented by the Board. The goal for the 1929 offering is \$225,000 and must in being forwarded be specifically designated as "Lottie Moon Christmas Offering for Foreign Missions". The only other decided change in the Plan of Work is in the Standards of Excellence (*pages 21-23*) namely, that a reading circle is no longer counted on the standards—it must be a mission study class to count.

Pages 24-28 and the song on page 29 have passed into history through the completion of the Ruby Anniversary. The dates for the March Week of Prayer are March 3-7, inclusive, 1930.

Page 30—The new record as to personal service in 1928 will be found in this magazine, page 34. Additional statistics for 1928 are as follows:

	New Organ- izations	Total Organ- izations	Societies on Standard of Excellence	
Sunbeams.....	1337	6746	Class A-1.....	3372
Royal Ambassadors.....	1089	2931	Class B.....	2984
Girls' Auxiliaries.....	1567	5296	Class C.....	2394
Young Women's Auxiliaries.....	981	3814	Class D.....	2341
Women's Missionary Societies	1431	11628		
Total.....	6405	30415	Total.....	11,091

(Concluded on Page 32)

AWARDS by W.M.U.



SUCCESS as a word is said to occur in the Bible only in the first chapter of Joshua. The conditions of attaining thereto are: "Only be strong and very courageous to observe to do according to all the law". Reverently is it said that the same spirit brings "good success" to the states striving for Woman's Missionary Union awards.

Four-fold and annual are they in nature. First there is the banner which is awarded to each church which during the calendar year maintains a Standard A-1 Graded W.M.U. In the June issue of this magazine the list of the 1928 A-1 churches was given, other churches being urged to "be strong" in missionary education. From the list was inadvertently omitted the name of the First Baptist Church of Center, Texas, the pastor and W.M.S. president of which are Rev. and Mrs. C. E. Dearman. One of the most encouraging things about this list of 179 A-1 churches is that 16 of them have been A-1 for the past four consecutive years, that 33 have been so for the last three years, 49 for the past two years and 81 attained this high ranking for the first time in 1928. Would you be thus "graded"? Then "be strong and very courageous and observe to do!"

The second award of Woman's Missionary Union is really made by this magazine as explained on page 27. Every Y.W.A. counselor is urged to stimulate her members to strive for this southwide honor, withal remembering that the states and many associations also give awards for their best tithing stories.

In the third place the Union awards two loving cups for the largest number of Standard of Excellence A-1 organizations of all grades based on the total number of W.M.U. organizations of all grades in the respective state during the preceding calendar year. Because some states have ever so many more organizations than other states have, the list is divided which accounts for the two cups, whose value as awards is relatively the same. This year the states competing for one cup were: Texas, Virginia, Georgia, North and South Carolina, Alabama, Tennessee, Mississippi and Kentucky. In this group the cup went to Virginia with Mississippi making the second best record. The other cup was won by Maryland, the closest competitor being Florida. In this group were also the following states: Oklahoma, Missouri, Arkansas, Louisiana, Illinois and New Mexico. A study of the records would seem to indicate that each state has a fair chance to win: for instance, Virginia won though it has more organizations than any other state except Texas, while Maryland which has comparatively few organizations "observed to do" all that is necessary to have many A-1 societies among its women and young people.

The fourth W.M.U. annual award consists of five pennants and five banners, the reward value of each respective pennant and banner being relatively the same. The Sunbeam pennant was won by South Carolina with Georgia next in line. This meant that, considering the number of co-operating Baptist churches in the state, South Carolina made the largest proportionate net increase in the total number of Sunbeam Bands in 1928 as compared with 1927. On a similar basis of calculation, the G.A. pennant was won by Virginia with Tennessee second; the R.A. and Y.W.A. pennants by Georgia with Virginia next in line. The other states competing for these four W.M.U. young people's organizations pennants were Alabama, Kentucky, Mississippi, North Carolina and Texas, their roll of co-operating Baptist churches outnumbering those in the other S.B.C. states, the ideal being at least one of each grade of W.M.U. organizations in each of these churches.

(Concluded on Page 32)



BIBLE STUDY



Mrs. W. H. Gray, Alabama

TOPIC: "Lord, Teach Us to Pray"

Scripture: Luke 11:1-4

Chant: *The Lord's Prayer*

"COME thou apart and rest awhile', I heard the Savior say;
So sweet His tone and fond His smile, I turned aside to pray.
He led me to a place apart, far from the busy way;
He gently drew me to His heart and whispered, 'Let us pray'."



WHAT a picture Luke has given us: the Master at prayer—the disciples with Him and asking the very question that is on our lips—the Master willing to grant their request! How reverently we listen in! We hear him: "When ye pray, say". He has taken it for granted that ye will pray. "Say, 'Our Father'." It was He who made it possible for us to call God Father. He it was who bade us ask the Father in His name. Surely He speaks with authority, saying: "Say, 'Our Father who art in Heaven'".

How breathlessly we listen to see what manner of petition we may bring! Shall we bring our needs at once when the Father has been called upon to hear His child? Not so. First there is the reverence due His name. Let there be awe and fear when His holy name is uttered. May others come to know the power and majesty of God's name! "Thy Kingdom come." In the seventy-second psalm we have a description of this Kingdom. It will be a time when righteousness shall flourish and peace shall endure. Isaiah tells of the same reign when the desert shall blossom as the rose. Jesus told the disciples to pray, "Thy Kingdom come". Jesus is still speaking to His followers through the Scriptures preserved for ages, saying: "Pray, 'Thy kingdom come'". Can we afford to neglect this command?

As we pray for the coming of the Kingdom, can we fail to add, "Use me, Lord, in the bringing of that day—Thy will be done"? This of itself constitutes a perfect prayer. Has He not said: "It is not the will of your Father which is in Heaven that one of these little ones should perish"? If His will were done on the earth, there would be no more sin, no more sorrow, no more sickness, no more of Satan's dominion over the human heart. Life would be all glorious because it would be all for the glory of God.

Three petitions and not yet one for self. Half of the model prayer and all for the Father's name, the Father's Kingdom, the Father's will! When these three petitions have been offered in sincerity and in truth, then we may pray, "Give us this day our daily bread". Lord, supply our needs day by day. Feed us with the manna of Thy word for our spiritual growth. Give us the measure of success which Thou canst entrust to us. Grant those physical comforts and mental delights which will make us better fitted to serve thee here on earth. Only for today we ask it; for "Thy mercies are new every morning and great is Thy faithfulness".

"And forgive us our trespasses." Lord, we do repent the wrong we have done our fellow-man. We have rebelled against the wrong our fellow-man has done us. Cleanse our hearts of this rebellion and make us truly say: "Forgive us as we also forgive those who trespass against us".

"Lead us not into temptation." Forsake us not when temptation comes upon us; for we remember the words, "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted".

A perfect prayer! Can we pray it? "Lord, teach us to pray."



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: "Lord, Teach Us to Pray"

THE following beautiful composition on the Lord's Prayer was captured during the Civil War at Charleston, S. C., by an Indiana soldier. The dingy, time-worn paper on which it was written, evidently with a goose-quill pen, bore the date of July 4, 1823. At considerable expense it has been obtained for publication and is quite a literary curiosity. It is furnished the American by Mr. James R. Horner, city statistician:

Thou to the mercy seat our souls dost gather	Our Father
To do our duty unto Thee	
To whom all praise, all honor should be given	
For Thou art the Great God	Who Art in Heaven;
Thou, by Thy wisdom, rulest the world's whole frame,	
Forever, therefore	Hallowed Be Thy Name
Let never more delays divide us from	
Thy glorious grace but let	Thy Kingdom Come.
Let Thy commands opposed be by none	
But Thy pleasure and	Thy Will Be Done
And let our promptness to obey be even	
The very same	on Earth as It Is in Heaven.
	—New York American

His Name

"Hallowed Be Thy Name"

Monday, 1st

Isaiah 9:6; 57:15; 65:24; Jeremiah 29:12; 32:18, 19; 33:3; Matthew 18:19, 20

Tuesday, 2nd

Exodus 33:17-20; Ezekiel 36:22, 23, 37; Ephesians 2:18; 6:18

Wednesday, 3rd

Psalms 8:9; 9:10; 34:15; 37:4; 50:14; 55:16

Thursday, 4th

Psalms 65:2, 5; 86:5; 91:15; 145:18

Friday, 5th

Zechariah 13:9; Luke 11:1-4, 13; 18:6-8

Saturday, 6th

I Chronicles 28:9; John 9:31; 14:13, 14; 15:7; 16:23, 24, 26, 27

Sunday, 7th

John 17:7-19

His Kingdom

"Thy Kingdom Come"

Monday, 8th

Daniel 4:37; 6:26; Micah 4:7, 13; Romans 14:11, 17; Hebrews 1:3; 11:6

Tuesday, 9th

Exodus 15:18; II Kings 19:15; I Chronicles 29:11, 12; II Chronicles 20:6

Wednesday, 10th

Matthew 25:1-13

Thursday, 11th

I Kings 8:22-25; Nehemiah 9:6; Psalms 10:16; 22:28; 44:4; 47:2, 3, 7, 8

Friday, 12th

Psalms 66:7; 67:4; 74:12; 93:1, 2; 95:3; 96:10; 97:1, 2; 103:19

Saturday, 13th

Psalms 145:11, 12, 13; 146:10; Matthew 15:22-28

Sunday, 14th

Matthew 13:31-33, 38-43; 19:14; Revelation 19:6

His Will

"Thy Will Be Done"

Monday, 15th

Matthew 5:43-48; Mark 3:35; Luke 11:2; John 4:34; 5:30; 6:38-40

Tuesday, 16th

Psalms 119:2, 4-6, 8, 10, 15, 16, 30, 31, 40

Wednesday, 17th

Psalms 119:44-48, 54-56

Thursday, 18th

Leviticus 26:3-12; Psalm 143:10; Proverbs 19:16

Friday, 19th

Matthew 5:19; 9:9; 12:50; 25:20-23

Saturday, 20th

Matthew 26:39, 42; John 8:28, 51; 9:4; 14:15, 23, 31; 15:10

Sunday, 21st

I John 3:22; II John 6:9; Revelation 22:7, 14

(Concluded on Page 34)



"PRAY YE"



STEWARDSHIP of PRAYER



ACH quarter of this calendar year the W.M.U. monthly topic is treated from the viewpoint of Christian stewardship, the theme for this third quarter being "Stewardship of Prayer". Your attention is called not only to the W.M.S. program but also to the quotation on the front cover page and to the "Bible Study" and "Family Altar" departments, especially to the rendition of the Lord's Prayer in the latter department. Oh, that many might this July fourth indelibly inscribe its teachings in the lives of others! Dr. Henry van Dyke says: "Prayer is an instinct of the human heart: it is as natural to pray as it is to breathe. Let no one persuade us that our religion can possibly survive without prayer, for the essence of the Bible is that there is a prayer-hearing and a prayer-answering God. His servants have ever turned to Him in the day of their need and He has wrought great deliverance for them. Prayer itself is a part of the blessing. Who shall say that it is not a great benefit to a man just to open his heart to God, to make his trouble and his care known, to give utterance to his inmost desire and need?"

Dr. van Dyke further asserts that "an earnest, faithful prayer has never been offered without bringing down a blessing". Gratefully agreeing with this assertion, every W.M.S. member will be heartened to spend more than her usual time in prayer. Since there is "strength in union" and since the promise is "where two are gathered", therefore every Woman's Missionary Society is urged to encourage its praying members to gather before or linger after each meeting of the society or circle in order to "bring down a blessing" and to deepen their sense of the stewardship of prayer. In such gatherings the Spirit of God may lead to prayer for:

Gratitude that the Creator of the universe is "our Father who art in Heaven"

All home and foreign missionaries

Native Christians in every land

All others the world around who are "holding forth the word of life"

Outpouring of God's Spirit on Christians everywhere

Returning of all missionaries to the whitening fields

Sending forth of more laborers

Realization of Christian stewardship of life; the Gospel; prayer; possessions

W.M.U. emphasis upon: tithing; mission study; personal service; soul-winning; enlistment

R.A. Camp at Ridgecrest; other camps and associational meetings

Reaching of all apportionments

Fostering of Ruby Anniversary and subsequent organizations



"The experience of the race is clear that some things God never can do until He finds a man who prays."

Calendar of Prayer

July, 1929

Mrs. Maud R. McLure, Ky.

WHEN prayer delights thee least, then learn to say:
"Soul, now is greatest need that thou shouldst pray.
My well is bitter, cast therein the tree,
That sweet henceforth its brackish waves may be".

Say, what is prayer, when it is prayer indeed?
The mighty utterance of a mighty need.
The man is praying, who doth press with might
Out of his darkness into God's own light.—Richard C. Trench

Topic: Persistent Prayer

1—MONDAY

Pray for God's blessing on the evangelistic service of Misses *xxZemma Hare and *Viola Humphreys (on furlough), Kaifeng, China.
Endure hardness as a good soldier.
—II Tim. 2:3

2—TUESDAY

For Rev. and Mrs. J. E. Jackson, evangelistic work, Shanghai, China
The Lord of hosts is with us.
—Psa. 46:7

3—WEDNESDAY

For Dr. and Mrs. N. A. Bryan, medical work, Hwang-Hsien, China
With Thee is the fountain of life.
—Psa. 36:9

4—THURSDAY

For Rev. and Mrs. W. H. Berry (on furlough), educational work, Bello Horizonte, Brazil
He will be our guide even unto death.
—Psa. 48:14

5—FRIDAY

For Rev. and xxMrs. Z. Paul Freeman (on furlough), evangelistic work, Concordia, Argentina
They that trust in the Lord shall be as Mount Zion.—Psa. 125:1

6—SATURDAY

For Rev. and Mrs. Rex Ray, Miss Mollie McMinn (on furlough), evangelistic work, and †Miss Pearl Johnson, educational work, Wuchow, China
Seek and ye shall find.—Luke 11:9

7—SUNDAY

Pray that the spirit of persistent prayer may permeate our churches.
Give ear unto my prayer that goeth not out of feigned lips.—Psa. 17:1

8—MONDAY

Pray for Misses Minnie Alexander and *Josephine Ward, educational work, Kaifeng, China.
The Lord is my light and my salvation: whom shall I fear?—Psa. 27:1

9—TUESDAY

For Rev. and Mrs. W. Harvey Clark, evangelistic work, Tokyo, Japan
Let us not be weary in well doing.
—Gal. 6:9

10—WEDNESDAY

For †Miss Faith Snuggs (on furlough), educational work, Lui-chau City, China
Lo, I am with you alway.—Matt. 28:20

11—THURSDAY

For Rev. and Mrs. J. R. Saunders (on furlough), educational work, Canton, China
Holding forth the word of life
—Phil. 2:16

12—FRIDAY

For Rev. and †Mrs. P. E. White and Miss Attie Bostick (all on furlough), evangelistic work, Kweiteh, China
Thou art my refuge and portion.
—Psa. 142:5

13—SATURDAY

For Misses *Essie Fuller and *Bertha Lee Hunt, educational work, Pernambuco, Brazil
Be watchful and strengthen the things which remain.—Rev. 3:2

14—SUNDAY

Pray that all Sunday school teachers continue steadfast in prayer for their pupils.
The effectual fervent prayer of a righteous man availeth much.—Jas. 5:16

15—MONDAY

Pray for Rev. and †Mrs. L. E. Blackman, evangelistic work, Yangchow, China.
We may boldly say, "The Lord is my helper".—Heb. 13:6

16—TUESDAY

For Rev. and Mrs. T. F. McCrea (on furlough), evangelistic work, Chefoo, China
Help us, O God of our salvation, for the glory of Thy name.—Psa. 79:9

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

Calendar of Prayer

July, 1929

“I KNOW not by what methods rare,
But this I know—God answers prayer.
I know not when He sends the word
That tells me fervent prayer is heard;
I know it cometh soon or late,

Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayer with Him alone
Whose will is wiser than my own.”

Topic: Persistent Prayer

17—WEDNESDAY

Pray for Rev. and Mrs. H. P. McCormick (*on furlough*), educational work, Iwo, Nigeria.
My people shall be satisfied with My goodness, saith Jehovah.—Jer. 31:14

18—THURSDAY

For Rev. and Mrs. A. E. Hayes, evangelistic work, Parahyba, Brazil
In all thy ways acknowledge Him.
—Prov. 3:6

19—FRIDAY

For Rev. and Mrs. Wade D. Bostick (*on furlough*), evangelistic work, and Miss Olive Riddell, educational work, Pochow, China
He will be very gracious unto thee at the voice of thy cry.—Isa. 30:19

20—SATURDAY

For Rev. W. D. T. McDonald, evangelistic work, Temuco, Chile
The Lord is the strength of my life.
—Psa. 27:1

21—SUNDAY

Pray for the maintenance of the family altar in every Baptist home.
As for me and my house we will serve Jehovah.—Joshua 24:15

22—MONDAY

For Rev. and Mrs. J. L. Galloway, evangelistic work, Macao, China
The foundation of God standeth sure.
—II Tim. 2:19

23—TUESDAY

For Rev. and Mrs. W. B. Johnson, evangelistic work, Soochow, China
I will deliver thee and thou shalt glorify Me.—Psa. 50:15

24—WEDNESDAY

For Rev. and Mrs. A. Y. Napier, evangelistic work, Chinkiang, China
None of them that trust in Him shall be desolate.—Psa. 34:22

25—THURSDAY

For Rev. and Mrs. C. F. Stapp (*on furlough*), evangelistic work, Aracaju, Brazil
Whatsoever ye do, do all to the glory of God.—I Cor. 10:31

26—FRIDAY

For Rev. and Mrs. E. M. Potat, Jr., Shanghai Baptist College
He that overcometh shall inherit all things.—Rev. 21:7

27—SATURDAY

For Rev. John Lake, evangelistic work, and Dr. and Mrs. C. A. Hayes (*on furlough*), medical work, Canton, China
They that sow in tears shall reap in joy.—Psa. 126:6

28—SUNDAY

Pray that all native Christians on our foreign fields may learn the comfort and strength of persistent prayer.
Pray without ceasing.—I Thess. 5:17

29—MONDAY

Pray for Rev. and Mrs. C. L. Culpepper, evangelistic work, Hwang-Hsien, China.
Therefore will the Lord wait that He may be gracious unto you.—Isa. 30:18

30—TUESDAY

For Rev. and Mrs. J. A. Tumblin, educational work, Jaguaquara, Brazil
Thy faithfulness reacheth unto the clouds.—Psa. 36:5

31—WEDNESDAY

For Rev. and Mrs. J. V. Dawes (*on furlough*), evangelistic work, Tsinan, China
Godliness is profitable unto all things.
—I Tim. 4:8



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



THE Program Committee faces one of its greatest opportunities in presenting the program on the “Stewardship of Prayer”. Earnest prayer—by the members of the committee before coming together and again as they meet to arrange the program—is an essential preparation. The two-fold object should be kept clearly in mind: (1) to impress afresh the need of prayer in the life of each Christian; (2) the power of prayer. The four main headings in the W.M.S. program material will fall naturally under these divisions: I. The Need of Prayer: 1—Prayer Incentives and Promises; 2—The Relation of Prayer to Missions; II. The Power of Prayer: 3—How God Answers Prayer in Home and Foreign Lands; 4—Our Responsibility.

“Prayer Incentives” may be used as the devotional reading, the different verses being cut out and given to those present at the meeting to read. The second topic should be used as the foundation for a talk. “How God Answers Prayer” may be divided and told by several members. “Our Responsibility” should be in charge of one who has had experience in deep prayer life and who has proved Psa. 66:19. (See pages 15-21.)

After her talk, which should not be very long, it would be most fitting to assume immediately the responsibility of deepened prayer lives. Cut or copy from the Calendar of Prayer the names of missionaries, showing their form of work. Give each member present one of these slips. Have a short explanation of the purpose of so doing, bringing out the fact that special kinds of work call for special qualifications in the workers. Ask each member to note thoughtfully the kind of work in which the missionaries on her slip are employed. Then ask all to bow for two minutes in silent prayer for these missionaries, each praying for those whose names she received. Close with a brief prayer that all these prayers may avail much. Definite prayer is really much easier than the indefinite ones so often heard. If the women will keep the names given them and will pray for them at home, it may help to establish more regular prayer for missions. Thus the two-fold objects in the mind of the Program Committee will be attained as explained in the first paragraph.

In a small society, give to each woman a week before the meeting a slip on which is written: “A Prayer of David—Can you find the answer in the Psalms?” Following this write short prayers from the Psalms, such as: Psa. 109:26; 31:3; 86:16; 143:10. At the meeting have each woman read the prayer and the answer she found to it.

Attention should be called to the “Pray Ye” and Calendar of Prayer pages in this magazine, the women being urged to use them. They are means of spiritual growth by sharing and helping in the work of our missionaries.

Dr. S. D. Gordon says: “In order that we may help in winning the old world back to God, we are given five things: our life, what we are; our lips, what we say or sing; our service, what we do; our gold, what we do not keep selfishly for ourselves; and, lastly, prayer, what we claim in the name of Jesus the Victor. The greatest of these is prayer—God’s power going out through prayer”.



*Program Outline and References for
Advanced Missionary Societies*

Prepared by Mrs. W. D. Pye, Arkansas



PERSISTENT PRAYER—Stewardship of Prayer

Hymn—Sweet Hour of Prayer

Devotional Topic—The Master's Model Prayer—Matt. 6:7-13 or Luke 11:1-5.

"We are seeking for the plain bread of religion which a man must have in order to live; and we could not seek for it in a better place than in the Lord's Prayer." See "The Wicket Gate", G. A. Studdert Kennedy; "Christ's Mould of Prayer", James Allen Francis; "The Open Gate to Prayer", Mabel N. Thurston.

Prayer that Christian people shall seek Divine guidance

Solo—Teach Me to Pray

Prayer in Christian History—Prayer has been a force in the building of nations, as it has unfolded from the beginning of history to the present day in the lives of eminent Christians. For reference: "Private Prayer in Christian Story", Jane T. Stoddart; "The Prayer Life", Andrew Murray, part II, chapters 13-14; "Lord Teach Us to Pray", Alexander White, part II; "Prayer and Missions", Helen Barrett Montgomery

The Silent Ministry—"The object of prayer is not merely to find expression for one's deepest yearnings but . . . to feel the Divine response to the movement of the soul. It is impossible to realize our communion with God without the practice of silence." See "Creative Prayer", E. Hermon; "Prevailing Prayer", D. L. Moody.

Special Music—The Beautiful Garden of Prayer

Thoughts for the Inner Chamber—Many Christians ask the question, "When, where, why and how shall I pray?" Remember that the unspeakable love of God invites you into "the secret of His presence". For reference: "How to Pray," R. A. Torrey; "The Prayer Life", Andrew Murray, parts I and II; "Intercessory Prayer", James G. K. McClure; "Five Laws That Govern Prayer", S. D. Gordon

The United Prayer Life of W.M.U.—"Recognizing prayer as the supreme dynamic in Christianity . . . we therefore urge maintenance of family altars, regular use of Calendar of Prayer, observance of nine o'clock morning prayer, cottage prayer meetings, and observance of Weeks of Prayer for State, Home and World-Wide Missions." See W.M.U. Plan of Work in Year Book, section II; "Manual of W.M.U. Methods", chapter 7.

Prayer that members of W.M.U. may be instant in prayer

The Quest That Never Ends—"If we seek God and seek Him out to the end of our life, feeble as our faith is and smoking flax as our love is, yet by His grace . . . we also in our own measure shall receive and shall forever possess and enjoy very God Almighty Himself for our own reward forever." See "Lord, Teach Us to Pray", Alexander Whyte, part III; "Some Fruits of the Gospel", Dr. G. W. Leavell, chapter 3.

Closing Prayer



Of all misconceptions of prayer, none is more common than the idea that it is a way of getting God to do our will. Prayer is a fight for the power to see and the courage to do the will of God.—*Fosdick*



PROGRAM FOR JULY



The list of reference books given at close of this program 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: Persistent Prayer

Opening Hymn—O Worship the King

Prayer of thanksgiving and praise for His bountiful care

Responsive Reading—Prayer Incentives and Promises (*Request each member to bring her copy of this magazine.*)

Hymn—Sweet Hour of Prayer

Short Talks—The Relation of Prayer to Missions

Prayer and the Origin of Missions

Prayer and the Mission to the Gentiles

Hymn—Hail to the Brightness of Zion's Glad Morning (*Stanzas 1, 2, 3*)

Prayer and the Origin of Modern Missions

Prayer and American Missions

Special Music

Short Talks—How God Answers Prayer in Home and Foreign Lands:

Prayer for Assurance

Prayers of Intercession

Prayer of Petition

A Mother's Prayer

Hymn—What a Friend We Have in Jesus

Current Missionary Events (*See page 35. Various members might each tell of a reason for praying.*)

Sentence Prayers of Petition and Intercession

Talk—Our Responsibility

Prayer that Christians everywhere may be awakened to their stewardship of prayer and that W.M.U. members may through this program learn to lay hold on this great and largely unused force which God has bestowed on Christians

SECTION I

PRAYER INCENTIVES and PROMISES

Leader: The Bible is the world's supreme book of prayer. From it we learn the value of prayer, the conditions governing prayer, the power of prayer and the promises of God to those who pray. Therefore, let us read some of its directions: the conditions we must meet if we expect our prayers to be answered and the promises upon which we base our hopes for world conquest in Jesus' Name.

Responsive Reading

Leader: And I will take you to Me for a people and I will be to you a God; and you shall know I am Jehovah your God.—Ex. 6:7

Response: Give ear, O My people, to My law; incline your ear to the words of My mouth (Ps. 50:15) Call upon Me and I will answer thee and show thee great things and difficult, which thou knowest not.—Jer. 31:3

Jesus said unto them, I am the way, the truth and the life; no man cometh unto the Father but by Me.—John 14:6

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask anything in My name that will I do.—John 14:13-14

Take heed, watch and pray.—Mark 13:13

Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth and to him that knocketh it shall be opened.—Matt. 7:7-8

And Jesus saith unto them, Have faith in God.—Mark 11:22

Therefore I say unto you, all things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.—Mark 11:24

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6

And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus.—Phil. 4:7

Ye have not because ye ask not. Ye ask and receive not because ye ask amiss, that ye may spend it on your pleasures.—James 4:2-3

If ye abide in Me and My words abide in you, ask whatsoever ye will and it shall be done unto you. Herein is the Father glorified, that ye bear much fruit; and so shall ye be My disciples.—John 15:7-8

If I regard iniquity in my heart the Lord will not hear.—Ps. 66:18

If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.—1 John 1:9

Pray for them that despitefully use you; that ye may be sons of your Father who is in Heaven.—Matt. 5:44-45

And whensoever ye stand praying forgive if ye have ought against anyone, that your Father also who is in Heaven may forgive you your trespasses.—Mark 11:25

Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak.—Matt. 26:41

The righteous cry and the Lord delivereth them out of their trouble.—Ps. 34:17

Rejoice always; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus.—1 Thess. 5:16-18

Beloved, if our hearts condemn us not we have boldness toward God; and whatsoever we ask we receive of Him because we keep His commandments and do the things that are pleasing in His sight.—1 John 3:21-22

Continue steadfastly in prayer, watching therein with thanksgiving.—Col. 4:2

And it shall come to pass before they call, I will answer, and while they are yet speaking I will hear.—Isaiah 65:24

And He spake a parable unto them to the end that they ought always to pray and not faint.—Luke 18:1

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.—Isaiah 40:31

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgiving be made for all men.—1 Tim. 2:1

The eyes of the Lord are on the righteous, and His ears are open to their cry.—Psalm 34:15

With all prayer and supplication praying at all seasons in the Spirit and watching thereunto in all perseverance and supplication for all the saints.—Eph. 6:18

The Lord is far from the wicked, but He heareth the prayer of the righteous.—(Prov. 15:29) The supplication of a righteous man availeth much in its working.—James 5:16

After this manner therefore pray ye . . . Thy Kingdom come.—Matt 6:9-10

Ask of Me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possessions.—(Ps. 2:8) All the ends of the earth shall remember and turn unto Jehovah.—Ps. 22:27

Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest.—Matt. 9:38

I say unto you, that if two of you agree on earth touching anything that they shall ask, it shall be done for them of My Father which is in Heaven.—Matt. 18:19

"In all thy ways acknowledge Him"

"And He will direct thy paths."—Prov. 3:6

Let us pray together with the Spirit and with the understanding—"Our Father who art in Heaven etc."

SECTION II

The RELATION of PRAYER to MISSIONS

Prayer and the Origin of Missions



MISSIONS originated in prayer and praying men have been responsible for every great spiritual and missionary movement of all times. When God, the author of missions, sent His Son, the "Great Missionary", into the world, His coming was proclaimed by a man who had spent his life in the desert apart in prayer and meditation. Prayer was not only the daily habit of our Exemplar but in times of crisis He agonized long hours in prayer. "And it came to pass in those days, that He went out into the mountain to pray; and He continued all night in prayer to God. And when it was day He called His disciples and He chose from them twelve, whom also He named apostles—Luke 6:12, 13. In His last talk with these men upon whom He was placing the responsibility of leadership He promised the Holy Spirit, whom the Father would send in His name, and who would guide them into all truth. It was when the apostles and other disciples were in prayer in the "upper room" that the Holy Spirit came upon them and they were filled with power for their world task.

The Book of Acts is not only the history of the missionary endeavors of the early days of Christianity but is also a powerful text book on prayer. "In it we see apostles praying, churches praying, new converts praying. In all circum-

stances they prayed: when in prison and out, when arrested, when popular; at church and on the street; in prayer-meeting and as private individuals." It is no wonder the Gospel spread so rapidly in the early centuries, having been so completely energized by believing prayer.

Prayer and the Mission to the Gentiles

CORNELIUS of Caesarea, a Roman soldier, was a gentile but one who loved God and gave much alms and "prayed to God always". We read that he had a vision in which an angel of God came to him saying: "Thy prayers and thine alms are gone up for a memorial before God. And now send to Joppa and fetch one Simon who is surnamed Peter". Turning from Cornelius we find Peter on the housetop praying as the messengers of Cornelius draw near to the city. And as Peter prays, he too has a vision. A vessel descended wherein there were "all manner of four-footed beasts and creeping things of the earth and birds of the heaven" and Peter was bidden to kill and eat that which he thought was unclean. But a voice came unto him saying, "What God hath cleansed make not thou common". Thus Peter was prepared to go with the messengers when they came and to preach Christ to the gentiles. When the Jewish Christians took him to task for preaching to gentiles and eating with them, Peter replied: "I was praying . . . and the Spirit bade me go . . . and as I began to speak the Holy Spirit fell on them, as on us at the beginning . . . and who was I, that I could withstand God?" "And when they heard these things they glorified God, saying: Then

to the gentiles also hath God granted repentance unto life".

It was when Paul was praying after his marvelous conversion on the Damascus road that Ananias, sent by God, came to him and "laying his hands on him said: Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight and be filled with the Holy Spirit".

It was at Antioch when the elders of the church there and Paul, "God's chosen vessel to bear His name to the gentiles", were praying and fasting that the Holy Spirit came unto them saying, "Separate me Barnabas and Saul for the work whereunto I have called them". From that church that day there started perhaps the greatest missionary movement of all time, after Christ gave His great commission. It was the movement led by Paul through which the Gospel of Christ was carried to the gentiles of the western world.

Prayer and the Origin of Modern Missions

P RAYER runs like a golden thread through the story of modern missions. Back in 1666, when praying was still a formal thing with the great mass of church members, Jacob Spencer, pastor of a Lutheran Church in Germany, began to hold little group meetings for prayer and the study of the Bible. These simple meetings aroused such ridicule and opposition, that the people who attended them were called Pietists and were not permitted to attend the universities. As a result they founded a university of their own to which came a professor who taught the necessity of conversion, a life of faith and the missionary ideal embracing the whole world in his loving thought. Two of Francke's pupils, men devoted to prayer, were the first to offer themselves as missionaries and in 1706 were sent by the King of Denmark to India. Moravian missions, the most remarkable of modern times, were founded by Count Zinzendorf of Saxony. Four hundred protestant refugees from persecutions in Moravia and Bohemia found a haven on Count Zin-

zendorf's estate in Saxony. This devout man organized them into a church and through a life of prayer developed such an outpouring of missionary zeal that a continuous succession of missionaries streamed out of this church into Greenland, the West Indies, North America and Africa.

In 1723 a Presbyterian minister in England published a work in which he urged prayer as the first known means of converting the heathen world. Following this came the great Methodist revival which began in the hearts of a little group of students in Oxford University, who used to meet for prayer and the study of God's Word. In 1746 the Concert of Prayer for the conversion of the heathen began to spread throughout England. The Christians in America were invited to unite in prayer with the Christians of England. In 1747 Jonathan Edwards, a Congregationalist minister in America, issued a call to "Intercessory Prayer for the Spread of the Gospel". Thirty-seven years later this pamphlet was read in a gathering of Baptist ministers in England, which resulted in a motion to ask all Baptist churches and ministers to set aside the first Monday in each month for united prayer for the heathen world. In the plan drawn up were the following words: "We shall rejoice if any other Christian societies or other denominations will unite with us, and we do now invite them to join most cordially heart and hand in the attempt. *Who can tell what the consequences of such a united effort in prayer may be?*" As Mrs. Montgomery says, the first visible consequence was the meeting of twelve Baptist ministers, on October 7, 1792, to organize a society for the purpose of sending the Gospel to the heathen. The first money offering for this great enterprise was 13 English pounds, two shillings and sixpence—approximately \$65. But the greatest offering was the life of William Carey, their first missionary.

Though the Baptists led off in organization, it must be remembered that other denominations had led and had their part in the Concert of Prayer.

Their organizations for missions followed in quick succession.

Prayer and the Missionary Awakening in America

I N THE United States as in other countries, God used a group of young college men, who had banded themselves together for study and prayer, to stir the churches to missionary endeavor. Five of these students, being driven to the shelter of a haystack during a thunder shower in the summer of 1806, began to discuss their responsibility to the heathen in the light of Christ's command to preach the Gospel to every creature. As they waited for the shower to end, one proposed that they devote themselves to sending the Gospel to the heathen. Fearing it was too great an undertaking the others hesitated to promise. But Samuel J. Mills insisted: "We can if we will". They immediately knelt and prayed about it and there in that "Haystack Prayer Meeting" was born the enterprise that today employs the hearts and hands of thousands of workers in our own and in almost every land of the world. It was the prayers and faith of these five students of Williams College and three others—Adoniram Judson among them—from Andover Seminary that led directly to the organization of the two oldest mission societies in the United States, the Congregational and the Baptist. Out of this small group of students God chose those who should be the pioneers of a world enterprise. Out of that first Baptist convention have developed the two great Baptist conventions, both north and south, with their great foreign, home and state mission work. With hands and hearts lifted up in prayer the women of America began their organized work and all the women's organizations, our own Woman's Missionary Union included, rejoice in results which prove that through the years prayers have been set forth before God as incense rising from lives laid on His altar of service.

SECTION III

HOW GOD ANSWERS PRAYER in HOME and FOREIGN LANDS

Prayer for Assurance

W HEN Grace Clifford had answered the call of God to give her life as a missionary, she told her mother at once of her great decision, knowing well her mother would rejoice with her. But she was surprised to learn that her response to God's call was an answer to her mother's prayers. "Daughter", said her mother, "I have prayed for a long time that one of my children would make this decision". Grace Clifford finally found her work among the Osage Indians of Oklahoma. One morning feeling unusually homesick and discouraged, she wondered if, after all, she might not have made a mistake. "I was burdened for the lost", said she, "and wanted to be where I could see results more quickly. I turned to God's Word for comfort. I found the comfort but also found rebuke. In penitence, I prayed for some token of His divine approval on my work that day." The wife of her interpreter was not a Christian and had resented all efforts to speak to her about her soul's salvation. But on this day she was watching for Miss Clifford, hoping she would pass that way. When she saw her some distance off she beckoned to her to come in. "I am so glad", said the young Indian woman, "you have come, for I want you to read some of God's Word to me for I know I am lost". Two hours later when Miss Clifford left that home that educated, refined young Osage woman was rejoicing in her Savior's love. Never again did Grace Clifford doubt that God had sent her to the Osage Indians. From that time she was willing to plant the seed, leaving the harvest to be reaped by God in His own way and time.

Prayers of Intercession

M RS. LAW was in the Kaifeng Woman's School", writes Mrs. Sallee, "working on dainty embroidery and learning to read God's Word. She worked out beautiful patterns in silk

and fine linen, and the Lord worked out His beautiful life into hers and brought to her heart the joy of salvation. It is the custom in China for daughters-in-law to prove their loyalty to the mother-in-law by making all sorts of vows to the heathen gods, should misfortune befall the family. A serious testing time came to Mrs. Law when her mother-in-law fell ill. She had promised to burn incense to the gods and to hit her head on the floor before them. Also she had promised to go in the street in the coldest weather clothed in two cotton garments unlined and wear a chain around her body, taking the place of a criminal. The day was set for the fulfillment of her vows which fell on Sunday. To the other women she said, "How can I fulfill my vows, then worship Jesus?" Her distress moved Mrs. Sallee and she called the women in for prayer each night. Mrs. Law wept before the Lord, confessing her sins but there seemed no way out; yet they trusted God, believing that with Him all things were possible. "Finally," says Mrs. Sallee, "He gave me a plan to try which worked. I found a woman, who understood both the Chinese and Christian viewpoints, and sent her to the mother-in-law. This woman was able to win the mother-in-law's favor and persuaded her to release Mrs. Law from her vows. The mother-in-law recovered and is well and happy. Mrs. Law's victory in her first battle gave her courage and new faith in God. She became a member of the church and her life of faith is a shining example and her experience a challenge to us all. When the women have impossible situations to meet, when the floods almost sweep them away we remember Mrs. Law and say, 'God heard and answered our prayers for Mrs. Law and He will answer us now.'"

Prayer of Petition

"IN 1922", writes Pearl Dunstan, "my father and I moved to Pelotas, a place of wonderful opportunities where there was no Baptist work. The Lord blessed our work and we soon had a church but how we did need a school!

The board, however, was so heavily in debt that they wrote it would probably be many years before we could hope for any help from them. But we prayed over it and continued to pray. The school year in Brazil begins in March. In January 1923 we had no prospect of a school. But in February, out of a clear sky came a letter from the South Brazil Mission saying the board had granted us money for the school. We believed that someone had made a special offering for our school. But we knew God had answered our prayer and in March the school was opened and has been the means of carrying the Gospel into many homes."

A Mother's Prayer

FROM the Shanghai field comes the beautiful story of a woman's persistent prayer and her faith in God's promise. Zung Ta Ta, a Bible woman, had a prodigal son who, through the years, was a great sorrow to his sainted mother. Yet never for a moment did she doubt that some day the Spirit would convict him of sin. Year after year went by, and he kept on his wayward path. Still dear Zung Ta Ta continued to beseech the Lord in his behalf and to thank Him for what her son was going to be some day. Then one day, when he was well along in the forties, came his conversion and genuine repentance and turning to the Lord. His mother was the most radiant creature as she came bearing the news. "I knew he would be saved, I knew it—my Heavenly Father promised me". "Pray on for the impossible and dare Upon thy banner this brave motto bear 'My Father answers prayer.'"

SECTION IV

OUR RESPONSIBILITY

TO SAMUEL it was a "sin against the Lord" not to pray for Israel. In one of the most remarkable addresses in all history, as he was laying down his leadership, he declared though he ceased to be their leader, one thing he would never cease to do—pray for Israel. "Very striking is Jesus' practice of prayer in relation to His work. He never became

so absorbed in His works of mercy that He put them first. The more the crowd pressed upon Him the more He prayed". In the closing hours of His humanity, He poured out His heart to His disciples, and in His last opportunity of comradeship with them as a man He prayed for them. "It was His last legacy, His crowning service to mankind ere He died" and "He ever liveth to make intercession" for us. Certainly there was never a time in our lives when the need for a revival of prayer was so insistent. "Every day the need for prayer grows greater. The daily blessings, which are showered upon us, are calling us to prayer. We can read the daily papers and hear the call to prayer. We can feel the throbbing heart of sin-stricken

humanity and can lift our hearts to God in their behalf. There is not a missionary on any field who does not call us to prayer using the words of Paul: 'Pray for us'. History proves that the victories of the Gospel are wholly wrought by prayer; and its defeats are the result of prayerless lives." Not to pray, therefore, is a sin against God and man.

It is the duty of everyone of us individually to "continue in prayer, watching therein with thanksgiving". God will not hold the prayerless guiltless.

Every Baptist woman also has the opportunity to unite in prayer with other women under the prayer plans of the Woman's Missionary Union. (See Year Book, 1928-29, page 10.)

Therefore, Pray Ye

WE KNEEL how weak! We rise how full of power! Why, therefore, should we do ourselves this wrong, Or others—that we are not always strong, That we are ever overborne with care, That we should ever weak or heartless be, Anxious or troubled—when with us is prayer, And joy and strength and courage are with Thee?—French

QUESTIONS for STUDY and DISCUSSION

Section I

- 1—Name some of the conditions governing prayer.
- 2—What prevents God's hearing and answering prayer?
- 3—How often should we pray? When and where? For whom?

Section II

- 1—Name three outstanding incidents in connection with the origin of missions.
- 2—Why was Peter sent especially to Cornelius?
- 3—From what city and under what circumstances did Paul go forth on his mission to the gentiles?
- 4—What groups of people were responsible for the Modern Missionary Movement?
- 5—Name the immediate influence that led up to the organization of the Baptist Foreign Mission Society in England.
- 6—What was the "Haystack Prayer Meeting"?
- 7—What was the immediate outcome of this prayer meeting?

Section III

- 1—Show the difference between prayers of petition and of intercession.

Section IV

- 1—How did Samuel regard a failure to pray for others?
- 2—What was Christ's crowning service to mankind before His crucifixion?
- 3—What plans has our Union made for united and individual prayer on the part of its members particularly for our denominational interests?
- 4—What may we expect if we do not pray? If we do?

REFERENCE BOOKS (See list on page 5.)



COLLEGE Y. W. A.



Miss Juliette Mather

The following list calls forth the congratulations of Woman's Missionary Union, bearing as it does the names of those schools and colleges which reported A-1 Y.W.A. activities during the past scholastic year. To attain this distinction is not an easy matter but marks real achievement in the sphere of missionary education. All honor to the 41 colleges on this A-1 Honor Roll.

COLLEGE Y.W.A. HONOR ROLL

Southwestern Training School, Fort Worth, Texas
Woman's Missionary Union Training School, Louisville, Ky.

Alabama

Eldridge Academy
Judson College

Arkansas

Central Baptist College
Mountain Home College
Ouachita College

Florida

Stetson University

Georgia

Mary P. Willingham School
Norman Junior College

Kentucky

Bethel College
Bethel Woman's College
Georgetown College

Mississippi

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

Missouri

Southwest Baptist College
Will Mayfield College

New Mexico

Montezuma College

North Carolina

Boiling Springs Academy
Campbell College
Chowan College
Mars Hill College
Meredith College
Wingate Junior College

South Carolina

Coker College
Edisto Academy
Greenville Woman's College
Limestone College
Long Creek Academy
North Greenville Academy

Tennessee

Carson-Newman College
Tennessee College
Union University
Watauga Academy

Texas

Baylor College
College of Marshall
Decatur Baptist College
Simmons University
Stephen F. Austin State Teachers' College

Virginia

Averett College
Buchanan Mission School



We pray as much as we desire, and we
desire as much as we love.—St. Anthony



Y. W. A. PROGRAMS



Material found in the general program on pages 15-21 as well as other items in this issue will be quite helpful to supplement the following programs. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

Mrs. R. K. Redwine, Alabama

FIRST MEETING

TOPIC—In the Secret of His Presence

Hymn—"In the Secret of His Presence"

Scripture Reading—Luke 11:1-13

Praying Together—The Lord's Prayer

Jesus Teaching His Disciples

The Prayer Alphabet (*Outlined on Blackboard*).

3 Petitions for the World

3 Petitions for Ourselves

A Bible Paradox

Prayer that we may obey both commands

The Sin of Neglect

The World's Greatest Force

Prayer that this force may be used more

Examples of Praying Young Women

Examples of Y.W.A. Acquaintances Who Pray

Prayer Experiences of Y.W.A. Girls (*Discussion*)

Prayer that each girl may be an example of a praying person

Prayer Promises

Why Pray?

Hymn—"More Love to Thee"

Prayers of consecration to a faithful stewardship of prayer

Poster Announcement

Have chain-links scattered over a cardboard. Print underneath:

The chain that could reach around the world if it were put together. Come to Y.W.A. meeting and let's put some of these links together.

Time..... Place.....

It might be effective to cut chain links as you did in kindergarten, making enough to give at the close of the program one link to each girl who pledges her prayers. Put these together and show how every added prayer adds a link in the "prayer chain".

Jesus Teaching His Disciples



IT WOULD have been a matter for great surprise if among the manifold subjects on which Jesus gave instruction to His disciples, prayer had not occupied a very prominent place. Certainly no subject could have been more preeminent in the thinking of one who spent whole nights in communing with His Father. Jesus

taught many things concerning this vital topic. In the Sermon on the Mount He devoted much time to some warnings against praying to be seen of men and the using of vain repetitions. At other times He directed attention to the necessity of prayer, the importance of perseverance in prayer. Again He exhorted His disciples to accompany their prayers with great faith and expectation. Perhaps one of the most comprehensive lessons Christ taught concerning prayer was the one recorded in Luke VI. It

was after Jesus had prayed: hearing Him and probably feeling something of the force of His spirit of sincerity and intense earnestness they were made to realize their incapacity to pray; so painfully conscious were they of their limitations that they were ashamed to attempt it in their feeble, vague and stammering words. It was then that one disciple said "Lord, teach us to pray". During the whole period of their discipleship they needed prompting in prayer; such as a mother gives her child, and they needed exhortations to perseverance in the habit of praying. Even so do the humblest followers of Christ need such promptings and exhortations, the strength of God's promises concerning prayer and the courage that comes from reviewing examples of answered prayer in God's Word and world.

The Prayer Alphabet

THE form of prayer commonly called the Lord's Prayer was given to the disciples as a model of simplicity, brevity and comprehensiveness. It might be thought of as an alphabet of all prayer. Someone has said that it embraces the element of all spiritual desire summed up in a few choice sentences. Since this prayer came directly from Christ's lips we judge that Christ certainly supposed that a Christian's first desire would be that God's Kingdom should come and His will be done on earth. How many find that in their praying the first utterances are those which express our deepest desires and how often are those desires concerning ourselves and our selfish ambitions. Does it mean then that before our families, our loved ones and friends we are to place the Kingdom in our praying? Are we not told elsewhere to "seek first

the Kingdom of God and all these things will be added"?

"Go" and "Tarry"

(A Paradox)

PRAYING "Thy Kingdom come, Thy will be done" involves more than a passive utterance. Christ meant that we should pray for all those things in the receiving of which the Kingdom would be nearer. If our chief desire is that God's Kingdom shall come then we will find ourselves praying that we may be used to help bring it in. Such praying would involve seeking God's will. Such praying would involve waiting for power.

If we would obey Christ's "Go ye" we must also obey His "Tarry ye". Can we not imagine impulsive Peter saying "What! Shall we tarry when the whole world is dying?" Surely these were men of great experiences: "Peter the man of rock and John and James who were with Jesus on the Mount of Transfiguration and when He raised the dead". There was Andrew who had already been bringing others to Jesus, Nathaniel in whom was no guile and others. Did it mean that they should tarry for more power before going into the world to do His work? Yes, it meant just that. If they needed that command, do we not need it more?

These two commands of Christ go together. Tarry, that your life may become magnetic in its force to draw those round about you into His Kingdom and into Kingdom tasks. Tarry with Christ until you have a vision of the lost world as Christ had when He gave His command "Go". Tarry with Christ until you know what your special place of service is. Tarry with Christ until you have the fulfillment of the promise: "Ye shall be endued with power". Then you will be ready to "go" into all the world.

"My hands were strong in fancied strength
(But not in power divine)
And bold to take up tasks at length
That were not His but mine.
The Master came and touched my hands
(And might was in His own)
But mine since then have powerless been
Save His are laid thereon:
'And it is only thus' said He
That I can work My works through thee'."

The Sin of Neglecting to Pray

ANDREW MURRAY says that we must somehow come to realize that we are stewards as concerns our praying and that God has entrusted us with a power that, if released by prayer, would bring Heaven down to earth. Samuel said: "God forbid that I should sin against the Lord in ceasing to pray for my people". In I Tim. 2:1 we find these words: "I exhort first of all that—prayers, intercessions—be made for all men". It is possible that a realization of our "stewardship of persistent prayer" would do more to advance southern Baptist work at home and abroad than the realization of our stewardship of time and money, for God says, "While they are yet speaking will I answer". It isn't every one that can offer a faithful stewardship of several talents but truly it is every Christian that can offer a faithful stewardship of prayer life. What a glorious privilege that every one can thus participate!

We know that as regards the stewardship of our talents we are not only responsible for those which we now possess but also those which we are capable of developing. Just so in our stewardship of prayer: whether or not we can pray intelligently for a certain field, where we have missionaries at work, is our very own responsibility; whether or not we know how to pray definitely today for a certain cause is our responsibility. Our leaders of vision have placed at our disposal such magazines and books as will give us every detail of information concerning fields and their needs. Whether or not our prayers could have more power and effect if we were more informed or more concerned is a responsibility that belongs to each of us and one for which we must give account to our Master. The Kingdom will not come when Christ's own witnesses are satisfied to pray "God bless the whole world and all our missionaries". Our president, Mrs. Cox, recently reminded us that Helen Barrett Montgomery said: "I imagine when we get to Heaven the sin that will smite us most,

as we look back, will be our prayerlessness: that we have counted it a weariness and have found no time for our prayers and have not believed very much in prayer and have prayed little Lilliputian prayers when we might have prayed world-shaking prayers". Dr. Mullins once said: "A man who is lazy physically will not work, a man who is lazy mentally will not think, and a man who is lazy spiritually will not pray". How many southern Baptists are spiritually lazy! Surely God is waiting to bless us when we call upon His name.

Prayer—the World's Greatest Force

THOSE who have studied Mrs. Montgomery's Prayer and Missions or White's Story of Missions are familiar with the part that prayer has had in the missionary movements of the world since the coming of that One who was the founder of Christian missions. A brief listing of missionary movements will remind us that each was born in prayer and has been a force in the world because of the power through prayer. We know of Jesus' prayer life and we have already spoken of some of His teachings regarding prayer.

Prayer along with the study of God's Word was the force that sent out the first European missionaries to heathen lands. These were from Germany. Through a praying man, Count Zinzendorf of Saxony, a praying people with a missionary zeal was developed and as a result the Moravians have through the years been the most zealous missionary people in the world. The Concert of Prayer in England was a result of an appeal, first in 1723 and again in 1747, sent out in a pamphlet urging all Christians to unite in prayer for the heathen world. Certain days were set aside when all Baptist churches of England prayed. The result was the organization of the first Missionary Society (or Board) in 1792 and the sending out of the first English missionary, William Carey. This Concert of Prayer met response in the hearts of American students in Williams College and in Andover Seminary. We are familiar with the Haystack

Prayer Meeting and remember that the visible results were the organization of the American Congregational and Baptist Mission Boards and the support of our first missionaries. Our Southern Baptist Convention, our Boards and our state and southwide institutions were formed by bands of praying men and women who had visions of great tasks and realized the power of prayer. Prayer has been and ever will be the lifting, leading and power-giving force in all the building of the Kingdom.

Examples of Praying Young Women

(See W.M.S. program for these, pages 19-20.)

Miss Grace Clifford

Miss Pearl Dunstan

Natives: Mrs. Law, Zung Ta Ta. See "Prayer and Missions" for other examples.

Examples of Y.W.A. Acquaintances Who Pray

Prayer Experiences of Y.W.A. Girls (Discussion)

God's Promise to Answer Prayer

(Give these out to be read as part of program.)

I Jno. 1:9; Matt. 26:41; I Thess. 5:16-18; Jno. 15:7-8; Mark 11:24; James 4:2-3; Mark 11:25; Matt. 5:44-45; Jer. 31:3; Isa. 40:31; 65:24; Matt. 9:38; 18:19

Why Pray?

Jesus calls us to pray. In several of the Scriptures just read we are invited and urged to pray. We have not only

invitations but commands to pray. Prayer is not an experiment altogether but it is a certainty. "Everyone that asketh receiveth." How many blessings and victories do you guess we have not because we ask not? Jesus said, "Ye have not because ye ask not".

Our weaknesses call us to pray. "The person who prays constantly is like the cable which carries the great electric current—he controls through the power of the great dynamo." But the one who neglects prayer is like the locomotive built for power but stands worthless because the fuel is burned out and the source of power is gone.

The world calls us to pray. If we do not value the great privilege of prayer, then prayer becomes a duty. If we do not respond to the gracious invitations to pray, then we must regard the command to pray. If we do not feel the need of God there is a world which does and it becomes a duty to pray. How very evident is the fact that we have not responded to God's challenge, for how plainly written are His words: "Ask of Me and I will give thee the nations for thine inheritance and the uttermost parts of the world for thine inheritance". The nations would not be standing in line waiting for a word of peace, for a story of love, for a message of salvation if we prayed as we should. Oh! will we ever meet God half-way in His generous plan to save a lost world?

SUGGESTED OUTLINE for SECOND MEETING

(Using Material in W.M.S. Program as Indicated)

TOPIC—"Watch with Me"

Hymn—Jesus Calls Us

Scripture—Matthew 26:36-41

Urgent Invitations to Watch (Section I, Pages 15-17)

The Power of Watching with Christ:

To the Gentiles (Section II, Pages 17-18)

Through Modern Missions (Section II, Pages 18-19)

To His Servants (Section III, Pages 19-20)

Shall We "Watch" or "Sleep"? (Section IV, Pages 20-21)

Hymn—A Charge to Keep

(Discuss prayer plans of the Union, page 10 of W.M.U. Year Book. See Calendar of Prayer, pages 11-12, praying for those mentioned on program day.)

Prayer to be steadfast in prayer



OUR YOUNG PEOPLE



BEST Y.W.A. TITHING STORY in SOUTHWIDE CONTEST

A JEWEL POSSESSED

NOTE: Each year there is a larger interest in the Tithing Story Contest. This year the trip to the W.M.U. annual meeting was won by Miss Reva Stamper, Kentucky, a Georgetown College student. This award is offered by ROYAL SERVICE to the author of the best tithing story written by a Y.W.A. member. Each state selects its best Y.W.A. story and sends it to Birmingham, where a committee judges the best one of those adjudged best in the respective states. G.A's., R.A's. and Sunbeams have their contests too within the various states but do not head up in a southwide competition. Their best stories appear from time to time in WORLD COMRADES.

Begin now to think up your tithing story for the 1929-30 contest which closes March 1. Better not put it off too long, either. Write your state W.M.U. headquarters for particulars.

Congratulations to Miss Stamper and to Kentucky for the following charming story.—Juliette Mather



ALLOUETTE was a little French girl whose parents moved to America when she was a little baby. They located on a large farm two miles from a little town called Ulvah.

Allouette was sent to a little country school until she had graduated from the eighth grade, which was in her fourteenth year. She was a brilliant child and a very apt student, but about the time she was ready for high school her father died, leaving her and her mother to live alone. Suffice it to say they had little to live on. Allouette had an eager desire to get an education and to be some great leader. But the present conditions compelled her to remain at home for a whole year thus making one year later to enter high school which she had planned to do. At last by constantly urging her mother to have her sister to come and live with them she was able to further enforce her plans.

The high school was at Ulvah, two miles from where she lived. They talked and planned how they could send her to high school, which she was so eager to attend. But her mother and aunt found no way by which they might send her. Allouette persuaded them to let her go at least one day, just to see how she would like high school. Her enthusiasm and convincing big brown eyes helped her in persuading them to let her go. They dressed her up in her little long black dress and braided her long straight black hair and started her the first day of school.

Now two miles seemed a long way for Allouette to go alone. The road for the greater part was through the woods. But she enjoyed the walk and enjoyed the thought more of being on the way to high school. Just as she got in town she heard the school-bell ring. How grand it seemed to be in such a big place! Houses that seemed numberless to Allouette were in straight rows. She had not been to town since she was a small girl when she came with her father and mother in a buggy. She inquired her way to the school building. Eagerly but timidly, she climbed the great stone steps and entered the immense building. She asked a student where the freshman class was. She was shown to a large room upstairs. When she entered there was a large number of boys and girls listening to their teacher tell them what books to buy for their course. When they saw Allouette enter every pencil was dropped and every eye fell upon the strange, slim, graceful figure of the little French girl. She was shown to a seat by the professor. She listened

to him and took down the names of books she would have to buy. When the class was dismissed she ran to the book-store to find out just how much these books would cost.

That evening she went home more enthusiastic than when she left that morning. "Look mother, my books will cost only seven dollars, that isn't much. I can go, can't I?"

Her mother told her that seven dollars meant a lot to some one who did not have any money and that they scarcely had enough to live on. But Allouette would not be discouraged. The next day she went back to school.

The biology professor made an announcement that he would need some specimens of plants, flowers and insects for the biology course and that he would give any of the students three cents for every specimen of bug or worm, and as moths and butterflies were specially wanted and, since they were very scarce, he would give ten cents each for them, he would give five cents per dozen for perfect specimens of any kind of plants.

That evening as Allouette went home she noticed little insects flying around through the woods. Now and then an extra large one would be seen. She had always loved the woods and out-of-doors, but she never dreamed that anything that she saw from day to day was wanted by anyone. But she told her mother and aunt about the announcement and the possibilities of getting the specimen. She immediately made a net out of a flour-sack stretched over wire and went down into the woods to try her chances at catching the insects. She saw numberless insects flying around, darting here and there as the woods became darker. She threw the open sack in front of them causing them to fly right into it. In this way she caught several insects and among them she had caught a moth. She was very much pleased with the results. She took them to the biology professor the next day and he accepted them as almost in a perfect condition. Day after day Allouette took specimens of plants and insects, which amounted to seven dollars and then some, during the school year.

One day while at school one of Allouette's friends invited her to her Sunday school class. Strange to say, but this was the first time she had heard anything about Sunday school. Her parents didn't profess any religion: therefore religious interests were the least in her home. But Allouette gladly accepted the invitation and came the following Sunday. This was the first time she was ever in Sunday school and she was very much concerned as to what it was all about. The Sunday school teacher seeing the interest and zeal the little French girl took in Sunday school and, seeing that she had no Bible, offered a Bible to the one who came one year without missing a Sunday. Allouette got the prize, as all who knew her strong will and determination would expect. Her mother and aunt were very much displeased with the ways Allouette had acquired lately, however she became more and more interested as the Sunday school teacher told her more about a Divine love and showed her how to read the new Bible she had won. She read daily and diligently. Life became more real to her. As she caught the insects and plucked the flowers it was no longer a mystery of how they came there for her Book told her that "all things were made by Him, and without Him was not anything made that was made". More and more the great truths that she learned were made real to her. One Sunday as the preacher preached on John 3:16 where it said "God so loved the world that He gave His only begotten Son that whosoever believes on Him should not perish but have everlasting life", she fully realized the meaning of the things that had been such a mystery to her and gave herself to Christ. It was a happy day indeed for the little French girl who had come to Sunday school and church Sunday after Sunday alone and who had not fully understood why she

was coming, only there was a prompting in her heart that urged her to come. Today she did not go home alone but with rejoicing in her Savior whom she had found dear to her soul that day. She ran to her mother and told her the glad story, but the mother, sad to say, could not share the joys with her daughter because she had never had such an experience. But she was willing to listen to her dear and only child tell the experience she had had, in which she was still running over with joy. That day proved to be the most wonderful day the family had ever known for the mother and aunt found the way to Christ with Allouette explaining her little Bible to them.

Allouette had many things to learn but she sought them diligently and faithfully. One Sunday the minister preached on "Ye are not your own, ye are bought with a price". Allouette wondered what this meant. But the meaning was made clear to her when the minister quoted: "Upon the first day of the week let every man lay by him in store as the Lord has prospered him". With the full realization that she belonged to God and all that she had or hoped to have, she understood that she must give one-tenth of all she received for her specimens of insects and plants. Although sometimes it only amounted to a little with the gift from the nine-tenths that she had left, she gave it every Sunday.

The end of Allouette's high school year was coming to a close, which meant graduation for Allouette. There were many things which she needed in order to graduate. Her dress, class-ring and diploma—all these must be bought. Now the problem was, how was she going to buy them? She didn't become alarmed, because she daily consulted her Heavenly Father about her every difficulty that came up, for she had faith when He said: "Ask and it shall be given you". She told Him her situation and asked His help and rested assured that He would take care of the problem. The time was drawing nearer and nearer; every one else was ready. One day Allouette was called upon to take the place of one of the teachers who was sick for a week. This gave her adequate means to make ready for graduation, after she had taken out her tithe which was the first thing she did.

She graduated with high honors and was ready for college. A greater financial problem than she had ever before faced, faced her now. It did seem impossible, although she had great faith that if it were her Father's will a way would be provided.

During the summer months she was given a Sunday school teacher's place in the church. She enjoyed teaching the Word of God to the intermediate girls. She took her task seriously and never failed to pray to her Heavenly Father to make her like the Great Teacher, as she stood before her class, as was possible to do from the talent she had which proved to be five talents instead of one. The girls that looked into her face could not help but see the love and the Christ-like expression that was expressed through her eager eyes and enthusiastic being.

Allouette was still thinking about going to college and wrote for reservation in Eton's College. She did not have the means to send her until, two days before college opened, she received a letter from the college saying that she had been given a scholarship which would put her through part of the year. A woman in the church in which she had been teaching a Sunday school class saw the ambition of the little French girl and was able to secure help for her from Eton's College. She entered college as she had planned, hoping she would secure some kind of work that would help her out by the time she needed more money.

That night in a little single room she sat down to think over the situation. She was really surprised to feel herself in college when she had at one time thought it impossible to go through high school. But it was no longer a mystery when she recalled the Scripture which says: "All things work together for good to them

who love God", and like a flash this thought recrossed the other: "And will all them that love Christ work to do good?" She made an audible answer: "Yes, Lord thou knowest that I love Thee and that I will serve Thee". One day while in her room the telephone rang and a voice asked Allouette if she would teach a Sunday school class in the church. She willingly answered that she would be glad to. Every Sunday she taught the little boys that were so eager to learn about Jesus. One day the pastor asked for volunteer teachers to teach in a little mission Sunday school in the edge of town. Low whisperings, as it were, came to Allouette saying: "There are six days in which you labor mainly for yourself, canst thou not give one whole day to My work?" A tempting thought came to Allouette: "How nice it would be to lounge around and rest on Sunday afternoons! One Sunday school class each Sunday is enough to teach. Some one else can teach it". But as the Lord is ever nigh to them that trust Him she said: "All that I have is Thine: my time, my strength, my all is Thine".

Each Sunday Allouette taught two Sunday school classes. Early every Sunday morning, as seemed to the rest of the students, they would see Allouette with her Bible under her arm starting to Sunday school. Then in the afternoon she started to her little mission class, the class that perhaps she loved the most because it was made up of very poor boys and girls that were eager to hear what she had to say to them each Sunday. Allouette was just as eager to tell them. Each Sunday it seemed that she was inspired with new zeal and love.

The little French girl and her Bible were often the subject of remarks among the students. They loved to be in her company. She always had an inspiring look on her face. She had a kind word and a smile for every one she met. The girls often wondered about the secret of her personality. They came to her room which was very interesting and inspiring to most of them. Her wall-pictures were Hoffman's Head of Christ and the pictures of nature and woods which she loved so much. The girls often remarked how bright her room was. Some felt better after visiting the little French girl's "bright room", as they termed it. Some said the difference was in the peculiarities of her room arrangement. Perhaps it was. At least there was a great deal of difference between their room decorations.

Several weeks had passed and still Allouette didn't have any work to help make her expenses. She didn't frown or grumble for she knew she had committed herself wholly into the hands of the Lord.

In a few weeks an industry of weaving was established in the college, which gave the girls that wanted work a chance to earn a little money. Allouette gladly signed up for every vacant hour she had. The first time she tried to weave it seemed an utter impossibility that she would ever learn to make some of the patterns as "Lee's Surrender" or "Martha Washington's Design". But constantly trying and never tiring as was the strong characteristic of the little French girl she learned to weave. The money she earned was a great help, but she didn't lose sight of the Great Power that gave her the ability to do the work. She gave to the Lord a tenth of all she made during the week.

Sometimes the little French girl was tempted to live like the rest of the college girls—have pretty clothes, marcel her straight black hair, be a bit selfishly extravagant. But she was always happier when she did not yield. She didn't possess any jewelry like other girls, but there was a jewel which she did possess, which was wanted by every girl and perhaps they would have exchanged all their jewelry for the one great jewel that shone through the soul of God's little steward—Allouette, the little French girl.



SUMMER ASSEMBLIES



ARKANSAS



WE WILL "lift up our eyes unto the hills" when we attend our summer assembly July 2-11. The meeting will be held on the assembly grounds at Siloam Springs, which is located in the beautiful Ozark mountains of northwest Arkansas. A splendid program is being prepared by Mr. J. P. Edmunds, state Sunday school and B.Y.P.U. secretary, under whose direction the assembly will be held. One study period during the morning will be devoted to the graded W.M.U. Miss Juliette Mather will be with us to teach a mission study book and Miss Margaret Hutchison, state W.M.U. people's secretary, will direct classes for each organization of young people. The new history of Arkansas W.M.U., entitled "At the King's Command", which was written by Mrs. W. E. Massey of Hot Springs, will be taught by the corresponding secretary. Interesting recreational features will be planned for the afternoons, while the evening sessions will be devoted to inspirational addresses. It is hoped that the delightful climate and beautiful scenery will cause many people to plan for their vacations "by cool Siloam's shady rills", where they will be drawn close to the Creator through the contacts made at this meeting held so "near to nature's heart".
—Mrs. W. D. Pye, Corresponding Secretary

EDITORIAL—(Concluded from Page 4)

"All the beautiful sentiments in the world", says Lowell, "weigh less than a single lovely action". Good wishes and lovely sentences will not meet our present needs. It will take individual, personal work. The world's work has largely been reduced to the turning of an electric switch, an easy plugging into a convenient electric contact. Christians are falling into the habit of trying short cuts to spiritual success. God seems to have but one plan. It is never a mechanical one or one lacking the spirit of sacrifice.

When a person enters a store for a purchase he is in a buying mood, and the wise merchant capitalizes on that buying mood. The past two years several thousand women and young people have come into our missionary organizations. The very fact that they joined is proof that they are in a receptive mood. We are not wise if we do not capitalize on this mood and interest and enlist them in the church and denominational program. Mission study, personal service, the Margaret Fund, Training School, the Weeks of Prayer with their offerings should be attractively and persistently presented. The new organizations should be inspired to reach the standard, the Full Graded Unions urged to attain the A-1 goal. The great Teacher distinguished the wise and the foolish in the parable of the virgins by commending the prepared. They had foresight and had sensibly anticipated the need before it arose. So we must be prepared for the great opportunities before us.

Sometimes familiarity is a great barrier to the realization of the bigness of our task. We need to see that our work, just where we are, is the biggest thing possible for us. Once a man lived on a bleak, barren spot. One day, when plowing a little deeper than usual he came upon a hidden treasure and with that passed from poverty to wealth. That is what we need to do. It is not necessary to change our place of work to richer or more enticing fields; we need to plow a little deeper than is our wont just where we are. We, too, will find the hidden treasure and pass from a pinched poverty to a fullness and richness of life.

EDITORIAL—(Concluded from Page 6)

Pages 32-33—The financial record for 1928 will be found on pages 34-35 of the June issue of this magazine.

Page 33—The 1929 apportionments will be found in this issue of the magazine on page 34.

Page 34—In the first paragraph the number of churches should be changed to 1570 and the number of young people to 212481, the other new figures being found in the organizations totals given above.

Pages 35-36—The 1928 list of A-1 churches will be found on pages 5-7 of the July issue of this magazine with one addition as noted in this number.

Page 37—After "Manual of W.M.U. Methods" put: (or) Why and How of W.M.U. (Bucy)—40c; after "The Stewardship of Life" put: (or) Stewardship in the Life of Youth (Williamson and Wallace)—50c.

Page 38—Change College Y.W.A. Bulletin to *THE WINDOW*.

Page 39—See 1928 roll in this issue.

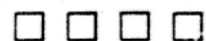
Page 40—See Margaret Fund leaflet: "Love Provides", for latest statistics.

Page 41—See page 30 of June issue of this magazine for past session's record.

Page 43—See quotas and up-to-date records on page 36 of this magazine.

Pages 52-55—Remove references to "Reading Classes".

Page 65—Get 1929 quotas from back cover page of April issue of *WORLD COMRADES*.

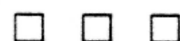


EDITORIAL—(Concluded from Page 7)

In like fashion the young people's banners were awarded, the competing group being the states mentioned second in the paragraph describing the loving cups. The successful states were as follows: Y.W.A. banner, Florida; R.A. banner, Oklahoma; G.A. banner, New Mexico; and Sunbeam banner, Illinois. The states ranking second were: Oklahoma for Y.W.A. and G.A.; Florida for R.A. and Sunbeam.

There is no award for distinctly W.M.S. growth, the lavender pennant and banner representing for the calendar year the largest proportionate net increase in the total number of W.M.U. organizations of all grades, the number of co-operating Baptist churches being taken into account, the ideal being a full Graded W.M.U. in each of these churches. Listed according to churches, the states fall into two groups, which in 1928 were the same as the two according to organizations as listed in the paragraph concerning the two loving cups. The lavender pennant was won by Virginia with Georgia having second rank, while the lavender banner went to Oklahoma, the next highest being Florida. As was remarked above, the basis of calculation seems to be equitable, each state having only to press toward the goal of at least five W.M.U. organizations in every church.

Turn again to the Book of Joshua and read once more its first nine verses. They are surcharged with energy, they glow with hope. Even so will "good success" come this and each year to W.M.U. workers who are "neither affrighted nor dismayed" but who "go from strength to strength" in Kingdom building.



God does nothing but in answer to prayer.—*John Wesley*

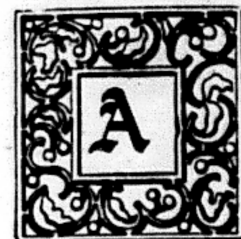


BOOK REVIEWS



Mrs. Julian P. Thomas, Va.

In the LAND of the SOUTHERN CROSS



NEW book on southern Baptist missions in Brazil, just published by the Baptist Foreign Mission Board, is "In the Land of the Southern Cross". The need for such a book ap-

pealed to our missionary, M. G. White, during his last furlough, when he helped in conducting many Schools of Missions. On his return to Brazil he asked several missionaries to help in carrying out his idea, which they willingly agreed to do. This book is the result, six missionaries of north Brazil having collaborated with Mr. White. The manuscript was then sent to the Foreign Mission Board, being put into shape and edited by one of our missionaries, Mr. H. H. Muirhead, who was fortunately in this country at that time.

It is the story of missions in north Brazil, chiefly, and gives a vivid picture of hard conditions in the early and pioneer stages of the work. It leads up to encouraging results after many years of difficulties. The pressing need for schools for the education of the children of Christian families, and in which the future leaders of the churches may be trained, is urged on Baptists in this country.

Chapter two, "The Missionary Woman", will be found fascinating reading by our women. The story of the woman missionary, who is not only wife, mother and housekeeper but who is also teacher, doctor, judge and preacher, will give a new appreciation of the variety and value of woman's work as a missionary. In chapter four, "Pioneering—The Realization of a Dream", we are thrilled with the wonderful results from the thought born in one man's mind, and persistently worked out until the dream became a reality, and a whole section

of unpromising country was changed into a Baptist mission with church, school and doctor and a community of devout Christians.

Order from the Baptist Foreign Mission Board, Richmond, Va. Price, paper 50c.

The DAY of SMALL THINGS

IN THE charming little sketch of the Baptist North China Mission, entitled "The Day of Small Things", the author, Mrs. C. W. Pruitt, gives us an intimate view of Chinese life and of the missionaries of the Southern Baptist Convention living in that section of China. She makes her readers feel that the Chinese are real people with the same qualities that we ourselves possess and, by her sympathetic insight, she helps us to understand and appreciate them.

We enter into her everyday life and share her pleasure whether she conquers some difficulty of the elusive Chinese tongue or whether she succeeds in getting rid of the equally elusive insects that make their home in the Chinese queue, now happily eliminated by the abolishment of the queue. Her account of the beginnings of the Gospel Mission and her vivid descriptions of the war with the Japanese and of the Boxer Rebellion are interesting bits of history.

Many needs of the missionaries come home to us through the pages of the little book, though there is not a word of complaint from cover to cover. One feels the need of companionship in the joy she has in the visits of other missionaries and friends, sensing the heart-ache of the mother when the children die because there is no doctor within reach.

A lifelike and delightful story of the struggle of a mission in its beginnings and successful progress is this little book. Order from the Baptist Foreign Mission Board, Richmond, Va. Price, paper 50c.



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Ga.	6740	3965	2715
Ill.	1250	525	725
Ky.	6280	2935	3345
La.	3460	1730	1730
Md.	550	248	302
Miss.	5165	2559	2606
Mo.	4610	1963	2647
N. C.	7990	3904	4086
N. M.	430	215	215
Okla.	3915	1725	2190
S. C.	5170	2974	2196
Tenn.	5210	2952	2258
Texas	10345	4123	6222
Va.	8255	3956	4299
Misc.		107	
Totals	82,018	39,562	42,556

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