

# Royal Service

## YW

An Open Window to the



And they that be  
wise shall shine  
as the brightness  
of the firmament,  
and they that turn  
many to righteousness as the  
stars for ever and ever. Dan. 12-3

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# Royal Service

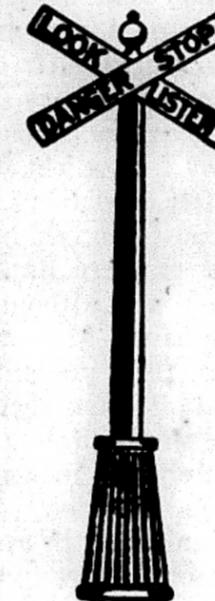
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 Feb.—Where Races Meet  
 March—The New Negro—a Missionary Challenge  
 April—Faithful to the Trust (*Stewardship of the Gospel*)  
 May—Christianity's Contribution to World Progress  
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 July—Persistent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

(NOTE:—The following article by Dr. Scarborough has been graciously given upon request even as was the one by Dr. Robertson in the July issue. In succeeding months there will be others, each revealing how W.M.U. members may increasingly emphasize their 1929 watchword: "Holding forth the word of life". This watchword is also the topic developed on pages 6-7.)

### "By ALL MEANS WIN SOME"

L. R. Scarborough, President Southwestern Baptist Theological Seminary



Paul, God's topmost soul-winner said, "I am become all things to all men that by all means I may win some". This was Paul's personal, perpetual, perennial program for bringing the world to Christ. He commissioned and commanded all things to one primary task of winning men to Christ. He gave soul-winning the primacy in his spiritual duties. He said "by all means I must win some. Whatever else I do or do not do, this matter of winning some is first and primary". He did not say "I must win all" but "by all means I must win some".

Our southern Baptist women in their organized co-operative work are without doubt the most dynamic missionary force we have. Missions, world-wide, is a mighty passion with them. Their beautiful lives, their prevailing prayers, their compassionate tears, their talents, their tithes and offerings, their mighty organized strength are all devoted and consecrated to the world-girdling task of carrying Christ and His Gospel to lost men everywhere. Surely the angels in Heaven rejoice at their increasingly glorious achievements in this direction. How wonderful will be the results in evangelism if this noble organization in every church will this summer turn their prayers, faith, tears and personal effort to the winning of the unsaved nearest and next to them to Christ!

If the W. M. S. organizations throughout the south would go in for personal evangelism this summer there would be a mighty revival swelling and sweeping throughout our land like a mighty spiritual conflagration. Our Baptist women are our Christ's chosen winners. I suggest the following program for every such organization:

1. Form soul-winning prayer groups.
2. Study God's Word on soul-winning. There are many fine books, guides to this end.
3. Get the names of the lost next to you and assign each lost person to some two consecrated women and in a sense hold them responsible for this one's salvation.
4. Go out two by two into homes where there are unsaved mothers or children and men; visit their homes, pray with them, teach them and press Christ's Gospel claims on their hearts.
5. Follow up the work. Bring them into Sunday school, church, W. M. U., B. Y. P. U. Enlist them in service.

Thus the women can usher in a mighty Pentecost in our beloved homeland, "holding forth the word of life". May it be so.

## Mrs. Charles A. Stakely

MINGLED are the feelings with which one records the severing of the earthly ties with Mrs. Charles A. Stakely of Montgomery, Alabama. Surley no one could fail to rejoice in her abundant entrance into the glory land to be forever with the Lord but even so there is an ever present sense of irreparable loss to her family, church and community as well as to the Alabama and southwide W.M.U. In extending sympathy to her home circle and the others, Woman's Missionary Union also grieves personally, for one of its wisest thinkers and one of its tireless workers is no longer present to counsel and co-operate.

For at least thirty-three years Mrs. Stakely has been closely associated with W.M.U. work, being elected in 1896 as its first vice president from the District of Columbia and being active in the Union's behalf through the intervening years. In 1899 she was elected president of Woman's Missionary Union, serving for four consecutive years, part of the time having her home in the District and the rest of the time in Montgomery. Recently it was the writer's privilege to study her presidential addresses, the conviction growing that as Mrs. Stakely once said of Miss Heck even may it be said of her also: "She thought in advance of her constituency".

When Union headquarters were moved from Baltimore to Birmingham, Mrs. Stakely was elected a member of the W.M.U. Executive Committee, being re-elected for the past eight Mays. Whenever her health permitted she attended its meetings, bringing thereto much valuable advice. That her interest did not wane is proved by the fact that in her last illness she rallied strength enough to express deep interest in the annual meeting of the Alabama W.M.U. Executive Committee. In all reverence, it may be said of her as of her Lord: "Having loved His own that were in the world, 'she' loved them unto the end".



### In GRATEFUL MEMORY

Miss Elizabeth Poulson of Baltimore, Maryland, was a member of the Executive Committee of Woman's Missionary Union for two years, 1896-1898. In the autumn of 1906 she was elected to be the Union's assistant corresponding secretary, serving thus for two years. For these four years of official service and for all the other years of her voluntary devotion to W.M.U. interests sincerest gratitude is herewith expressed to her bereaved family, for in June she went to her Heavenly Home. It is easy to believe that she entered into a rich reward in the "house not made with hands, eternal in the Heavens".



## BIBLE STUDY



Mrs. W. H. Gray, Alabama

Scripture: *Philippians 2:16*

Hymn: "The Kingdom Is Coming"

TOPIC: "Holding Forth the Word of Life"

A DEAR little boy dressed in new blue overalls sat on the back-porch steps by the side of an adoring and adored daddy. They had done evening chores together and added some special jobs which called for saw and hammer. The little fellow looked up with a light in his deep blue eyes and said: "Two men working together—one big man and one little man!" The expression brought a smile to the faces of the grown-ups; but the lesson carried home. What was it that made it such a great day for the five year old child? Was it the work which he had helped to do, running errands and handing tools to the father? To be sure, that had filled the afternoon hours and brought happiness. Was it the new overalls, giving a little boy the appearance of a carpenter? That too had caused a reasonable pride. But we have not reached the secret of the joy until we say that working together with the man who was his ideal gave the biggest thrill of all. It is not far-fetched to add that the fond parent gets a thrill too when the little one is big enough to follow and to help.

Who among us is beyond being a child grown up? Who would aspire to be more than a child of the loving Heavenly Father? Who can conceive of greater joy than comes with the thought that we are working with the Creator? A band of noble women forty years ago chose as their watchword, "Laborers together with God". With such an incentive Woman's Missionary Union has carried on, never tiring, never doubting, ever mindful of the Divine partnership. It is but natural that such a life will express itself in service and soul-winning. When the needs in the many departments of our work are realized, as only mission study can bring a realization, the gifts come cheerfully.

The great Kreisler has a violin which he prizes highly. He calls it "Heart Guarnerius". According to Musical Courier, when Kreisler saw the wonderful instrument in an old shop he wanted it more than anything. He offered all that he had for its possession. The shop-keeper told him that it was the property of an Englishman. Many attempts were made to persuade the Englishman to give up the coveted instrument. Finally one day he drew it from its case, handed it to the artist and said, "Play". Kreisler says that he played as though his soul were damned and that only the music from the strings could bring him salvation. When the playing ceased there was silence; then the Englishman handed the violin to the one who had put life into it and said: "Take it. It is yours, it would be criminal to keep such an instrument silent".

Friends, God's plan of salvation is in your keeping. It is criminal to keep silent. Tell it to the ends of the earth. Let your representatives be found in every country among all kinds of people. Play upon the infinite resources of God's power by praying for all who work in His vineyard. Study the message that you may teach it to others. Listen when He speaks, then speak for Him to young people, middle aged or old. Give liberally of your money for the carrying of the Gospel. With the comforting story of a Savior's love visit the sick, the orphan, the distressed.

God forbid that the heart of a Christian should beat silently when He has made it palpitate with the joy of salvation. Laborers together! "Holding forth the word of life!" What a privilege! Jesus, the Elder Brother, in the lead!



## FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: Holding Forth the Word

THROUGH our prayer and the life back of the prayer Christ goes out through us. We become the human channel through which He goes out to touch and bless those persons and things we pray for. There is no power apart from our crucified and risen Lord Jesus. He goes out into the life as it goes its humble round. He Himself goes into the bit of service done in His name. It is Himself that gives the peculiar subtle power to the gold whose red tint tells of one's own life blood given out in its giving.—S. D. Gordon

### Word of God

Thursday, 1st

Deuteronomy 4:2, 5, 6, 8, 10, 14; 6:6-9

Friday, 2nd

Deuteronomy 30:11; 31:9-21, 26

Saturday, 3rd

Psalms 19:7-11; 119:1-8

Sunday, 4th

Exodus 19:7; 24:3, 4; 25:21; 32:16; 34:27

Monday, 5th

Psalm 119:9-24

Tuesday, 6th

Isaiah 28:13; 40:8; 55:10, 11; Jeremiah 15:16; Philippians 2:16

Wednesday, 7th

Job 22:22; Psalms 12:6; 33:4, 6; 78:1, 7, 8

### Word of the Prophets

Thursday, 8th

Joshua 1:8; 3:9; 8:32-35; Matthew 11:13, 15

Friday, 9th

Matthew 13:23; 22:29; Romans 16:26; I Thessalonians 5:20

Saturday, 10th

Hosea 6:5; Hebrews 10:28; 11:3; II Peter 1:4, 19, 20, 21

Sunday, 11th

Acts 2:22-32

Monday, 12th

Jeremiah 30:2; 36:1, 2, 27, 28, 32

Tuesday, 13th

Proverbs 6:20; 30:5, 6; Luke 16:31; 24:25, 27, 44-48

Wednesday, 14th

Luke 1:1-4, 68-73

### Word of Jesus

Thursday, 15th

Colossians 3:16; John 1:1-12

Friday, 16th

Mark 1:15; 7:9, 13; 12:24; 13:31

Saturday, 17th

Luke 1:37; 4:22; 8:11-15; 11:28

Sunday, 18th

John 2:22; 5:24, 39; 6:63; 8:31; 15:3; 17:8, 17

Monday, 19th

Acts 17:11; 20:32; Romans 10:17; 15:4

Tuesday, 20th

I Timothy 6:3-5; II Timothy 3:14-17

Wednesday, 21st

Matthew 26:26, 27, 36, 39, 42, 44; Mark 1:35

### Word of the Spirit

Thursday, 22nd

I Corinthians 2:12, 13; 15:3; II Corinthians 2:17; 3:6-18

Friday, 23rd

Ephesians 3:3-5; 6:10-18

Saturday, 24th

I Timothy 4:5, 6; II Timothy 1:13; 3:15-17; 4:3; I Thessalonians 1:5; 2:13

Sunday, 25th

Hebrews 1:1, 2; 3:7; 4:2, 12

Monday, 26th

I Peter 1:11, 12; II Peter 1:21; 3:1, 2, 15, 16

Tuesday, 27th

Acts 10:19, 20, 44-47

Wednesday, 28th

Romans 5:5; 8:14, 15; 9:1-6

Thursday, 29th

Romans 9:14-24

Friday, 30th

Romans 10:1-15

Saturday, 31st

Revelation 1:1-20; 22:18, 19



# "PRAY YE"



## KEEPING the "BOWLS FULL"



**I**N REVELATION 5:8 the graphic writer pictures "the four and twenty elders" falling down before the Lamb, "having each one a harp and golden bowls full of incense which are the prayers of the saints". In a recent summer assembly Dr. John R. Sampey, president of the Southern Baptist Theological Seminary, said: "I often wonder if the bowls of incense are full these days". It was an arresting query, for one loves to feel that, though the bowls as seen by John were full, there is constant provision in those Heavenly bowls for the prayers of all the saints of each succeeding generation.

The next query is: "Who are saints?" The first definition according to Webster is: "A holy or godly person", the second definition being: "one of the blessed in Heaven". Few things could be more conducive to increased spirituality than to contemplate one's prayers as ascending to Heaven, there to be received into the bowls of incense already fragrant with the prayers of such "blessed in Heaven" ones as Peter and James and John, as Stephen and Paul and Luke, as Constantine and Luther and Bunyan, as Carey and Judson and Lottie Moon. The writer was in high school studying Milton's "Paradise Lost" before she realized that saints are not angels but that they are or have been human beings. When such a query as was raised by Dr. Sampey is considered, one wonders if the childish conception of saints as angels is still held and if one is not looking to the angels to keep full those golden bowls of incense. Not so, for the epistles of Paul and other New Testament writings prove that the words "saint" and "Christian" are synonymous, meaning each one who "presses toward the goal of the high calling of God in Christ Jesus" (*Phil. 3:14*), each one who is striving to have the mind, "which was also in Christ Jesus" (*Phil. 2:5*).

That W.M.U. members may realize afresh that

"Prayer is the Christian's vital breath, the Christian's native air, His watchword at the gates of death; he enters Heaven with prayer" and that God expects a rich glory from "His inheritance in the saints" (*Ephes. 1:18*), therefore each Woman's Missionary Society is urged to train its members to "pray without ceasing" (*I Thess. 5:17*). In maintaining this "school of prayer" it will be found both practical and powerful to have the society and its circles to increase the time for their meetings, so that the additional moments may be given to intercession in behalf of the coming of the Kingdom. In such prayer groups, if guided by the Spirit of God, please intercede for:

Reverence and thanksgiving by Christians everywhere  
Christians who are "holding forth the word of life"

Volunteers for home and foreign service

Young people striving to know God's will

Leaders of W.M.U. organizations for young people

Summer assemblies; associational meetings

Emphasis upon: personal evangelism; stewardship of tithes and offerings; mission study; personal service

Fostering of Ruby Anniversary and subsequent organizations

Returning of all missionaries needed on their fields

## Calendar of Prayer

August, 1929

Mrs. Maud R. McLure, Kentucky

"HAVE ye looked for sheep in the desert? For those who have missed the way? Have ye been in the wild waste places, Where the lost and the wandering stray?"

"HAVE ye trodden the lonely highway, The foul and the darksome street? It may be ye'd see in the gloaming The print of My wounded feet."

### Topic: The Frontier

#### 1—THURSDAY

Pray for the evangelistic services of Rev. and \*Mrs. B. W. Orrick, Montevideo, Uruguay.  
He is gracious and merciful.—*Joel 2:18*

#### 2—FRIDAY

For Mrs. S. E. Stephens, evangelistic work, Tsingtao, China  
In the shadow of Thy wings shall I rejoice.—*Psa. 63:7*

#### 3—SATURDAY

For Rev. and †Mrs. G. W. Greene, educational work, Canton, China  
He is their help and their shield.—*Psa. 115:11*

#### 4—SUNDAY

Pray for wisdom and strength for all our pastors and their wives.  
I will set up shepherds over them who shall feed them.—*Jer. 23:4*

#### 5—MONDAY

For Dr. and \*Mrs. B. L. Lockett (*on furlough*), medical and evangelistic work, Ogbomoso, Nigeria  
Thy mercy is great above the clouds.—*Psa. 108:4*

#### 6—TUESDAY

For Rev. and Mrs. E. G. Wilcox, educational work, Pernambuco, Brazil  
The Lord will hear when I call unto Him.—*Psa. 4:3*

#### 7—WEDNESDAY

For Dr. Carmen E. James (*on furlough*), medical work, Harbin, Manchuria  
God is our refuge and strength.—*Psa. 46:1*

#### 8—THURSDAY

For Rev. and Mrs. E. H. Crouch, educational work, Corrente, Brazil  
Let Thy mercy, O Lord, be upon us.—*Psa. 33:22*

#### 9—FRIDAY

For \*Miss Bernice Neel, evangelistic work, Rio de Janeiro, Brazil  
I will wait for the God of my salvation.—*Mic. 7:7*

#### 10—SATURDAY

For Rev. and Mrs. H. H. Snuggs, evangelistic work, Wuchow, China  
Jesus Christ, the same yesterday and today and forever.—*Heb. 13:8*

#### 11—SUNDAY

Pray for many more Christian workers on our frontier.  
Send forth thy sickle and reap.—*Rev. 14:15*

#### 12—MONDAY

For Rev. and \*Mrs. T. B. Stover (*on furlough*), B.Y.P.U. work, Rio de Janeiro, Brazil  
Rejoice in the Lord.—*Psa. 33:1*

#### 13—TUESDAY

For Rev. and †Mrs. J. H. Rowe, educational work, Kokura, Japan  
The Lord is thy keeper.—*Psa. 121:5*

#### 14—WEDNESDAY

For Mrs. L. W. Pierce (*on furlough*), evangelistic work, and Miss Mary Demarest, girls' school, Yangchow, China  
I shall be satisfied when I awake in Thy likeness.—*Psa. 17:15*

#### 15—THURSDAY

For Rev. and Mrs. W. C. Newton, evangelistic work, Tsingtao, China  
I am the Lord thy God which leadeth thee.—*Isa. 48:17*

#### 16—FRIDAY

For Miss Anne N. Lasseter, girls' school, Temuco, Chile  
God is my salvation and my glory.—*Psa. 62:7*

#### 17—SATURDAY

For †Miss Mary Strange, worker among foreigners, Pratt City, Ala.  
To him that overcometh will I grant to sit with Me in My throne.—*Rev. 3:21*

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

## Calendar of Prayer

August, 1929

“HAVE ye carried the living water  
To the parched and weary soul?  
Have ye said to the sick and wounded,  
'Christ Jesus makes thee whole?'

“HAVE ye told My fainting children  
Of the strength of the Father's  
hand?  
Have ye guided the tottering footsteps  
To the shore of the 'golden land'?”

### Topic: The Frontier

#### 18—SUNDAY

Pray for blessing on all our Baptist assemblies and encampments.

Wilt thou not from this time cry unto Me: My Father, thou art the guide of my youth?—Jer. 3:4

#### 19—MONDAY

For Rev. and Mrs. S. L. Watson, Publishing House, and Rev. W. C. Harrison, Baptist College, Rio de Janeiro, Brazil

My words shall not pass away.—Matt. 24:35

#### 20—TUESDAY

For Dr. and Mrs. Everett Gill, southern Baptist representatives in Europe

The Lord preserveth all them that love Him.—Psa. 145:20

#### 21—WEDNESDAY

For Dr. and Mrs. R. T. Bryan, educational work, Shanghai, China

The eyes of the Lord are upon the righteous.—Psa. 34:15

#### 22—THURSDAY

For Rev. and Mrs. M. G. White, evangelistic work, Bahia, Brazil

I will trust and not be afraid.—Isa. 12:2

#### 23—FRIDAY

For Rev. and Mrs. C. J. Lowe, evangelistic work, and Rev. R. L. Bausum, boys' school, Kweilin, China

Every good gift and every perfect gift is from above.—Jas. 1:17

#### 24—SATURDAY

For Rev. and Mrs. Roswell E. Owen, evangelistic work, Jerusalem, Palestine

The angel of the Lord encampeth round about them that fear Him.—Psa. 34:7

#### 25—SUNDAY

Pray for Divine guidance for missionaries on our frontier.

Hath He not spoken, and shall He not make it good?—Num. 23:19

#### 26—MONDAY

For Rev. and Mrs. W. F. Hatchell, supervising work in Mexico

The Lord taketh pleasure in His people.—Psa. 149:4

#### 27—TUESDAY

For Miss Blanche Bradley, trained nurse, Pingtu, China

They shall never perish, neither shall any pluck them out of My hand.—John 10:28

#### 28—WEDNESDAY

For Rev. and Mrs. W. W. Adams, evangelistic work, Darien, Manchuria

Call unto Me and I will answer thee.—Jer. 33:3

#### 29—THURSDAY

For Rev. and Mrs. A. B. Deter (on furlough), evangelistic work, Curitiba, Brazil

Make Thy face to shine upon Thy servant.—Psa. 31:16

#### 30—FRIDAY

For Mrs. R. H. Graves, educational work, Canton, China

The Lord shall preserve thee from all evil.—Psa. 121:7

#### 31—SATURDAY

For Mrs. W. H. Sears, educational work, Pingtu, China

Surely goodness and mercy shall follow me.—Psa. 23:6

†Attended W.M.U. Training School



## PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



PIONEERS are at present the favorite heroes and heroines of writers of fiction. The shelves of our public libraries are rapidly filling with books describing frontier life. Current magazines are carrying short stories and serials based on the hardships, bravery and romances of the days of the covered wagon. Even the daily papers are constantly giving news of pioneers in some new line of invention, science, educational methods and so on.

We had come to feel that religiously in our own country there were no frontiers but a reading of the program material will show us that we were wrong. Each section of our southland has its own frontier where need is great; each community has its frontier of poverty, ignorance and spiritual want.

The Program Committee would do well to begin the program with a brief statement from section I: "Where Lie the Frontiers". The program may close with "Our Local Frontiers", this being given by the chairman of Personal Service Committee.

Material on New Mexico may be divided into two parts: 1st, its earliest history; and 2nd, present needs and accomplishments. This might be made unusual by having the first speaker dressed as a pioneer woman who tells some of the story as though she had experienced it. She may "remember" Dr. Harwood and Mr. Johnson and his henhouse Sunday school. A dialogue might be arranged between this pioneer woman and a modern woman. The second named would ask the questions relating to the early days of New Mexico. Then the pioneer woman would in turn want to know of conditions now and would ask the later questions.

"Texas and the Mexicans" could be given suitably as one talk, using parts of the fine material given. Remember that August is the season to expect hot afternoons and do not allow the program to run over time. Those already deeply interested in missions have killed many meetings by trying to give all the material about every subject.

If this meeting can be held in a different place than the usual one it may draw a larger number. A shady lawn or a large porch would give the out-of-door atmosphere very suited to the subject.

Again the suggestion is made to utilize the college girls and young teachers home for vacation. They bring a freshness and enthusiasm that are delightful. One society followed the plan as offered for the June meeting and had five college girls speak on "Religious Activities in My College". The women were enthusiastic over the material of the talks and yet more so over the poise and ease of the young speakers. Best of all this resulted in a "Story Hour" conducted by these girls in a weaker church. How we hear again the voice of our beloved Miss Heck: "Lead the young women gently in paths of joyous service!" How our dear Mrs. Cox shows us the way in her talks and writings for the girls!

See pages 1, 26, 36 and discuss for and with the young women the plans of the new magazine, *The Window*. Why not encourage them and its circulation by having the W.M.S. subscribe for it for the Y.W.A. and as "going-away presents" for the College Y.W.A. members?



*Program Outline and References for  
Advanced Missionary Societies*

Prepared by Mrs. W. D. Pye, Arkansas

**The FRONTIER**

Hymn—A Charge to Keep I Have

Devotional Topic—"Get you up this way southward . . . and see the land"—  
Num. 13:17 to 14:11. (a) The land—what it is: good or bad, fat or lean.  
(b) The cities—whether in tents or in strongholds. (c) The people—strong  
or weak: few or many. (d) Shall we possess the land?

Prayer that the Latin races of the southwest may be Americanized and Christianized

Hymn—Faith of Our Fathers

Old Frontiers—Mrs. Una Roberts Lawrence in her book, "The Heart of Home Missions", says: "The old frontier of pioneer settlements, isolation and hardship, is with us still. In some parts of Texas and in New Mexico there are still the conditions of frontier life that made the first appeal to southern Baptists in the days of the settlement of . . . the west". For reference: "Pioneering in the Southwest", A. J. Holt; "The Story of Missions", Edwin E. White, chapter 4; "Some Strange Corners of Our Country", Charles F. Lummis; "Through Our Unknown Southwest", Agnes C. Laut; "The Book of Texas", Benedict and Lomax

Missionary Problems of the Southwest—"In 1924 there were but three or four Roman Catholic churches in San Antonio; in 1927 there were sixteen churches. What are we going to do with this new and unprecedented invasion from Mexico?" See: "The New Challenge of Home Missions", Alldredge, chapter 11; "From over the Border", Vernon M. McCombs; "The Heart of Home Missions", Lawrence, chapter 1, part II, chapter 5, parts I and III; Home Mission Board's report in Southern Baptist Convention minutes for 1929.

Prayer for our Home Mission Board and missionaries

Women on Old Indian Trails—"The first stirring of the missionary impulse among Baptists in America for work in their own land was on behalf of the Indian race, beginning in 1817." For reference: "The Heart of Home Missions", Lawrence, chapter 1, part I; "Pioneer Women", Lawrence, chapter 1

Special Music

New Frontiers—"We confront a condition of grave peril to industrial interests as well as to our national well-being when, in addition to the overcoming of racial background, we must add the retarding effect of the segregation of large foreign colonies in the mining and industrial centers." See "Home Missions in Action", Edith H. Allen; "Christian Americanization", Charles H. Brooks; "The New Challenge of Home Missions", Alldredge, chapters 3 and 11.

Poem—"The Heart of the Whole Matter"—This poem will be found on page 77 in "The Heart of Home Missions" and can be read or given from memory.

Hymn—Lord, Speak to Me That I May Speak

Closing Prayer



**PROGRAM FOR AUGUST**



*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: The FRONTIER**

Hymn—America the Beautiful

Prayer that our country may ever be true to the high purposes in the hearts of the founders of our nation

Devotional Service—(See "Bible Study" on page 6.)

Talk—"Where Lie the Frontiers" (After this talk, let the program leader bring out additional thoughts, as to where and what are the frontiers of human need, by use of the questions at the close of section I.)

Hymn—Bring Them In

New Mexico and Her Line of Defense (Let the one to whom this talk is assigned make the introductory remarks, asking questions of those to whom she has given the answers.)

Prayer for the work and the workers in New Mexico, for the Mexicans and Indians there and for loyal support through the gifts of southern Baptists

Texas, the Mecca of Mexican Immigration (Let the one making this talk treat it as suggested for the talk on New Mexico.)

Prayer for a better understanding of the Mexicans and for patience in seeking to win them

Hymn—Soldiers of Christ, Arise

Closing Prayer

**SECTION I**

**Where Lie the Frontiers**



OME missions has always had to reckon with the frontier. The western frontier of colonial America was bounded by the Appalachian system of mountains, extending north and south near the Atlantic seaboard. By the close of the Revolutionary War in 1783 the frontier had been pushed westward to the Mississippi River. Thence it forged its way to the Rocky Mountains and finally to the Pacific Ocean. In the report of the American Home Mission Society for 1849 will be found the following paragraph:

"This year we have found the Far West, which had been here, there and everywhere and yet we were not able to reach it. Before we could get to it, it was gone. But this year it has made its permanent settlement on the shores of the Pacific, and men are calling unto us from thence for the bread of life—the Pacific unto the Atlantic, deep calling unto deep". Life in the frontiers as the pioneer home missionary knew it, however, is passing and will soon be gone but changing life is constantly creating new frontiers which, as Dr. Shriver suggests, can no longer be located in terms of geography but in terms of human and of isolated and under-privileged communities, wherever found. Reckoning in these terms, our whole nation has its frontiers from the Atlantic to the Pa-

cific, and certainly our Southern Baptist Convention has its frontiers of human need and under-privileged communities from the Atlantic to the Mexican border-line in the far southwest.

But for nearly a hundred years evangelical Christianity has regarded the states lying along the Mexican border as the frontier and as its supreme homeland call. It is still that. New Mexico is a frontier state in the usual meaning of the word. It is a border state, the Christian forces there being weak numerically. There are wide stretches of country yet unsettled, there are wild mountain regions, there are the uncivilized tribes of Indians and the ignorant and backward Spanish-speaking Americans or Mexicans who have lived

there for generations. Since the churches from Arizona seeking cooperation with the Southern Baptist Convention have been admitted, that state also claims our interest as part of our frontier. Texas has long been considered a trophy of home mission work and there are some who argue that there is now no further need for such work in her borders. From a Texan who knows the southwest the answer to that argument is "Come and see". As he suggests, let us survey our geographical frontier—New Mexico and Texas—and prove to ourselves that, in that territory, there are still frontiers of human need and of under-privileged communities that make our border states yet a home mission field.

#### QUESTIONS for DISCUSSION on SECTION I

- 1—What three meanings of frontier may be deduced from "Where Lie the Frontiers"?
- 2—Name some of the frontiers of human need and under-privileged communities besides those in our geographical frontier.

#### SECTION II

##### New Mexico and Her Line of Defense

**Leader**—On a hilltop near the city of Sante Fe is an old stone cross erected to the memory of the Franciscan friars, who suffered martyrdom at the hands of the Pueblo Indians in a rebellion in 1680. This old stone cross is a reminder that when the Franciscans explored the mountain regions of New Mexico in 1539 they planted the cross in that territory sixty-eight years before the settlers at Jamestown in Virginia had brought evangelical Christianity to the New World and eighty-one years before the Pilgrim Fathers landed at Plymouth. Also the full name of their first settlement, now the capital of New Mexico—La Villa Real de Santa Fe de San Francisco de Assissi, the Royal City of the Holy Faith of St. Francis of Assissi—is a constant reminder that they claimed the territory for the Roman Catholic Church, in the name of their patron saint and the founder of their order. Through all the years since the church has never given up its claim

to the allegiance of the people of New Mexico as its right.

**Question**—When evangelical missionaries finally entered New Mexico in 1849 soon after it became a part of the United States, in what condition did they find the territory religiously and educationally?

**Answer**—Dr. Thomas Harwood, a pioneer missionary who died in Albuquerque in 1918, after having given his life in service to New Mexico has written: "Roman Catholics had the right of way in New Mexico for almost three hundred years. They had entire religious control, unmolested by protestants for ten generations. Ten generations of sowing and what is the harvest? . . . In 1850 it was intellectually, morally and religiously one of the darkest corners in Christendom. While the march of civilization had taken great strides almost everywhere else, New Mexico had fallen behind. In 1870 not a public school-house could be found, hardly a Bible in one family in a thousand. . . . Seventy three and a half percent of the people over ten years of age could not

read, and five per cent more were unable to write. And yet we are told protestant missionaries have no business here". The first protestant missionaries who entered New Mexico were stoned in the Sante Fe plaza for preaching the Gospel. Others were shot and many suffered ridicule, blackmail and other forms of persecution. It is interesting to know that the first evangelical Spanish sermon preached in the New World and probably in the entire world was preached in Sante Fe in 1853 by a priest, who was converted after having read all night a Bible given him by a missionary.

**Question**—Under what conditions was the Sunday school work begun in New Mexico?

**Answer**—Dr. Harwood tells the story of a Mr. Johnson who in 1869 turned his chickens out in the sage brush, so that the adobe henhouse with its dirt floor might be used, after it had been neatly whitewashed and fixed up for the day school and, two days after, for Sunday school and preaching service. "Years after", says Dr. Harwood, "the question arose as to who had the first Sunday school in the territory. I stated the time and place and if no one else could show that he had a school earlier than we, I should claim that we were first. At any rate", he said, "we think we have reason to crow as ours was opened in a henhouse".

**Question**—Give some idea of the magnitude of the task that faces evangelical Christianity in New Mexico.

**Answer**—New Mexico, the fifth largest state in the Union, has a population of about 390,000, practically one-half of which are either Mexicans or Indians. At least eighty-four percent of the population is not only Catholic in name but in reality, and the Indian tribes there are those least touched by civilization. The Navajos are heathen and the Pueblo and Pima Indians are Catholic, but they yet hold to many of their heathen practices.

The great majority of the Mexicans are largely native and are living where their fathers, their grandfathers and,

sometimes, where generations of their ancestors have lived for more than a hundred and fifty years. In many of the Mexican towns and in the Indian pueblos there is exactly the same type of life that was seen there four hundred years ago. To visit these towns far from the railroad, one would hardly believe this country had been a part of the United States for three quarters of a century. More than half the people speak the Spanish language, which is the only language spoken in many sections.

**Question**—What is the strength of the Baptist force in New Mexico and what equipment have they for conquering this spiritual frontier?

**Answer**—The Baptists entered New Mexico in 1849, held their first state convention in 1900 and in 1912 aligned themselves with the Southern Baptist Convention. In 1928 they reported 152 churches with a membership of 11,381. In a land of great distances, we have small churches with widely scattered memberships, a population largely transient, many going there for their health or that of some loved one. They are struggling churches, poor in this world's goods, desperately needing church buildings, little able to pay a living salary, with but few having full time pastorates, and many pastorless. But this heroic band of New Mexico Baptists have set a remarkable record for per capita gifts to missions and benevolence. In 1928 they gave at the rate of \$3.57 per member, more than any other state in the Convention except the District of Columbia. The 71 Women's Missionary Societies, the 19 Y.W.A.'s., the 27 G.A.'s., the 10 Royal Ambassador Chapters and the 27 Sunbeam Bands gave \$16,524.63 in 1928. Listen to this voice from New Mexico: "Churches in this state are not maintained from generation to generation by members of the same families in the lead; but with many of our churches the entire leadership changes over a period of a very few months. Without any outside help we are keeping a hospital, which is self sustaining, an orphanage

and publish our own religious paper". New Mexico Baptists also have a college—Montezuma—which is in crying need of help, if they are to keep it going: and it is vital that leaders be educated and trained for the coming years. In 1928 only Arizona and Oklahoma led New Mexico in the number of baptisms in proportion to the membership. One baptism for every 13.9 members was the record, while in some of the older states there was but one baptism for every twenty or twenty-five members.

**Question**—What have southern Baptists been doing to reinforce the strength of this thin line of battle on the New Mexican frontier?

**Answer**—The Home Mission Board and the Sunday School Board have been cooperating with the State Board in supporting state secretaries for Sunday school, B.Y.P.U. and W.M.U. work and a number of missionary pastors. Also the Home Board has helped in the building and repairing of church houses. In addition to this cooperative work, the Home Board supports three Mexican evangelists and one missionary to the thousands of Indians. Adjoining our work to the Mexicans and Indians in Albuquerque, the Presbyterians and Methodists through their mission boards are operating academies with great suc-

cess. Our missionary to the Indians is working in the Indian schools and winning his way into the hearts of the Pueblo Indians. He has been a blessing in the Indian Hospital for Tuberculosis. But he has no place to call the Indians together, whereas other denominations, including the Catholics, are providing hospitals, schools and church buildings for their workers, both among Indians and Mexicans, and are therefore gaining these people in large numbers. At the recent meeting in Memphis the Southern Baptist Convention voted to procure and give for a stipulated number of years not less than \$35,000 nor more than \$40,000 each year to help the Baptists of New Mexico in all their work. (See appeal for boxes, page 34.)

**Leader**—A thin Baptist line it is that stretches across New Mexico and meager are the reinforcements we are sending to help conquer this spiritual frontier. "During the recent war an English officer starting on a perilous charge upon a redoubt was told 'That cannot be taken'. He replied: 'Yes it can. I have the orders here in my pocket!'" So it is in any work for our Lord. We have His orders: "Go—and lo, I am with you always unto the end of the world", and the New Mexico Baptists intend to obey these orders and help take New Mexico for Christ.

### SECTION III

#### Texas, the Mecca of Mexican Immigration

**Leader**—Rejoice, O Texas, in your liberty!

The thunder of your guns hath girded round  
The world. Southward the tyrants ye shall hound  
And havoc cry among them as they flee.

Lo, in the East a light! The day hath dawned  
Where from the West the ancient night is dying.

—Stark Young, "The Republic"

**T**HE poet has expressed the feelings of the Texas people when in 1836, under Sam Houston, their armies had driven the Mexicans in confusion across the Rio Grande, and the light of liberty and of evangelical Christianity had begun to shine in the "Lone Star Republic". And now it is this very liberty, prosperity and peace which are attract-

ing the Mexicans, who for the past fifteen years have literally been pouring through the open door on the border into Texas, Arizona and nearby states. They are coming this time to stay. Their children and their children's children will live here as American citizens. They will influence and either weaken or strengthen our political, moral and religious ideals and practices.

Una Roberts Lawrence in her charming little book, "The Heart of Home Missions", tells a story that may well cause us to pause and think. On this side of the Rio Grande in a Texas town, in a county where ninety-eight percent of the population is Spanish-speaking and where there is not an evangelical church, there is in an imitation grotto an imposing statue of the Virgin Mary. At her feet lies a map. At one edge of this map is another statue, a saint so posed as to seem to be presenting this continent with all its nations to the Virgin. Cannot we see in this the thought that is dominant in the minds of at least some of those who are coming over the border into our country—those who would if they could make this a Roman Catholic country? Again the Mexicans must be conquered, not by force of arms nor driven across the border as in 1836, but by the force of love in Christ Jesus they must be brought to the foot of the cross where the ancient night of their sins, sorrows and superstitions may give way to the light of life. If this is to be done we must seek to know and understand the Mexican and get some idea of the great work that needs to be done on the frontier of Mexican life in Texas.

**Question**—About how many Mexicans are there living in the United States?

**Answer**—For some time nearly 2,000,000 Mexicans have been living here, the great majority in the southwestern states, Texas leading with at least 550,000 though many believe there are nearer a million. Many of these know as little about American institutions and American life as if they had never crossed the border, and their number is growing.

**Question**—What has been an alarming feature of this immigration in the past two or three years?

**Answer**—Since the religious disturbance in Mexico thousands of Catholic leaders, priests and nuns, have come to our country. It is reported that in 1926 within a few months 575 priests

and 900 nuns arrived in San Antonio alone. Two years before their coming there were in San Antonio three Catholic churches besides the schools and other institutions. Soon after there came into existence sixteen churches and several new schools, all manned by highly trained Italian and Spanish priests.

**Question**—Who is the Mexican?

**Answer**—According to authorities the real Mexican is neither a Spaniard nor an Indian but the descendant of a race which developed a civilization in Mexico at a time when Babylon and Egypt were in their glory. Mexicans come from a great past, from which they have been dragged down by virtual slavery for generations by both Spanish and the Roman Catholic church.

**Question**—What are some of the discouraging features of our Mexican population?

**Answer**—The universal complaint against the Mexican is the difficulty of holding him to a job. In their lives under oppression they learned the disastrous *manana* habit: that is to put off till tomorrow everything that can possibly be put off. There was nothing to be gained by taking thought for tomorrow, no incentive to industry and no clock but the sun. The use of a drug, made from what is known as the "crazy weed", is in common use among many of the lower class Mexicans and is used by some as a religious rite. It not only intoxicates but is followed by deep depression, broken nerves and, in some instances, insanity. Officers of the U.S. army and many Mexicans themselves say that many of the moral irregularities of Mexicans are due to the effect of this drug. The Mexican is sensitive and will quit a job rather than suffer a reprimand. The result is that many earn little and that irregularly. Consequently they must live crowded together in tumbled down quarters under the most unwholesome conditions. The following pictures a conditions that is not unusual among them. A laughing trio of men on their way to a two-room "habita-

cion" are met by two pretty girls fourteen and fifteen years of age and four other children who have come to meet "Papa", the eldest of the three men. The two younger men board in this two-room house with a family of eight. No wonder there are so many broken-hearted young Mexican girls. A baker on this same street remarked: "It makes me shudder to think of the future of the girls on this street. Why, at least twenty-five folks live in that cottage just across the street". Much of the vice of the Mexican people however is unmorality rather than immorality. Much of it is accounted for by their living conditions and by the attitude of the church, which winks at the practice of couples living together who will be married when they have enough money to pay the big fee required by the priests. An evangelical minister writes of a couple who had lived together without marriage till they had two boys. At length both were converted and were immediately married in a protestant church. The whole community took part even in making the bride's trousseau, and the couple lived happily together both working faithfully in the little Mexican mission. There have even been cases of grandparents being married after raising large families. "Drink is the fountain of many sorrows among Mexicans". Just recently a murderer was released from the penitentiary and returned to his family and home. He, with another Mexican, had killed an American while they were drunk and awoke the next morning to find he had killed a man against whom he had no hate. It is said that prohibition is having a fine effect among the Mexicans.

**Question**—What indications have we that the Mexicans are capable of bigger and better things than the great majority have yet measured up to?

**Answer**—A veteran section boss on the Sante Fe and Southern Pacific Railroads said on one occasion: "The Mexicans when they do work are the best laborers on earth. I have tried Italians, Negroes, Japanese and Americans. Give me the Mexican and I will do the job.

You cannot drive them, but use firmness and kindness and they are all right at least until they get drunk". Though Mexicans resent patronizing and have vengeance for the unjust and cruel, they respond to genuine kindness and sympathy. "They become greatly attached to those who give them relief in their suffering, in fact they almost worship them and will risk their lives for their benefactors. They are self-forgetful and generous, sharing their last crust with each other and true nobility characterizes many of them. A train carrying passengers and dynamite was standing at a station along the border. Suddenly fire was discovered in the car next to the tons of explosives. Instantly the Mexican engineer rushed his fireman back to warn the passengers and crew. Then he threw open the throttle and pulled the train out away from the town, where the frightful explosion left only memories of the brave hero, the savior of many lives." "Cut out the Mexicans", says Dr. C. C. Bragdon, "and you cut out a large factor in our industries. Educate them and you add a sound and useful aid to our country". Coming illiterate to our country, when given a chance to learn they have proved themselves eager pupils. There are thousands of Mexicans who have already attained better things and are fitting themselves creditably into our economic, political, social and religious life. A United States judge after hearing an illustrated lecture on the Mexicans in one of our churches said to the minister, "You have shown me tonight the remarkable possibilities of the Mexicans when given a chance".

**Question**—What can be said of the Mexican and his religious life?

**Answer**—A Catholic priest who had just come from Mexico observed that "the Mexicans in the United States were a Roman Catholic people without a religion". One of our Baptist ministers in Texas, who has had much experience in working with Mexicans, considers them patient, industrious, patriotic and religious by nature. At first they are decidedly prejudiced toward all

protestant missions. Their minds have been filled with all kinds of notions and they have been taught that a saloon is a better place than a Gospel hall. But once their minds are open to the Gospel message, they respond wholeheartedly to its appeal. They are charmingly grateful for what has been done for them and are eager to tell "the Story" to others.

The story of the growth of southern Baptist work among the Mexicans reads like a romance. In 1896, just thirty-three years ago, we had five ministers and two hundred and fifty members. We now have thirty-four Mexican evangelists under the Home Mission Board among the Mexicans in Texas and New Mexico. There are sixty-seven Mexican churches, sixty-nine mission stations and one hundred and seven Sunday schools with more than four thousand children. In the center of the Mexican population of southwest Texas there is a school, "The Bible Institute", the purpose of which is to educate and train consecrated Mexican missionaries for this field. The little Mexican churches have risen to heroic giving to help the Home Mission Board hold its work. President Bell of the Mexican Bible Institute invited the Mexican

Baptist pastors to assemble there for a week of study and conference, Dr. C. D. Daniel the superintendent of Mexican Baptist mission work in Texas had just been withdrawn. When the pastors gathered together, they protested against this but were told that there was not money enough to pay his salary. Immediately they said "We will help, for we must have Dr. Daniel. He won us to Christ, and he has been a father to us in the ministry". One volunteered, "Take \$50 a month from my salary"; another proposed—"Take \$10 out of my salary"; and another said, "Take \$5 a month out of my salary". Thus \$150 a month was provided for Dr. Daniel's salary by these workers, many of them receiving only \$50 a month. When asked if the money would actually be taken from these workers the reply was, "Yes, these Mexican workers have set an example". And Dr. Dawson, in his "The Spiritual Conquest of the Southwest" observes that if American pastors and members should meet their challenge and make such sacrifices, there would be no debts on our Home Mission Board. In fact there would not only be no debts on any of our boards but the work could be greatly enlarged.

**Leader**—In view of the work to be done, let us not only say: "Rejoice, oh Texas, in your liberty but rejoice oh Texas, in your opportunity! and let us—southern Baptists one and all—help so that Mexicans in our borders may be able to say:

"Lo, in the East a light, the day hath dawned  
Where from the West the ancient night is dying".

Cannot we hear Christ in this great opportunity in the southwest "calling through the dawn": "On, Texas, with thy star"? On, southern Baptists! lead on to victory in the name of thy Lord and Master.

□ □ □  
**REFERENCE BOOKS**

What Next in Home Missions.....	William P. Shriver
The New Challenge of Home Missions.....	E. P. Alldredge
The Heart of Home Missions.....	Una Roberts Lawrence
The Spiritual Conquest of the Southwest.....	J. M. Dawson
From over the Border.....	V. M. McCombs
Report of Home Mission Board in 1929 S. B. C. Minutes	
General Statistics in 1929 S. B. C. Minutes	
1929 Woman's Missionary Union Minutes	



## COLLEGE Y. W. A.



Miss Juliette Mather

### Y. W. A. CAMP at RIDGECREST

"I saw the mountains stand  
 Silent, wonderful and grand,  
 Looking across the land  
 When the golden light was falling  
 On distant dome and spire;  
 And I heard a low voice calling,  
 'Come up higher, come up higher'."



CROSS the southland 253 girls of the Y.W.A.'s. of 17 states and the District of Columbia heard this call and said: "I will lift up mine eyes unto the hills", and they came to Ridgecrest where day and night "the Heavens declare the glory of God and the firmament showeth His handiwork". At the sixth annual conference of the Y.W.A.'s. of the S.B.C., these girls heard the voice of God indeed, as He spoke through the calls of beauty and peace and strength in nature, through the beautiful, strong souls of those who daily brought choice messages from on high, through friendships founded upon a common experience of renewing the sheer joy of their salvation, through a shared finding of new visions beyond the mountain possibilities of life.

Some of the great spirits who met upon the mountain top to share with youth their treasured tokens from God were: Mrs. W. J. Cox; Miss Kathleen Mallory; Miss Juliette Mather, director of the camp; Dr. W. E. Denham, Baptist Bible Institute, New Orleans; Miss Doris Knight, Laichowfu, China; Miss Minnie Landrum, Rio de Janeiro, Brazil; Miss Emma Leachman, field worker, Home Board; Miss Carrie Littlejohn, director Good Will Center and associate principal of W.M.U. Training School; the state young people's secretaries and many other friends interested in the work of the Y.W.A.

The call of the bugle in the early morning thrilled the awakening lives with adventure and visions of things beyond the ranges. It was good to have the bugle this year.

Dr. Denham began the day with Bible study taking the girls deep into the heart of the book of Romans. Seven days he spent on that great eighth chapter, revealing many truths contained there. Dr. Denham's simple manner, natural dignity, practical application of facts, and gentle, attractive personality—so consecrated in spirit—won the admiration and appreciation of the young women and stirred them to holy aspirations.

Following the adventure with Dr. Denham into Romans, the girls tarried in the mental workshop of their auxiliary where they discussed methods, ways and means of carrying on their work. These conference hours were led by Miss Mather, assisted by Misses Littlejohn, Mallory and others, who brought their valuable suggestions. The last part of this hour was spent in more detailed study. The large group divided into small groups specializing in definite fields, as personal service groups, leaders' groups etc. Very valuable and practical information was found during this hour.

The call of the nations opened new adventures with Christ during the last hour before noon. Miss Landrum pulled back the portals of South America; Miss Knight presented the calls from China; Miss Leachman pointed out new views concerning America; and Miss Littlejohn rang deeply the sacred call to soul-winning.

The afternoons were spent in adventuring along trails of wholesome fun and frolic. Trips to Mt. Mitchell, hikes up other peaks, swimming, boating, horseback riding, tennis and other sports or following a trail with a newly found friend made life truly an adventure.

At sunset time Mrs. Cox took the girls along the world's broad highway of "Adventuring with Christ". These twilight talks led the girls down the "Road to Happiness", over "Hills of Vision" into "The Beloved Adventure-Home" and presented to them "The Immortality of Service—Your Church", "Loyalties—Your Community", "God in Heaven and on Earth" and "The World: Thoroughfares". These messages will be published in the new Y.W.A. magazine, "The Window". The lovely winsomeness softly shining out from the great, understanding, beauty-filled soul of Mrs. Cox won the heart of every maiden who travelled with her on the Master's highway of adventure. These journeys awakened in them deep yearnings to keep faith with these twilight visions and never to lose hope of the realization of these dreams in their lives.

Each evening at eight o'clock, the camp assembled for the worship message. Contributing to the calls of these hours were Miss Leachman, Miss Mallory, the missionaries, Miss Mather and others. Miss Mallory won and impressed deeply through her two messages of this hour: "Study" and "Holding Forth the Word of Life".

Following the evening worship call, a few moments of relaxing laughter were afforded from time to time by the presenting of stunts by different states. One evening an hour was devoted to a program by those fortunate enough to be able to take part in "Talent Night". Another evening instead of the usual vespers out in the open air auditorium, following a picnic supper the conference sat around while Mrs. Cox beautifully talked of "God in the Heavens and on the Earth".

On another evening vesper hour became a time of pageantry when representatives of all the foreign nations assembled with the maidens of all the states of the southern realm to pay homage and love to the great heart of the Y.W.A. of the world—Miss Mather. Spirits of the missionary magazines—ROYAL SERVICE, WORLD COMRADES and the youngest publication, THE WINDOW—together with the ideals of the Y.W.A. and friends of the five missionary organizations joined with the heralds and others of the court to witness Mrs. Cox's crowning Miss Mather "Queen of the Y.W.A." Beautiful tribute was paid the "queen" for the royal service freely poured forth upon the maidenhood of the world from her life so completely dedicated to the Master's call to her manifold talents.

After the crowning, the "queen" bade the heralds unveil the gift of a sundial to the Y.W.A.'s. and Ridgecrest. Upon the pedestal are the green letters "Y.W.A." Upon the face of the dial are inscribed the words: "I count none but the sunny hours". Filled with sheer beauty and consecration was the challenging message of Miss Mather as she painted a vision of time so filled with Y.W.A. ideals, that all the hours of life would be like unto those of the Master and filled with rare joy.

These days of adventuring with Christ upon the mountain top gave to all holier visions, renewed courage and strength, more love and consecration and a

(Concluded on Page 34)



## Y. W. A. PROGRAMS



Materials found in the general program on pages 13-19 as well as other items in this issue will be quite helpful to supplement the following 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—West Calls to East

Hymn—Jesus Calls Us

Devotional—Prov. 14:34; Phil. 2:16

Prayer for our nation and its people

Introduction

The Moving Frontier

So This Is the West!

Beyond the Rio Grande (Use a story here of a Mexican or an Indian.)

A Modern Exodus

Hidden Resources

Hymn—To the Work

Prayers that we may work while it is yet day

(Continue to have 3 minute talks on tithing at each meeting. Never fail to have Stewardship Covenant cards available for signing.)

#### Announcement Poster

Cut or draw picture of the "Covered Wagon" with the pioneers following it. Print below:

**"The Covered Wagon is gone but the Frontier not yet".  
This will be the discussion at our Y.W.A. meeting.**

#### Time

**Suggestions**—Concrete stories will add to this program. From mission study books, select one describing the southwest mission fields and others that will show what Christianity has done for the Indian and for the Mexican. (For list of books see page 19.)

#### Place

a thousand copies at one time to be distributed in schools and among citizens. All who read it are impressed with the wonderful material progress of the south.

#### Introduction

**F**OR many years the "Manufacturer's Record" has been publishing annually the Blue Book of Southern Progress. Facts and figures are given in regard to the advance of education, the production of leading crops, minerals and manufactured products, in highway building and various other phases of the country's development. So vitally important is it that our people shall know these facts that individual bankers and other interested leaders subscribe for as many as

How interested are we in the progress that our country is making in development of our unevangelized areas? How proud are we of the investments made? How concerned are we about the returns? Where are the sections needing our investments and why? These questions demand intelligent answers on the part of American youth who tomorrow will be carrying the burdens of the nation being built today.

### The Moving Frontier

**F**OR 300 years up to the end of the 19th century the frontier movement was a dominant factor in American life. Beginning with the middle 1700's when the revival period stirred interest in the native Indian even till today the west calls to the east. Up to 1890 our country had a geographical frontier of settlement moving from the Atlantic shore westward until the covered wagon reached the Pacific. Today the unsettled areas are so broken by isolated settlements that it can hardly be said there is a frontier such as we thought of in the days of the settlement of this country. In 1890 the federal census director announced that the frontier would no longer be treated as a distinct topic. The frontier is "not then to be measured in terms of geography but in terms of human need". We could study situations in our industrial centers, our crowded foreign centers, our southern mountain sections that would present frontiers of real human need but our purpose is to think of the great sections of our border states still in the pioneering stage of development. In those sections efforts at spiritual development are experiences of real pioneering; such sections exist in reality in our very own southwest and especially in New Mexico. To reach the widely scattered population is still as great a missionary task as was that of reaching the frontier just beyond the Mississippi in the days when the ministers of the Gospel tramped endless miles to keep up with the new settlements.

#### So This Is the West!

"I'M going west this summer" remarks many a girl looking forward to a wonderful vacation trip. She packs her bag and is hurried away to the station where she boards "The Overland Limited". She looks from her Pullman window with great curiosity as she enters the western states. The tang of salt air begins to strike her in the face, flowers of a thousand varieties show themselves, "palaces" stand in spacious grounds, big cars flash by. On arrival

she sees a prosperous looking civilization magnificent in hotels and big show-houses. She is thrilled with strains of soft music and with scenery of staggering beauty. "So this is the west!" she exclaims; "the west to which my missionary gifts go. Where are the frontiers, the hardships? Where is the need which these wealthy people cannot supply?" She boards a train for the east and perhaps goes back home disillusioned as to need of missions in the west she has seen. When the call comes to help the southwestern sections of our country this person is prejudiced because she remembers the west of beauty and prosperity. As a matter of fact she has not seen the west, certainly not the great southwest. Her eyes could not behold from the comfortable Pullman window those groups of people back 100 miles from the railroad struggling under conditions as difficult as pioneer days. She could not observe off in the hills sheep-herders wandering for months, cut off from contact with any human being. Nor did she see back in the ravines the lumber-camps, pack-trains and villages where families try to eke out an existence, where the Gospel is almost never heard, where children have no opportunity of education. She could not see the thousands of Indians, who are almost pagan, or the host of Spanish-speaking people who present a challenging home mission task. She forgot those desert sections where there is nothing but desolation and sin. "So this is the west too", she might say; this inland empire comprising nearly one-third the area of the U.S. is our frontier and our challenge.

#### Beyond the Rio Grande

**T**HE Indian gave the first occasion for home mission work. It is suggested that the white man has been the Indian's stumbling block, for it is said that the U.S. has made 370 treaties with Indians and has violated them all. Be it said to our shame that the Indian in Christian America is still on the spiritual frontier—there are exceptions of the few to whom the Gospel has been

preached. Scattered in 140 reservations and communities of the west are 350,000 Indians. Oklahoma leads in numbers with 120,000. Arizona, South Dakota and New Mexico follow. After 300 years of white occupation in America, the Home Board deals with practically pagan Indians. Those of New Mexico are nominally Catholic but unsatisfied they hold on to pagan practices. Our Home Board maintains one missionary to the Indians in New Mexico. Adjoining our work in Albuquerque the Presbyterians and Methodists operate successful academies. They have splendid houses of worship for the Mexican and Indian. Our missionary has no place where he can call together those whom he would teach. Other denominations, including Catholics, are providing schools, hospitals and church buildings for their workers. Dr. Dawson says the Catholics are gaining these people in large numbers. Shall we sleep or shall we watch? In 1926 the Baptists in New Mexico under handicaps led the states in our S.B.C. in number of baptisms, having one baptism for every 11.6. That small Baptist group maintains a hospital and an orphanage. Through the aid of our Home Board they maintain state secretaries for Sunday school, W.M.U. and B.Y.P.U. work. The W.M.U. has 154 organizations, 83 of which are young people's. This little band of W.M.U. organizations gave last year more than \$16,000 to all causes. Our Home Board also helps in maintaining two full-time missionaries to the Mexicans and one to the Negroes and a number of pastors, though many churches unable to support pastors are without them. Concerning the work of teaching in New Mexico one author says: "First, it is right: no one will dispute that; second, it is wise; and finally, it will pay".

#### A Modern Exodus

**SINCE** immigration from Europe and the continents has been so restricted the foreigners in our southwest are mostly from across the Rio Grande. Nearly 2 million Mexicans reside here

and since the recent disturbance more are rapidly coming. Dr. Dawson in his book, "The Spiritual Conquest of the Southwest", says: "The lowly Mexicans have come among us with their large families, their ignorance of sanitary laws, their unmorality, their undernourishment, their addiction to drugs and drinks, their child marriages, their distrust, fear and false philosophy of life". Yet they are among the best laborers on earth. Some feel that Texas itself could meet this challenge. Dr. Dawson, who so well knows the situation, says that even if Texas with all her matchless resources—material and spiritual—should be aroused to her utmost, she could not supply all the needs.

In New Mexico there were not public schools until 1891 and only a very few of these comers have ever attended school. At present protestant missionary agencies are conducting thirty schools in the southwest. Baptists have a school at El Paso. None of these schools, however, offer college work for the Mexican in our midst. A little Mexican Baptist mission at Waco has done wonderful work through several years. It was organized by Dr. A. J. Barton in the basement of the First Baptist Church and later moved into a wicked center of Waco; during its history pastors have baptized nearly 700 converts. Mexican pastors in Texas receiving salaries of only \$50 per month tithe. If American pastors and Christians should become as concerned about these people having the Gospel how soon would they be taught to observe all things whatsoever our Lord hath commanded?

#### Hidden Resources

**BENEATH** the soil of this great section of country God has hidden rivers of water that when tapped by man will bring up through artesian wells great streams to freshen the parched desolate earth. Beneath the soil of almost the entire section He has hidden inexhaustible pools of petroleum. Beneath the soil of west Texas and New Mexico He has hidden great beds of potash that outrival those of Germany

and France. Dr. Dawson beautifully suggests that these signify God's intentions for this great country. May we not suppose that beneath the ignorance, the vice, the desolate appearance of human beings in this great country are to be found vast spiritual resources that if touched by the Divine will bring forth refreshment and healing?

It was so in the life of Benjamin who is only a typical example. Benjamin was a Mexican boy in this frontier section. He became the breadwinner for seven children upon his father's death. As a result of contact with an earnest pastor he became a Christian. He finally came to understand that the bondage in which his people in Mexico lived was due to superstition and ignorance. He told a missionary worker of his observation that his people made greater progress after finding God and that he wanted to be used to help them to know God. A struggle for education was his lot, working to support his

brothers and studying three hours a day. He has assisted in opening several missions in the southwest; six years ago he became the pastor of a church of sixteen members. Today that church has a membership of over 100 Mexicans. Two young men and two young women already have gone out from his church to serve their people living in the U.S.

The Mexicans are in our country to stay. They are crossing the border in increasing numbers. Our future is so bound up with theirs that we must not refuse them development and the light of a Saviour who will teach them the right relations in life.

A wealthy Mexican said, "Your mission schools are doing more to bring about good will than any other one thing". May we hear the cry of a people who call, not only that we may help them but that we may help ourselves. So shall it be that "instead of the thorn shall come up the fir tree and instead of the brier shall come up the myrtle tree".

□ □ □

#### SUGGESTED OUTLINE for SECOND MEETING

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

#### TOPIC—An Old Word with a New Meaning

Hymn—Open My Eyes

Scripture—Luke 10:25-37

Prayer that we may recognize all the needy as our neighbors

Roll Call (Use items on page 35.)

Three Meanings of One Word (See pages 13-14.)

Its Meaning in New Mexico

1. When New Mexico Was Entered in 1849 (Pages 14-15, Question 1)
2. When Sunday School Work Was Begun (Page 15, Question 2)
3. Its Meaning Today (Pages 15-16, Questions 3-5)

Its Meaning in Texas

1. It means hosts of Mexicans. (Pages 16, 17, 19, Questions 1-3, 6)
2. It means facing difficulties. (Pages 17-18, Question 4)
3. It means hope. (Page 18, Question 5)

Its Meaning in Other Sections (Discuss needy places or people close around.)

Prayers of consecration to our denominational task

Hymn—Take My Life

Dismissal with Lord's Prayer



## OUR YOUNG PEOPLE



Miss Juliette Mather

### WHEN the WINDOW OPENS

WITH September the Y.W.A. magazine, *The Window*, will begin appearance as a monthly publication. It will carry the Y.W.A. programs, hitherto and for this present month published in this magazine. It will also contain many delightful features beside program suggestions. Here's an outline of "The Window Frame" as we will call the table of contents:



### The Window Frame

- Illustrated Feature Articles
- Talking Together on My Window Seat
- Prayer Calendar and Daily Thoughts
- Stories
- Exchange Ideas—"You'n Me"
- Suggestions for Y.W.A. Councils
- Letters from Our Missionaries
- Pen and Brush Guild
- Purely for Pleasure
- The Bookcase
- Supper Menus for Y.W.A. Meetings
- Accounts of Foreign Y.W.A. Organizations
- Best Plans for Personal Service
- Looking in the Shop Windows
- College Y.W.A. Specials
- Grace McBride Y.W.A. Interests

Doesn't that look promising? Send your dollar now to be ready for that first number to

**The Window** { 1111 Comer Bldg.  
Birmingham, Ala.

Some of you as Y.W.A. members or organizations have unexpired subscriptions to *ROYAL SERVICE*, which magazine you may not care to receive after September since the Y.W.A. programs will at that time begin to appear only in *The Window*. If you wish to write to 1111 Comer Bldg., Birmingham, Ala., about it you may have a refund at the rate of 4 cents a month for each remaining month beginning with September. The refund will be gladly sent to you if you care to trouble yourself to make the request, then you can add to that amount and send your dollar for *The Window*. We are doing this so that you will not feel having subscribed to *ROYAL SERVICE* because of its Y.W.A. programs and then having those programs discontinued in its September number is unfair. (See page 32.) As suggested there you will probably prefer to let your *ROYAL SERVICE* subscription continue because its material will be interesting and helpful and just subscribe in addition to our own Y.W.A. magazine.

**THE WINDOW**—Opening with September

Price \$1 a Year from 1111 Comer Bldg., Birmingham, Ala.



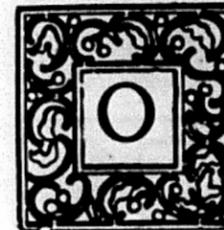
## TRAINING SCHOOL



Mrs. Janie Cree Bose, Principal

### OUR COURSES in RELIGIOUS EDUCATION and CHURCH ADMINISTRATION

Professor G. S. Dobbins



OURS is an exceedingly practical age. While we do not discount cultural values, we moderns are somewhat suspicious of education for its own sake. This is particularly true in vocational education, where the effort is made to prepare students for practical mastery of their life work. The courses offered in "Religious Education and Church Administration" are intensely practical and are intended to put the student in possession of the best methods of successful church work.

The course in "Religious Education" is essentially a graduate course dealing with the history, theory and practice of church school education. It is taken for granted that the students are familiar with the texts in the teacher training courses offered by the Baptist Sunday School Board and that they have had practical experience in Sunday school, B.Y.P.U., and the W.M.U. organizations. They are now to lay deep and strong the foundations for successful teaching, utilizing all that is best in modern education.

We look first at the historical background. The history of education is a thrilling story, and we can understand the present educational situation only in the light of the past. There pass before us in this phase of the course the contributions made by peoples and individuals, giving a deepened appreciation of our historical heritage and a better understanding of the complex situation which we confront today. We watch the development of the Sunday school movement and related movements from a tiny stream to the mighty river of our times.

All modern education is pupil-centered, and all effective methods must be based in a sound psychology. We therefore set ourselves to the absorbingly interesting task of child study, in order that our dealing with children for religious purposes may be grounded in a thorough understanding of the child, his nature and needs. In discussion groups, in actual Sunday school classes, in the observation of children, in the reading of the best books on the subject we seek to acquire a working mastery of principles and methods in the religious education of children.

We then proceed in like manner to the study of adolescents and adults. Observation and introspection are combined with the study of authoritative texts dealing with these periods of life, all to the end that we may know better how to lead people toward Christ, to Christ and into the service of Christ. This requires a careful study of the bases of organization by means of which a church is to reach and teach its constituency.

Our work to this point has prepared us for the most fruitful possible study of principles and methods of teachings. Here we bring to bear the approved findings of a scientific educational psychology that we may teach the Bible and other religious subjects as effectively as competent teachers in our public schools teach secular branches. Everything centers about the most effective teaching of

the Bible, that its truths may be made dominant in the lives of those who are taught.

Having laid these educational foundations, we concentrate in the course in "Church Administration" on their practical application in a well organized church. Instead of looking at the church from the standpoint of its several organizations, we seek to study it as a whole—its New Testament fundamentals, its present-day problems and functions, the demands which it makes upon its leaders, its efficient administration that it may accomplish Christ's purposes. We read the best books available, bring to our service practical experts, analyze actual situations, bring in and discuss reports on every important phase of modern church life. The student who completes this course will be prepared to meet with skill and intelligence almost any situation which may arise in a modern church.

These two courses constitute, in a way, our "church clinic".

## SUMMER ASSEMBLIES

### OKLAHOMA

OKLAHOMA Baptists are blessed with three assemblies: one in the far west Panhandle section, one in the northeastern part serving two or three districts and the other at Falls Creek in the nationally famous Arbuckle Mountains. The northeastern slogan is: "You can't go wrong in the Ozarks" and the Baptists there strive to live accordingly. Out in the Panhandle there is too much waste land for one to be always on the right trail but the people live close to God. Last year Miss Mather taught "Yoruba Life" to the Y.W.A.'s. at that assembly. At the end of the week seven girls volunteered for special Christian work, two saying they wanted to go to Africa.

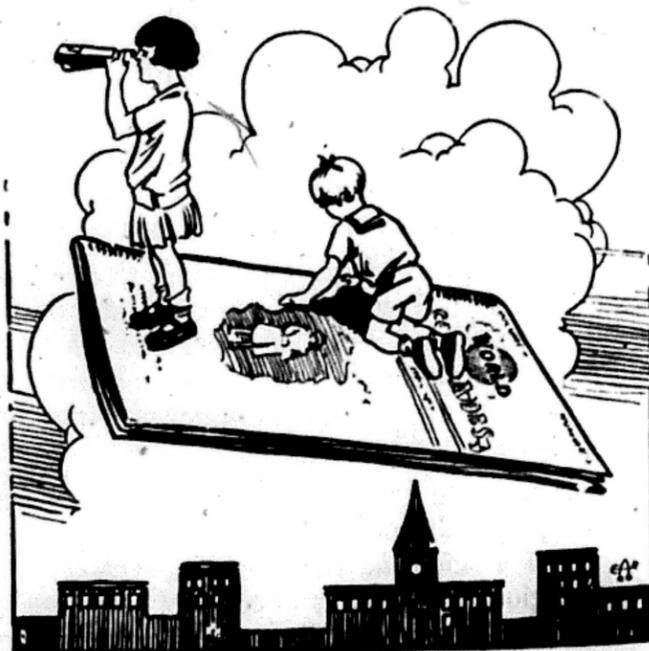
Falls Creek Assembly is for our entire state and so is the largest. Royal Ambassadors are given special attention at this assembly. The boys take their own cots and bunk together in the R.A. tent. Only the B.Y.P.U. classes surpassed the W.M.U. attendance last summer. The dates for Falls Creek this year are August 6-16.—Earle Hester

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## PERSONAL SERVICE

### The GIFT of SELF



PERSONAL service is the method by which we witness to those about us to the faith within us, the incentive to action being love for Christ and mankind. This, no doubt, was Christ's meaning when He thrice asked Peter, "Lovest thou me?" and thrice commanded him to serve Him by ministering to his fellowman.

There are two methods in this work: individual and co-operative or organized. The first, as defined in our personal service literature, "is Christ-like living with regard to those around us; it is social service with the Gospel as its motive and conversion as its aim".

Organized personal service is co-operative Kingdom work done by members of a missionary society under the direction of a personal service committee. This work is local and is for the uplift of the community. In every society there should be a chairman of this work—a woman who knows the needs of the community, consecrated to God, capable of leadership.

The missionary society is a department of our church activities in which we train and inspire workers, not merely a channel through which we may be impersonal workers by contributing to the sending of others. Jesus said, "GO YE" and "DO YE".

The best gift to God is the gift of self. The Macedonian Christians of the first century were an excellent example; "they first gave their own selves to the Lord", made a complete surrender of their wills to the will of God. Having made this surrender they next recognized their stewardship of material possessions and consecrated this to His work.

Acceptable service to God must have for a prerequisite a personal knowledge and acknowledgment of the saving grace of our Lord and Saviour, Jesus Christ. Following this must come the enduement of the Holy Spirit, the effective power for service (*Acts 1:8*) and the authority from God (*II Cor. 10:8*), giving the ambassador of Christ the co-operation of the Holy Trinity.

Spiritual service is a product or fruit of salvation. It is a manifestation of Christian love.

Personal service is a progression, the highest type being soul-winning and Jesus the best example. He talked with the woman at the well in Samaria: she went into the city telling others; Philip brought Nathaniel; Andrew brought Simon; Aquila and Priscilla developed Apollos. What a great principle of unselfishness Jesus taught us when He said, "The Son of Man came not to be ministered unto but to minister"!

A. R. Wells says: "All life and service are dependent upon ideals and whoever is trying to get along without the formation and cherishing of ideals will not get far into the Kingdom of God and the first step for forming an ideal for your service of the Master is to follow the old Greek motto, 'Know thyself' ". We have within us abilities which we may know; we also must know our limitations of these abilities.

Paul taught division of service. Every believer is a member of Christ's body and as such has a definite ministry, each member being endued with different gifts. In I Cor. 12 comparison is made between the spiritual and physical bodies, illustrating that no two organs of the body have the same function to perform.

The investment for service carries with it a responsibility to serve. When our country became involved in the World War, we reverently admired those men and women who voluntarily offered their services to defend the principles of truth and right. Many waited to be drafted; many more silently and loyally served at the home-base. This is applicable in the Christian warfare: some recognizing the responsibility to go to the front, others to hold the ropes at home.

"Must I go empty-handed  
Thus my dear Redeemer meet?  
Not one day of service give Him  
Lay no trophy at His feet?"

Is our service costing us anything, any of self or time, any sacrifice of personal pleasure or money? The psalmist said, "I will not offer unto the Lord my God of that which doth cost me nothing".

As to whom we serve and how much service we will render is entirely a matter of our will. "Choose ye this day whom ye will serve." Here is a challenge to our faith, our intellect and our will. A deliberate choice must be made; we begin to reason and exert these powers.

A fitting climax is reached in the rewards which our Father lovingly offers to the faithful. "If any man's work abide which he hath built thereupon, he shall receive a reward." Promises of a "crown of righteousness", "a crown of life", "a crown of glory", "to every man according as his work shall be". The prospects of receiving these Heavenly rewards should lead to diligence (II John 8), to pressing forward (Phil. 3:14), enduring suffering for Christ (Heb. 11:26) and faithfulness unto death (Rev. 2:10).

"IF I have planted hope to-day in any hopeless heart,  
If someone's load has lighter grown because I did my part,  
If, happily, I have caused a laugh that chased some tears away  
And if tonight my name be named where someone kneels to pray—  
I claim my day has been well spent,  
Not lived in vain, and am content.

"If cup or crust or covering has been dispensed by me,  
If I have helped the weak to stand  
Or warmly clasped some hungry hand  
In friendship, it may be;  
Or if some lonely little child  
Has known my comradeship and smiled,  
Then, humble though I be, I know  
I have been helping God and, so,  
Serene I claim my nightly rest,  
Just glad that I have done my best."

Mrs. C. F. Creal, Ky.



## FROM OUR MISSIONARIES



### The NEW WOMAN in JAPAN



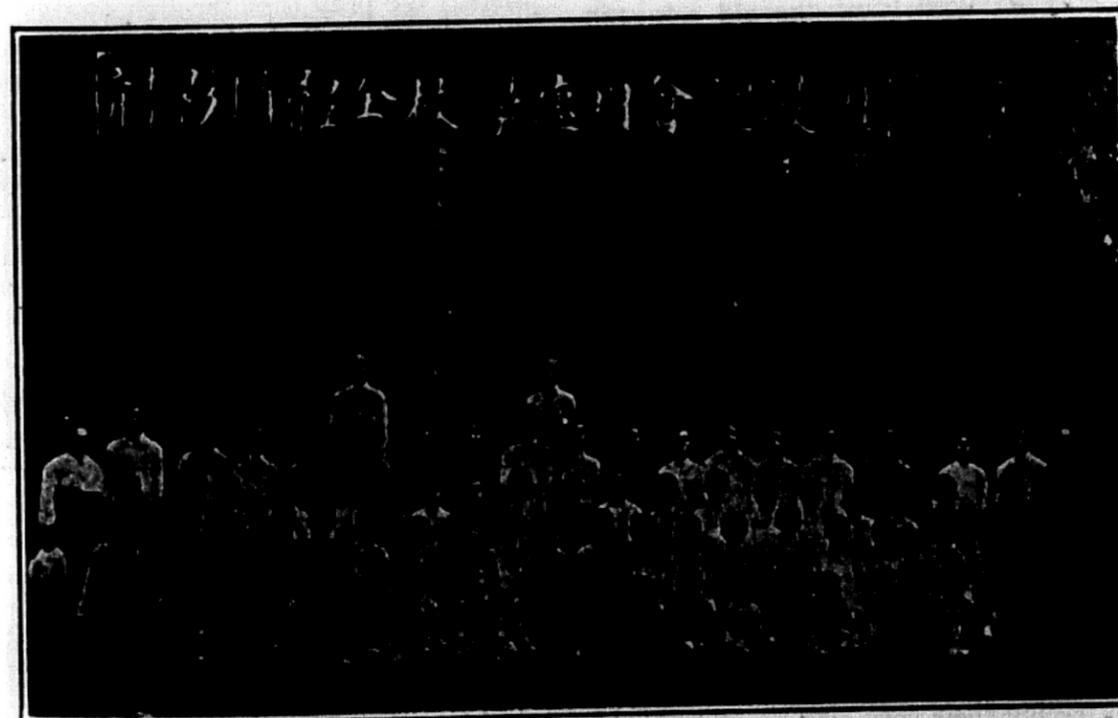
HE "new woman" has arrived in Japan. The National Oratorical Contest in English was held recently between the students of various schools and colleges. The women's schools were invited to participate, much to the astonishment of everybody. The senior class at Kobe College elected Miss Chiyo Amakawa to represent them, and she won the second prize in the contest. In this competition there were representatives of the Imperial University in Tokyo, of the Doshisha and of the Universities of Kyoto, Osaka, Nagoya and Kobe. There was only one other girl who entered the contest. The man who represented the Doshisha took the first prize, "the new woman" the second prize and the third prize went to a student from Kobe College. It is significant that all three victors came from Christian schools.

Madame Asako Hirooka was a banker until after middle age. She was baptized at about fifty and entered Christian activity with the same enthusiasm.

Mrs. Suzuki, a millionaire widow, carried on successfully her husband's business. She has made large contributions to civic service and helped to found a Girls' Commercial School in Kobe.

Miss Fugi Takamori took four diplomas from a Japanese Christian College, graduated from Chicago Kindergarten College and took an M. A. from Columbia University. Mrs. Hana Ibuka graduated from a Japanese college and from our Mt. Holyoke and though she is the busy wife of a Christian college president she still has time to teach in two mission schools.

Count Okumans said, "The reason we haven't gone any farther in Japan is because we have had one wing clipped—that is woman's education. Her clipped wing is fast healing and a Christianized education will send Japan on her way".



FRUIT from TEACHING of MISS M. E. MOORMAN, YANGCHOW, CHINA

### "THAT OTHERS MAY HEAR"

ONE day last summer I witnessed at two of our outstations the baptism of 59 converts. Thirty-four of them were women of whom seven were past 70 years of age. One dear woman walked from her native village and spent the entire day, regardless of the fact that her unbelieving relatives would heap curses upon her for wasting time in going to church. Upon her return home they doubtless said as usual: "You have done no work. Why should you eat?" But she loves the Savior and is willing to fast that her soul may have food. Happy indeed are we that these precious ones have been born of the Spirit.

But let us consider those outside the fold. There are still thousands who have not heard the Gospel because the laborers are too few. People in this section are very friendly and receptive as a rule.—*Addie Estelle Cox, Interior China*

□ □ □  
LEE YU LAN

"HOW did you happen to enter our school?" I asked Yu Lan one day. "Why did you leave the old school?" "Oh!" said she, "one day I happened to be on the street and saw the small

group of Christians then at your school and something in their faces arrested my attention. There was a light and happiness I had never seen before, so led on by curiosity and a hope of I knew not what I sought out your True Light Jesus School. At that time I was a 'hot-hearted' Buddhist, going regularly to worship and even paying for tracts about the Buddhist faith".

Soon after entering our mission school Yu Lan was converted and though her mother objected and made her wait a year to be baptized, now four years later, she is a student volunteer eager to go to her own people with the story of the True Light, John 1:9.

In the United States every ten miles along our air-mail route there is a great search light to guide the pilots. No expense is spared to keep these lights burning through the darkness.

Some of our early missionaries happily named our chain of girls' schools in China the True Light Schools. Because of lack of funds this chain stands in danger of being broken. We need to attract and train other girls who will help bring the Kingdom to their own lands. We pray that through sacrificial giving in the S.B.C. churches the doors of the True Light Schools may be kept open.—*Mary Crawford, North China*

### THE WINDOW—(See also pages 26, 36.)

Should any Y.W.A. member or Y.W.A. organization wish to discontinue ROYAL SERVICE this can be done by writing to this magazine at 1111 Comer Bldg., Birmingham, Ala., before August. To any one thus writing there will be refunded 4 cents for each month of the unexpired subscription, beginning with the September issue. This plan can more easily be effected if all such requests are received before the first of August, at which time this magazine's envelopes for the September issue will begin to be addressed. Naturally it is hoped that every Y.W.A. member or organization will want to continue to receive ROYAL SERVICE at least until the present subscription has naturally expired, since much of its material will be useful in Y.W.A. meetings even if the Y.W.A. programs are no longer incorporated herein. In thanking Y.W.A. members and organizations for their loyal support of this magazine through the many years, hearty best wishes are extended to them in having their very own monthly.

## BOOK REVIEWS

Mrs. Julian P. Thomas, Va.

### A WAKING WORLD

THE Foreign Mission Board of the Methodist Episcopal Church, planning for a book which would outline conditions in the heathen world, selected Mr. Stanley High to travel in Africa, India, Malay and the Far East for the purpose of observing and gathering materials for this book. The results of this journey and the conclusions reached by Mr. High will be found in "A Waking World". The book is highly recommended by secretaries of the Methodist Board, although they say they do not agree with him in every proposition he sets forward. They believe, however, that "A Waking World" is a vital contribution to the discussion on the value of foreign missions.

The author went in the spirit of the newspaper reporter, as he says, to write what he observed—"to see, to hear, to ask". He has done a good piece of work and written a book that is intensely interesting. But he has done more than that—he has helped to clear up doubts that have assailed most of us at some time or other, as they had affected his own thinking.

He says he went out refusing to think of these people as heathen and planning to write a series of articles on his return "which would indicate something of the fundamental unity of all faiths and endorse the idea of their eventual synthesis". He came home realizing beyond all question the uniqueness of the Christian faith, that Christ had something to give that no other religious leader had. He believes that the lack of first-hand contact with vital statistics is responsible for the doubt in the minds of many Christians, that to see what heathenism really is and how the religion of Christ transforms it as no other does would convince others, as it convinced him, that "there is no other Name given under Heaven whereby men are saved".

A very worthwhile book it is. Order from the Baptist Foreign Mission Board, Richmond, Va., price, paper 60c.

### WHAT and WHY in CHINA

MOST of us have puzzled over newspaper accounts of the revolution in recent years in China and have given up in despair of ever understanding what it is all about. A recent book, "What and Why in China", by Paul Hutchinson, the author of "China's Real Revolution", will help us to understand what China is doing and why she is doing it.

Mr. Hutchinson's three years in Shanghai, editing two papers in Chinese and one in English and writing scores of articles for American magazines and newspapers on the Chinese situation, have given him exceptional opportunities for grasping and presenting the intricacies of recent Chinese political and military life to outsiders. His skill in omitting unessential details, giving only the underlying forces that are changing this ancient empire into the beginnings of a modern democracy, enable us to catch the spirit of this new China and to sympathize with the hopes and ambitions of the younger generation.

Beginning with the weakening and downfall of the Manchu dynasty, the author brings before us, one after another, the leaders and war-lords who have helped in changing conditions and so makes them live that they are no longer unpronounceable names to us but real people. We see the gradual rise of the Nationalists and their rapid progress in the beginning. We see China slowly giving up the idea of an imperial government, leaning more and more to the democracy which Sun Yat-sen advocated and to which the students pledge their loyalty in the schools every Monday morning. The author believes that the struggle towards democracy

will go on for many years but that eventually the stable Chinese state will be established on the ideals of Sun Yat-sen, as set forth in his "Will". Most interesting and informing are the answers to the questions as to the feeling of the Chinese towards other nations and especially towards the United States.

The unusually captivating style makes the book most readable. Order from the Baptist Foreign Mission Board, Richmond, Va., price, cloth, \$1.00.

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#### GOING TO JERUSALEM

WITH the charm that we have learned to expect from her pen, Miss Margaret Applegarth has given our young people the story of missions through the years in her recent book, "Going to Jerusalem". It is for juniors what Mrs. Montgomery's "From Jerusalem to Jerusalem" is for older people: a concise account of the going into all the world of missionary-hearted people until the Gospel story has been heard in every land.

Though supposed to be written for juniors, it will be read with delight by those in the later teens. Older women will find it not beneath their notice.

It is a very real boy that Miss Applegarth pictures talking with the doc-

tors in the temple and forgetting that His parents would be uneasy about Him. Later, when He gives the command "Ye are My witnesses", He is recognized as God made manifest in the flesh.

At each step in "His story", she fastens the fact in the reader's mind by some apt incident or quotation, such as the legend of the three white lilies brought by an angel to Clovis on the day he was baptized, from which the French get their royal insignia, the "fleur-de-lys". Of special interest to those of English ancestry is the chapter "Then It Reached Our Ancestors". These ancestors she calls "Blue Beards" from the color they painted their beards. She lends new interest to the story of how Pope Gregory changed the "Angles" to "angels".

Each chapter holds its own romance. The Crusades took place "When Knighthood Was in Flower", and the Gospel goes to far-a-way countries in the chapter: "I Saw a Ship a-Sailing". She closes with the Jerusalem Conference when fifty-one nationalities sang and prayed together and suddenly found themselves all of one race—Christians.

Order from Baptist Foreign Mission Board, Richmond, Va., price, paper, 50c; cloth, 75c.

#### COLLEGE Y.W.A. (Concluded from Page 21)

determination to return to the valleys of service to continue adventuring with Christ. Deep and sacred were the manifestations of these surrenders and decisions made at the consecration service held on the last evening of the camp, at which time Miss Mather sounded the one clear call of the conference for adventuring with Christ.—Inabelle Coleman, First Baptist Church, Greensboro, N. C.

#### FRONTIER MISSIONARIES' BOXES

Practical will be the application of the month's study of "The Frontier" if, among other manifestations of interest such as prayer and increased giving, societies or individuals send boxes of clothing to the frontier missionaries. Lonely and difficult are the places filled by most of them; meager are the salaries; many the needs of their usually large families. Of course no society is asked to send a box to the frontier if by so doing it would fail to reach its every obligation for the year. However, there are doubtless many societies which can render such "over-and-above" help without injury to their apportionment. Any that are thus enabled and "whose hearts are made willing" can secure the address of a needy frontier missionary by writing to W.M.U. Headquarters, 1111 Comer Bldg., Birmingham, Ala.

## CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James

For a case, where work in a frontier of a great city is being done, take the Second German Baptist Church of Chicago. Its Sunday school recently promoted from the primary to the junior department twenty-eight pupils of eleven different nationalities.

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Evangelical missions in so-called non-Christian lands employ 30,000 missionaries and report 8,000,000 converts. There are 50,000 elementary schools with several million pupils, 100 high schools with 23,000 students, 460 theological seminaries with 11,000 students—and 858 hospitals with 1100 medical missionaries.

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The World Almanac for 1929 shows that the unchurched population of the United States numbers 64,000,000, while the membership of the evangelical churches numbers 33,500,000, the Roman Catholic Church 18,500,000—and the Jewish people 4,000,000.

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Words come from Bacone College in Oklahoma that last year was a very successful one in the school, among whose teachers is Miss Mary P. Jayne, formerly our missionary to the Blanket Indians. There were 300 Indians enrolled and the religious life of the school resulted in the baptism of thirty-four students. In Bacone there is a college church largely carried on by the students, four of whom are deacons. The Sunday school superintendent is also a student. The church last year contributed six dollars for missions for every dollar given for home expenses.

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Missionaries from 30 foreign mission boards from as many countries were expected to attend the International Missionary Union at Clifton Springs, N. Y., in June, the secretary of Motion Picture Producers and Distributors of America being asked to confer with them, since one of the principal themes for discussion was the affect of American motion pictures in foreign lands. The missionaries have protested earnestly against the character of some of the pictures sent to their countries, claiming that they falsely represent American life and are demoralizing.

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A class of 500 Negro converts to Catholicism was confirmed recently in Chicago. During the seven years pastorate of the present priest nearly 1800 Negroes have been prepared and presented for confirmation. The recent class is said to have been the largest ever presented to a Catholic bishop in America.

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The following item reminds us that perhaps many of our workers do not know that the initial S in Miss Fannie E. S. Heck's name stood for Scudder and that Miss Heck added that name after she became deeply interested in missions. The Scudders were relatives of hers and she called the name her "honorary degree".

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The Scudder Memorial Hospital at Arcot, India, was recently opened. This beautiful hospital represents the labor of eighteen years. It is a worthy memorial of Dr. John Scudder and his seven sons who rendered such devoted service in the cause of Christ in the land of India. All but two of them were medical missionaries.—*Watchman-Examiner*

# "Half a Year', Half a Year' Onward"

for  
Renewals and New Subscriptions

for  
**ROYAL SERVICE**

The stars in the banner point to 11 states which during the first six months of this calendar year went beyond the half-year mark of their year's quota for this magazine. In thanking them and the other 8 states for their loyal support, ROYAL SERVICE would urge them to "double" their "star" these remaining months, longing withal that before the last of December each state may be starred in the year's banner. Every renewal, each new subscription counts! "Win them one by one" please, at 50c a year from

**ROYAL SERVICE**

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State	Quota	Received	"To Be"
Ala. ....	6290	3438*	2852
Ariz. ....	88	60*	28
Ark. ....	2410	1166	1244
D. C. ....	135	35	100
Fla. ....	3725	1616	2109
Ga. ....	6740	4325*	2415
Ill. ....	1250	615	635
Ky. ....	6280	3421*	2859
La. ....	3460	1991*	1469
Md. ....	550	265	285
Miss. ....	5165	2852*	2313
Mo. ....	4610	2260	2350
N. C. ....	7990	4383*	3607
N. M. ....	430	240*	190
Okla. ....	3915	1940	1975
S. C. ....	5170	3275*	1895
Tenn. ....	5210	3302*	1908
Tex. ....	10345	4541	5804
Va. ....	8255	4550*	3705
Misc. ....		184	
<b>Totals</b> .....	<b>82,018</b>	<b>44,459</b>	<b>37,743</b>



## The Window



Beginning with September Woman's Missionary Union will issue a monthly Y.W.A. magazine under the title of **The Window**. A complimentary copy of that initial number will be sent to each Y.W.A. organization. The two-fold purpose of this free copy will be: (1) to make sure that each Young Woman's Auxiliary knows of the new magazine and just how to order it; (2) to furnish the month's Y.W.A. programs as they will with September cease to appear in ROYAL SERVICE, being therewith incorporated in **The Window**. (See page 32)

**THE WINDOW—\$1 a Year from**

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