

Royal Service



MISS PEARLE BOURNE
Associate W.M.U. Young People's Secretary (Page 23)



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Royal Service

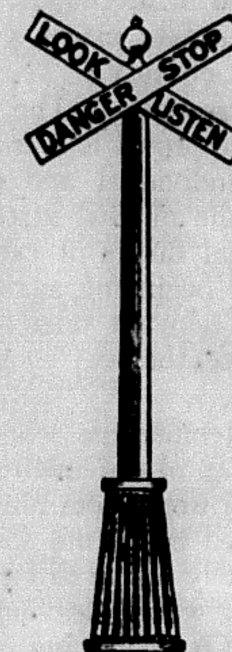
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Sept.—Woman's Responsibility in the New World
Oct.—Money and Missions (Stewardship of Possessions)
Nov.—Our Unchanged Task in a Changing World
Dec.—Building World Fellowship

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EDITORIAL

The SMILE of GOD

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

Because the great Teacher is a scientist of the soul He gave humanity the art of glorifying work. His example and teachings have been slow in reaching perfection in human lives but silently, patiently, over-poweringly His example and spirit have permeated the centuries. Physical work is not enough to satisfy the human heart because God's prophetic dower is immortal, spiritual. The key to these vast spiritual treasures of our dower is loving service to God and unto man as unto God. Your church constantly proffers you life's most far-reaching field of usefulness. It links you with life's greatest personality—the Christ; places you in harmony with the infinite forces of time and eternity.

Whittier writes, "The smile of God is victory". In any endeavor His approval is ever victory. As the work of the fall is taken up in the individual and organizational sense our aim should be that the smile of God attend our endeavors and crown our efforts in the special duties of each month. September has something of the spirit of beginning again. The lull of the summer shortly gives way to the buoyant tang of autumn, and there is the incentive to work because the leaf soon falls, the night soon comes. Autumn is prophetic.

In September the schools open and eager youth goes crowding into the doors of our institutions of learning. Mental activity alone, like physical work, does not and should not satisfy the human heart. Its deep need is for the spiritual. So, the College Y.W.A.'s. should be immediately active to meet the needs of these first days of school. Many young women leaving home for the first time will find in the College Y.W.A. something familiar and tried. It will have an instant appeal to the girls who have formed no new connections and who will instinctively cling to the familiar organization that has given them spiritual growth, mission zeal. This opportunity is too precious, too valuable a means of spiritual ministry to neglect. The Y.W.A. on the campus can meet in a peculiar way the heart-need of the girl in school. Perhaps from early childhood she has been enlisted in the organizations of the W.M.U. and it is natural that she should feel at home in this organization. State young people's leaders, society presidents and Y.W.A. presidents in college towns should be alert to meet the situation and be in readiness to lend instant assistance in this very practical form of personal service.

Cecil Rhodes saw an old admiral planting acorns. He asked him: "Why are you planting acorns, sir, when you cannot expect to see them grow into trees?" The admiral replied, "My boy, I have imagination, and I already see them as trees with people walking under their shade and when mature providing necessary timbers for many ventures. I have the pleasure of the conception of their shade and their glory". The early leaders of the W.M.U. planted acorns and today we walk beneath their shade; they provide timbers for many ventures. As we enjoy these spiritual pleasures, you and I must continue to plant for coming

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TRAINING SCHOOL

Mrs. Janie Cree Bose, Principal

EQUIPPING the LIGHT HOLDERS

By Professor W. O. Carver of

Southern Baptist Theological Seminary



HE W.M.U. watchword for 1929 is a challenge to those who are to "hold forth the word of life" to know their task and to know their life. The word of life here reminds us of John's statement in the opening words of his Gospel that the Eternal Word of God, who became in time flesh and dwelt among men, was and is ever "the true light lighting every man on his coming into the world". John also reminds us that sinful men do not, as a rule, discern the Light until their attention is directed to Him by some one who appreciates Him. "There was a man sent from God, named John whose function it was to bear witness to the Light in order that all might believe through him."

We remind ourselves also of how Jesus emphasized that His disciples and friends are the light of the world. The Light shines and is seen through secondary lights. This is what Paul means by saying in the words immediately preceding the "watchword" that we are light-bearers in the world. The word means literally *luminaries*. When the Light of Life takes possession of us He makes of us lights. We are enlightened and thus we become luminaries.

All this makes it easy to state where lies the work of the W.M.U. Training School in the scheme set out in the "watchword": those who are to "hold forth the word of life" to enlighten the world must have a wide and accurate knowledge of the darkness that is to be relieved and enlightened; must be well skilled in the knowledge of the Light, of the word of life which they are to hold aloft in the darkened world; must learn their own powers and capacities and train all these for the fullest use in following the passion of their hearts for Him who is the world's only hope. The W.M.U. Training School provides for intelligent direction and training for just the end set out in this apostolic motto.

All the work in the school is based on coming more fully to know Jesus Christ, as set forth in the Scriptures. Of the Scriptures He is the center, the subject, the key. These are they that bear witness of Him. It is the purpose of the Training School to show how to find in the Bible the things concerning Him, even as He pointed the way in His interpretation of the Old Testament. History is used to show His story as "the light and the salvation" of God. The entire system of Religious Education in the Training School aims at nothing else than teaching and learning the nature and needs of mankind, the nature and supply of the Son of Man, the principles and methods by which the lovers of Jesus Christ can introduce Him into the life of men and make Him the Teacher of all life. The conditions of the world are studied, the religions by which men have sought in vain through the centuries to find God as Savior and satisfying Redeemer, the progress of the Gospel through the centuries so that its successes and failures may be made the basis for our generation to bear the Light of Life most effectively to the world of our day.

In a word we may say that it is our constant aim to say to our students:

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MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

THIRTEENTH YEAR

A THIRTEEN YEAR OLD daughter begins to feel quite "grown up" and "at home" among the older members of her family, so your Margaret Fund in this her thirteenth year makes a low grateful bow and brings loving greetings to her southern Baptist family, appreciating deeply a page in ROYAL SERVICE by which she may refresh your memories by way of recollections. She hopes to arouse greater interest by bringing to you news of your Margaret Fund students and their grateful parents.

Every true southern maiden loves to know the story of her birthright, her environments, her ancestors, her history: thus "lest we forget" let us recall that it was in annual session of Woman's Missionary Union in Savannah, Ga., May 8, 1903, in her report as corresponding secretary, Miss Annie Armstrong, under the heading "Sympathy with the Missionaries, Home and Foreign" said: "W.M.U. through the grace of God has been used as a close and growing bond of sympathy with 'our substitutes' on the field.—Let us tell them all by word and deed that our hearts are with them, our prayers go up before God for them, and our hands will aid them as God may give us power".

Truly God has given us power to tell them all through our Margaret Fund, that our hearts, our prayers, our hands and our gifts are a bond of love and appreciation of their sacrifices and services. Even before the Margaret Fund there was the Margaret Home, the gift of which flashed as a "rainbow of promise" across the clouds of worry concerning the education of their children.

Friday the thirteenth, a day in May 1904, was no unlucky Friday for Woman's Missionary Union or for her beloved missionaries, because on that afternoon program in Nashville, Tenn., Miss Armstrong announced a gift to Woman's Missionary Union of \$10,000 for "a home for missionaries' children and for a temporary rest for missionaries when on furlough". Did you know that was the second largest contribution thus far made to W.M.U. by a woman? Truly the announcement was received with enthusiasm. The name of the donor was withheld for a while but all southern Baptist women now honor and appreciate deeply this gift of Mrs. Frank Chambers of New York, formerly of Alabama. The following year 1905 Mrs. Chambers gave an extra five hundred dollars for electric lighting the home.

Its first Advisory Committee recommended and it was forthwith decided to locate the Margaret Home at Greenville, S. C., which city was noted for its beauty and healthfulness. Many advantages were to be offered the students because of the "strong Baptist influence, good public school and ten scholarships each in Greenville Female College and in Furman University". Thus on Sunday, Nov. 19, 1905, the home was officially opened. Just as a growing daughter needs a closer bond of love and sympathetic ties to bind her to her mother, so it was necessary in 1906 at the W.M.U. annual meeting in Chattanooga to amend the home's constitution so that Woman's Missionary Union could collect and disburse this fund as she deemed best.

This was a history-making epoch. Even so was the decision in 1914 to sell the property and form the Margaret Fund.—Mrs. Frank Burney



STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. G. R. Martin, Va.

The SOUL of STEWARDSHIP



A LAD, setting out one afternoon to attend the meeting of his Sunbeam Band, was given two nickels. "Take one and give it for missions", said his mother, "and on the way home you may buy some candy with the other". As he started out the door one of the coins slipped from his hands, rolled into the gutter and disappeared forever. Turning to his mother with a look of dismay, the little boy exclaimed, "Now, what do you think of that? There went my missionary nickel!" Of that which we have what is God's and what is ours? The fundamental teaching of stewardship is that God owns all things. We own nothing. Nothing that we possess is ours absolutely, but it enriches its worth and value to us when we recognize in life and possessions a trust with which God honors us. We should keep this trust inviolate and so use and apply it that it may lose nothing of its sacredness. God has opened His treasures. He has placed in our hands His richest gifts. He only asks for a fair return upon the investment.

The sublimest thought that ever comes into a human soul is the fact that God and man are partners. A Near East Relief speaker made an afternoon address at a Baptist orphanage. One of the little boys was late coming to supper. His teacher went to his room and found him packing in a bag all the clothes he had except what he had on. When she asked him if he were going away he said he was not but that he was packing his clothes for the boys of the Near East; that if God wanted the boys of Armenia to have clothes He no doubt wanted the boys of America to send them for Him. He was sending them

not in the first instance for the boys, he was sending them for God. He and God were partners. This is the soul of stewardship.

What an ideal world this would be if all would intelligently and gladly join in a working partnership with God! What dignity, delight and devotion this would give to every calling! What higher and larger fellowship with God and one's fellowmen it would bring in all the work of life? Paul was right—"We are God's fellow-workers". It is as Christian stewards that we step into the divine program and sense our work as also divine. The glory of stewardship is that it lifts all life to a higher plane. It transforms, vitalizes and glorifies all human life and endeavor. To the Christian steward, things, money, one's possessions are not simply material: they are mediums for expressing the spiritual life. To lift ourselves and others into a sense of the actual presence in all human life of the divine Owner of the earth is one of life's holiest tasks.

The soul of stewardship is the losing of our lives for Christ's sake that we find them in a larger fellowship and in the fuller joy of our partnership with Christ in the world's redemption.—Mrs. G. R. Martin, Va.





BIBLE STUDY



Mrs. W. H. Gray, Ala.

TOPIC: Ambassadors for Christ

Scripture: II Corinthians 5:20

Hymn: The King's Business

GOD, the offended, God most high
Ambassadors to rebels sends;
His messengers His place supply,
And Jesus begs us to be friends.
Us, in the stead of Christ they pray,
Us, in the stead of Christ, entreat
To cast our arms, our sins away
And find forgiveness at His feet.

OUR GOD, in Christ; Thine embassy
And proffered mercy we embrace
And, gladly reconciled to Thee,
Thy condescending mercy praise.
Thy condescending mercy praise.
Poor debtors, by our Lord's request
A full acquittance we receive;
And criminals with pardon blest
We at our Judge's instance live.

—Rev. Charles Wesley



WHEN Col. Charles A. Lindbergh flew to Paris and to fame, the eyes of the world were turned to Myron T. Herrick, our ambassador who received Lindbergh and invited him to be a guest at the embassy. This handsome, white-haired man of seventy-three years had overcome poverty and obstacles in his rise. Before reaching the place of honor which he occupied as the representative of the government of the United States of America he had gained much by the study and practice of law and banking. His too had been an ever increasing love for France. He was there to stand in the place of our government. Graceful was the courtesy which he extended the young ambassador of good will whose youth and meteoric rise stood out in contrast to his own age and steady climb.

Make a study of the lives of our ambassadors to the courts of the world and those at our capital city from far and near. You will find perhaps as many dispositions and degrees of ability as there are men. One is noted for the ruggedness of the west, accompanied by a high regard for the better things in life. Another is characterized by plain business methods. Some of them go straight to the point in all their dealings; others go "beating about the bush". One goes to a neighboring country with a desire to understand its people, seeking not to Americanize. Each however has a common purpose: that is, to deliver a message from his superior, a high office whether on a special mission with an extraordinary message or to live at the center of government.

Back in the first century of the Christian era there were two men who had a most unusual message for the Christian people in the city of Corinth. The younger of these men, Titus by name, flew as rapidly as ancient mode of travel permitted to speak of goodwill and peace which come from loyalty to the King of kings. The result of this was fairly gratifying as word went back to the aged companion that many of the Corinthian converts had turned from their evil ways. Some gave evidence of a great love for their Sovereign. Further instruction was badly needed however so the older man, whose name was Paul, wrote a letter. He expressed great esteem for them and declared that they were living epistles read of all men. In no way did he claim glory for what they had accomplished but pointed out that it was the love of Christ which had enabled Titus and himself to hold out a glorious hope. Continuing earnestly he told them that he and his

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FAMILY ALTAR



TOPIC: Ambassadors for Christ The Bible

CAMP of our feet, whereby we trace
Our path when apt to stray;
Stream from the fount of Heav'nly grace,
Brook by the trav'ler's way;
Bread of our souls, whereon we feed,
True manna from on high;
Our guide and chart, wherein we read
Of realms beyond the sky:

WORD of the everlasting God,
Will of His glorious Son,
Without thee how could earth be trod
Or Heav'n itself be won?
Lord, grant us all a right to learn
The wisdom it imparts
And to its Heav'nly teachings turn
With simple, childlike hearts. —B. Barton

Early Messengers

Sunday, 1st
Numbers 20:14-22
Monday, 2nd
Joshua 9:3-16
Tuesday, 3rd
II Kings 19:9-11, 14-20
Wednesday, 4th
Isaiah 39:1-8; Matthew 1:20-22
Thursday, 5th
Haggai 1:13-15; Malachi 2:7; 3:1-3; 4:5, 6
Friday, 6th
Deuteronomy 31:7, 8; Jeremiah 1:17-19; 7:1-7
Saturday, 7th
Matthew 11:10-15; Mark 1:1-3; Luke 7:27, 28

Character of Ambassadors

Sunday, 8th
Leviticus 21:6; II Chronicles 6:41; Proverbs 13:17, 18; Romans 2:21-23
Monday, 9th
II Corinthians 2:15; 3:6-8; 6:3-7
Tuesday, 10th
Matthew 10:16-24, 40, 41
Wednesday, 11th
II Corinthians 4:1-14
Thursday, 12th
Isaiah 6:5-8; 52:11; Jeremiah 1:7-10
Friday, 13th
John 3:27; 8:12-27
Saturday, 14th
I Samuel 2:18, 26; 3:1, 4, 19; 4:1a; 7:5, 15; 12:20-25

Calling of Ambassadors

Sunday, 15th
Acts 26:14-25
Monday, 16th
Galatians 1:10-24
Tuesday, 17th
Ephesians 3:3-12; Colossians 1:25-29
Wednesday, 18th
Ephesians 4:11-16, 29-32
Thursday, 19th
II Samuel 23:1-5; Jeremiah 18:1-11
Friday, 20th
Ezekiel 3:4, 10-17, 22, 23
Saturday, 21st
II Timothy 1:1, 6-14

Ambassadors for Christ

Sunday, 22nd
Psalm 103:20; II Corinthians 5:14-21
Monday, 23rd
I Corinthians 1:17-23, 26-28
Tuesday, 24th
I Corinthians 2:1-8, 12, 13
Wednesday, 25th
Ephesians 6:20; Hebrews 12:1, 2, 22-29
Thursday, 26th
II Timothy 2:1-7, 14-16
Friday, 27th
II Timothy 3:14-17; 4:1-8
Saturday, 28th
Luke 1:19; Titus 2:1, 7, 8, 15; Hebrews 1:4
Sunday, 29th
Isaiah 62:6; Jeremiah 1:7, 8, 17-19; 26:2; 49:14
Monday, 30th
Matthew 10:7, 8, 11-13, 27, 28; Philipians 2:16



"PRAY YE"



"BELIEVE THAT YE RECEIVE"



ARVESTS easily bring to mind the ploughing and seed-sowing of spring, the recurrent ploughing and watching of summer. Except for all such preparation and constant care there could not be, humanly speaking, a harvest. Well does the earnest-hearted Christian know that the analogy holds in things spiritual.

Another priceless lesson learned from farmers is their perennial faith in the principle that good seed sown in good soil and given good care will yield good crops, a great host of such farmers gratefully adding because "God who giveth seed to the sower also sendeth the rain in its season". These Christian farmers and their co-laborers in God's Harvest Field well know that likewise in their spiritual lives faith is fundamental. Jesus summed it all up when He said (*Mark 11:24*): "All things whatsoever ye pray and ask for, believe that ye receive them and ye shall have them". Just four letters distinguish the words "believe . . . receive"; one word is a command or exhortation, the other a gracious gift or sure promise thereof. Oh! that W.M.U. members would this harvest time realize for all time that just as the faith of the farmers largely makes possible the garnering of a crop, so faith is requisite in prayer.

Though farmers are said never to be satisfied with the weather, nevertheless the "faithful" ones tend their crops "in season and out of season", thus giving a practical demonstration that they believe that they will receive the reward of their labor. Certainly this "without ceasing" faith is the key which unlocks the power-house of prayer. "Without faith it is impossible to please God" who is the One who hath all the resources of the universe at His command and can, therefore, withhold or bestow "according to your faith".

Will W.M.U. members let the farmer's faith confirm their faith in prayer? In your circle or society try among other ways to accomplish this through having an extra period of time for prayer, either at the beginning or close of each meeting. To those "of little faith" in such an undertaking or in the actual results of prayer you may convincingly say that real farmers are almost sure to plough and sow again next spring even if there is no harvest this fall. Remind them that "this is the victory that overcometh the world, even our faith" (*1 John 5:4*).

Among the causes and people that may well be remembered in prayer are:

- Christians seeking to show their gratitude to God
- Missionaries yearning for more co-laborers in the harvest fields
- Volunteers longing to be sent forth
- Mission boards burdened with debts and unmet opportunities
- Seminaries, missionary training schools, colleges and other schools resuming work
- Students and their parents
- College Y.W.A's. and the "opening" of the Y.W.A. magazine, "The Window"
- Associational and other general gatherings
- State season of prayer
- Organizing and fostering by W.M.U. members and societies
- Baptists and other evangelicals in Russia (*See page 31.*)

Calendar of Prayer

September, 1929

Mrs. Maud R. McLure, Ky.

BE THIS my prayer: that mine
Outflowing faith may be,
My will be ever thine
And Thou in me—

THAT from Thy boundless store,
Renewed from day to day,
Faith grows from much to more,
In stress a stay. —*Flora Swetnam*

Topic: Woman's Responsibility in the New World

1—SUNDAY

Pray that our women may realize their responsibility for Christian atmosphere and influence in their community.

He that loveth his neighbor hath fulfilled the law.—*Rom. 13:8*

2—MONDAY

For Rev. and Mrs. L. B. Matthews, educational work, Buenos Aires, Argentina

Trust in the Lord with all thy heart.—*Prov. 3:5*

3—TUESDAY

For Rev. and Mrs. W. H. Tipton, literary and evangelistic work, Shanghai, China

The eyes of the Lord are over the righteous.—*1 Pet. 3:12*

4—WEDNESDAY

For Rev. and Mrs. Victor Koon, evangelistic work, Chengchow, China
Being justified by faith we have peace with God.—*Rom. 5:1*

5—THURSDAY

For †Miss Ruth Kersey, nurse, and *Miss Mary Ellen Caver (*on furlough*), educational work, Ogbomosho, Nigeria

To be spiritually minded is life and peace.—*Rom. 8:6*

6—FRIDAY

For Mrs. J. S. Cheavens, evangelistic work among Mexicans, El Paso, Texas

Unto the upright there ariseth light in the darkness.—*Psa. 112:4*

7—SATURDAY

For Rev. and xxMrs. J. A. Abernathy, evangelistic work, Tainan, China

All things are possible to him that believeth.—*Mark 9:23*

8—SUNDAY

Pray that our women may use their privileges of citizenship wisely.
He that is steadfast in righteousness shall attain unto life.—*Prov. 11:19*

9—MONDAY

For Rev. and Mrs. E. L. Morgan (*on furlough*), literary and evangelistic work, Tsingtao, China
The Lord is gracious and full of compassion.—*Psa. 145:8*

10—TUESDAY

For Rev. and †Mrs. I. V. Larson, evangelistic work, Lai Yang, China
The mercy of the Lord is from everlasting to everlasting.—*Psa. 103:17*

11—WEDNESDAY

For Rev. and *Mrs. Jas. W. Moore, educational work, Chefoo, China
Let everything that hath breath praise the Lord.—*Psa. 150:6*

12—THURSDAY

For Rev. and †Mrs. C. K. Dozier (*on furlough*), evangelistic work, Fukuoka, Japan
I am the light of the world.—*John 8:12*

13—FRIDAY

For Rev. and †Mrs. W. W. Enete, young people's work, Rio de Janeiro, Brazil
For the Holy Spirit shall teach you.—*Luke 12:12*

14—SATURDAY

For Rev. and Mrs. W. C. Taylor, and Miss Eunice King, educational work, Pernambuco, Brazil
Be patient therefore unto the coming of the Lord.—*Jas. 5:7*

15—SUNDAY

Pray that the women of China and Japan may learn that Christianity alone can fit them for their enlarged opportunities.
God so loved the world that He gave.—*John 3:16*

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

Calendar of Prayer

September, 1929

BE THIS my joy: that I
By faith may work and wait,
With prayer and purpose high,
In pathway straight—

TOO happy if I know
Another's faith through me
Shall spring and bloom and grow
Eternally. —Flora Swetnam

Topic: Woman's Responsibility in the New World

16—MONDAY

For Rev. and Mrs. P. C. Bell, workers among Mexicans, Bastrop, Texas
Be not weary in well doing.
—II Thess. 3:13

17—TUESDAY

For Rev. and Mrs. W. D. King, evangelistic work, Canton, China
God forbid that I should glory save in the cross.—Gal. 6:14

18—WEDNESDAY

For Miss Myro D. Reeves, worker among Mexicans, Eagle Pass, Texas
The just shall live by faith.
—Heb. 10:38

19—THURSDAY

For Miss Blanche Rose Walker, educational and evangelistic work, Kai-feng, China
Keep thy heart with all diligence.
—Prov. 4:23

20—FRIDAY

For Rev. and Mrs. A. J. Terry, evangelistic work, Corrente, Brazil
O, continue Thy loving kindness unto them that know Thee.—Psa. 36:10

21—SATURDAY

For Rev. and Mrs. F. J. Fowler, evangelistic work, Mendoza, Argentina
My yoke is easy and My burden is light.
—Matt. 11:30

22—SUNDAY

Thank God for the many new lines of work open to women.
Thou hast set my feet in a large place.
—Psa. 31:8

23—MONDAY

Pray for Rev. and Mrs. C. H. Westbrook, Shanghai Baptist College, Shanghai, China.
Thou, Lord, hast not forsaken them that seek Thee.—Psa. 9:10

24—TUESDAY

For Miss Ollie Lewellyn, worker among Mexicans, San Antonio, Texas
Turn Thou unto us, O Lord.—Lam. 5:21

25—WEDNESDAY

For Rev. and Mrs. Robt. Hamilton, workers among Indians, Okmulgee, Okla.
Though the Lord be high yet hath He respect unto the lowly.—Psa. 138:6

26—THURSDAY

For Miss Hannah Fair Saltee, educational work, Shanghai, China
If ye keep My commandments ye shall abide in My love.—John 15:10

27—FRIDAY

For Rev. and Mrs. L. A. Weathers, workers among Indians, Calvert, Ala.
The Lord hath anointed Me to preach good tidings.—Isa. 61:1

28—SATURDAY

For Rev. and Mrs. T. D. New, workers among Indians, Ponca City, Okla.
Be ye, therefore ready also.—Luke 12:40

29—SUNDAY

Pray that the Christian women of America, in all life-contacts, may follow the Golden Rule.
Whatsoever ye would that men should do unto you, even so do ye also unto them.—Matt. 7:12

30—MONDAY

For Miss Lucy Wright, nurse, Hwang-Hsien, China
Godliness with contentment is great gain.—I Tim. 6:6

†Attended W.M.U. Training School



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



THE purpose of this department is to help those on the Program Committee find some interesting and, if possible, new way of presenting the material given in the magazine. It is not so much what is told as the way it is told that attracts attention and catches the ears of an audience. One speaker can tell a thrilling experience in such a droning voice and manner that the hearers scarcely realize that anything out of the ordinary is being told. Another person can, with animation and enthusiasm, make a simple story very real.

No material has more thrilling elements than that given in our mission magazine. It is for the Program Committee to get the thrill across to the whole society. (See pages 15-22.)

A recent book, "Daughters of India" by Margaret Wilson, tells how a woman of India made a song for herself from the story of Jesus and the woman of Samaria. If the book is available, have the song-poem read at a suitable place in the program. But from the last line of the song we may choose our theme for the program: "O, Son of God, sit by my well!"

What are the wells from which the women of all the world draw sustenance for their physical, mental and spiritual lives? From what wells do they draw fine ideals of purity, high and noble thoughts in the midst of daily cares and duties and an overflowing love for God and all His creatures?

With pencil and paper at hand, read carefully the material prepared for the Women's Missionary Societies and note the kinds of wells from which the women of the world draw. After making a list of the wells, decide the order in which they are to be given in the program.

It may seem best to begin with "Ancient Wells" and come down to the present. The suggestion is offered, however, that the program begin with section II, using the subject for a talk, "The Master at the Well". This may be one talk in which it is shown how those who came to Him received the "living water". In some cases it was first bodily healing for self or loved one; in others a spiritual healing and pointing to holy living; in all it was a feeding of that divine life within, which is a part of His own nature.

Section I may come next with the subject "Ancient Wells". This will be in contrast to the new teaching to women and about women by our Saviour.

Section III might be headed "New Wells". It could be divided into three brief talks; 1. Western Women at the Well; 2. Moslem Women at the Well; 3. Women of the Far East at the Well.

Section IV brings the personal side to each woman of the society, "Wells of America". How many wells are offered to the women of our country! And how the venders cry: "Ho, come drink!" Which well shall we choose?

Again this section IV may be divided into several parts. Four are suggested: 1. Wells of the Heart (*personal religion*); 2. Wells of the Home; 3. Community Wells; 4. National and International Wells.

Very beautiful and helpful Bible passages could be used relating to wells. The one to be stressed is in the talk with the woman of Samaria: "But the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). The Christian heart cries, "O, Son of God, sit by my well!"



*Program Outline and References for
Advanced Missionary Societies*

Prepared by Mrs. W. D. Pye, Arkansas



WOMAN'S RESPONSIBILITY in the NEW WORLD

Hymn—We Would See Jesus

Devotional Topic—A Woman at Her Tasks—Proverbs 31:10-31. "Give her of the fruit of her hands; and let her own works praise her in the gates." See "The Ministry of Women", Ella B. Robertson, chapters 2 and 3; "The Bible Status of Women", Lee Anna Starr, chapter 5; Matthew Henry's Commentary, volume III.

Prayer for greater consecration of Christian women

Solo—Open My Eyes That I May See

Woman and the Old-time Home—"The very foundation of our national life is laid in the home: the wife and mother is the center, the mainspring of all true home life." For reference: "Woman and Home", Orison S. Marden; "Quiet Talks on Home Ideals", S. D. Gordon; "Mothers and Daughters", Jessica C. Cosgrave; "A Straight Way toward Tomorrow", Mary S. Platt, chapter 2; The Woman Citizen's Library, volume XII

Woman and Christian Citizenship—"As citizens of the American Republic, and as citizens of the Kingdom of Heaven, there are special duties and general duties enjoined upon us." See "Citizens of Two Worlds", C. B. Williams, chapter 1; "Dollars and World Peace", Kirby Page; "Constructive Citizenship", L. P. Jacks; "The Appeal of the Nation", George A. Gordon; "The Woman Movement", A. L. McCrimmon; "The Women of America", Elizabeth McCracken; The Woman Citizen's Library, volumes X and XI.

Prayer that women may be "good stewards of the manifold grace of God"

Woman, a Faithful Steward—"The Christian woman may express her stewardship not only in her giving of money through her church, her missionary society and local charities but in countless other ways which are the natural expression of her belief that all that she has and is belongs to God." For reference: "Woman and Stewardship", Ellen Q. Pierce; "Stewardship in the Life of Women", Helen K. Wallace; "Quiet Talks on Service", S. D. Gordon

Hymn—Let Others See Jesus in You

The Missionary Enterprise of Women—"The ultimate value of worship is witness. To praise God for all the wonders of His reign and to fail to proclaim those wonders to such as dwell in darkness is almost to blaspheme", said G. Campbell Morgan. See "The Good Neighbor", Mary E. Richmond; "Missions: Their Rise and Development", Louise Creighton, chapter 6; "In Royal Service", Fannie E. S. Heck; "A Decade of W.M.U. Service", Margaret M. Lackey; a history of your state W.M.U., if it has one; the 1929 minutes of southern W.M.U.; and the proceedings of your last state W.M.U. meeting.

Hymn—Take My Life and Let It Be

Closing Prayer



PROGRAM for SEPTEMBER



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 of leaflets on page 3.

Prepared by Mrs. W. C. James, Virginia

TOPIC: Woman's Responsibility in the New World

Hymn—O, Worship the King

Watchword for Year—"Holding forth the word of life"

Bible Study (See page 8.)

Prayer that in the study of the topic each one may realize her own great debt to Jesus and the responsibility that is hers because of the privileges she enjoys

Talk—The Historic Attitude toward Woman

Talk—The Attitude of Jesus toward Woman

Hymn—Joy to the World

Talk—Woman and the New World

Prayer that women leaders in all lands may realize that their freedom has come through Christ and that it is only in partnership with Him that they can hope to lift the womanhood of their lands

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

The American Woman and Her Responsibility in:

Her Personal Life

Her Home

Widening Interests

Hymn—Come Women, Wide Proclaim

Prayer that Christian women of America, by measuring up to their responsibility, will help America to be truly Christian and a blessing to the world

SECTION I

"The HISTORIC ATTITUDE toward WOMAN"



AN ARTICLE on woman in the Encyclopedia Britannica shows that the word woman (*Old English wifmann*) means wife and the definition of that word explains the long history of woman's dependence upon and subordination to the will of man. There have been some exceptions but, so far as authorities help us to judge, woman was conceived to be so inferior to man that he considered her but an instrument to minister to his pleasures and needs or to become the mother of his children. For centuries women were obtained for marriage by capture or by purchase and thereby became the abso-

lute property of the man. The natural outcome of such a system was plural marriages and therefore polygamy exists or has existed in every part of the world in spite of or encouraged by the religion of the people.

In a discussion of the religions of the world at the meeting of the International Missionary Council in Jerusalem in 1928 it was clearly brought out that no faith but Christianity had done anything for the life of woman in the recognition of her personal, individual responsibility and immortal value. The Hindu law is very definite as to the dependence and inferiority of woman. "To educate a woman is like putting a knife into the hands of a monkey" is an old Hindu proverb. We are told of a cultured gentleman of India who bemoan-

ing his wife's death said: "I did not treat her as a wife; I treated her as an equal; I even allowed her to sit at the same table with myself". It is no wonder that the laws of China, Korea and Japan concerning women have been much the same as the Hindu when it is remembered that Confucius, whom the peoples of these countries reverence as the greatest of teachers, taught that "the ignorance of woman is her chief virtue" and that "the aim of female education is perfect submission, not cultivation and development of the mind". In many countries the mother of a son might rise to a place of considerable authority while a favorite wife might secure many privileges but not by virtue of her personal worth.

Usually no such thing as a personal religion was permitted to the woman. Even when she was devoted to religious services it was to become a temple harlot. This practice of debased women serving a debased religion had been widespread in the worship of the ancient nations of Babylon, Egypt and Greece. The children of Israel had a long battle with this kind of immorality and were tainted with it, for which reason they often suffered punishment at the hands of God. At Corinth there were a thousand such women at one time who got gain for the Temple of Aphrodite and it is no wonder that Paul warned the Christian churches in that portion of the world to be careful in the new found liberty of the Christian women lest they be misunderstood.

Tacitus, the Roman orator and consul who lived immediately after Christ, in order to shame the Romans because of the immoral practices of both men and women would often praise the barbarous Germanic tribes of northern Europe, whose attitude toward women and whose moral and religious practices were of a higher order. Since the English and American peoples are the descendants of these Germanic tribes, it is gratifying to know that their women were more highly thought of perhaps than were those of other peoples. However,

it is well for us to remember that originally marriage among the Germans was simply the purchase or capture of the women, that polygamy did exist, though to a limited degree, and that such customs were abolished only after their conversion to Christianity. The custom of the bride being chased by the bridegroom at village weddings in the Black Forest today is a relic and reminder of those primitive days before the teachings of Jesus changed the status of woman in the world. Such reminders serve to keep before us the debt which women particularly owe to Jesus.

SECTION II

"The ATTITUDE of JESUS toward WOMEN"

Read Galatians 3:27-28.

A CAREFUL study of the sacred books of various peoples will reveal pages and pages given to a discussion of women, their nature, how they should be treated (*sometimes how they should be avoided*) and the different treatment of male and female children. But, true to the statement in the Scripture, Jesus' teachings seemed to apply to humanity without reference to race or sex distinctions. In order to find His attitude toward women, one must observe His treatment of them, numerous illustrations of which may be found in the four Gospels. These are convincing proof that He believed in the equality of men and women, that each was a person responsible to God first, then to one another, according to His teachings.

It seems a beautiful thing to women that Jesus manifested His power and performed His miracle at His mother's request and at a wedding feast. The first recorded conversation of Jesus with any woman was with the Samaritan woman at the well, a woman who doubtless had suffered much because of the attitude of women in that day and because of her own sin. Jesus recognized her need and ministered to her, though He did not fail to reprove her for her sin. It was to this woman that Jesus

made His first, full, clear announcement of His Messiahship. He spoke to her of spiritual values, and "He did not rebuke her for bearing the good tidings to others but halted His journey and gave two days of His time to complete the work she had begun". Jesus counted women among His most valued friends. Of these Mary and Martha of Bethany were outstanding examples. It seemed that He thought Martha deserved a rebuke for adhering to the age old custom of a woman ministering to the physical needs of the man, rather than taking the opportunity of learning the blessed truths of the Kingdom from her Lord. That she profited from His rebuke and developed in her spiritual life is evidenced in the honor the Lord showed her in His conversation with her just before He raised Lazarus from the dead. To her He revealed His glory as the Risen Lord and drew from her a momentous confession of faith.

Read John 11:25-28.

With Jesus faith was the first and chief condition of admission to the Kingdom. To six people He spoke of what their faith had accomplished for them. Three were men and three were women. To the invalid woman in the crowd, who had been afflicted for twelve years but touched the hem of His garment, He said: "Thy faith hath made thee whole". To the woman, who was a sinner but in her deep repentance washed His feet with her tears, He said: "Thy faith hath saved thee". To the Syrophenician woman whose daughter was vexed with a devil—to this gentile woman so humble in her faith that as a dog which ate of the crumbs that fell from the Master's table she was eager for the little the Lord would do—to this woman He said: "Oh, woman, great is thy faith, be it unto thee even as thou wilt".

If a woman had sinned she was still to be treated as a human being. In that hideous scene, where the Pharisees brought the woman taken in adultery,

Jesus strikes a blow at the double standard of morals for men and women. To her accusers, who had prudently let the man go, He said: "He that is without sin among you, let him cast a stone at her". Neither did He condemn her. But it was not His purpose to lower the standard for women but to raise the standard for men, for He commanded her to "go and sin no more". His teachings on marriage and divorce, which have been of untold value in the emancipation of woman, struck a blow at the old customs of polygamy and divorce.

Read Matthew 19:4-6.

Jesus was willing not only to minister unto women but to be ministered unto by them. Certain women named in Luke 8:1-3 ministered unto Him of their substance, which explains how Jesus and His disciples lived when not being entertained by hospitable friends, says Plummer. The common purse was kept supplied by those who were able to give of their means. These grateful women not only helped to support the cause but formed a part of the group that went about with their Lord, learning from Him and assisting in His work. Their ministry continued till the crucifixion and after. Last at the cross and first at the tomb it was woman's privilege first to see the risen Lord and woman's privilege first to tell the Good News of His resurrection.

Another very important result of Jesus' attitude toward women was to raise to far greater honor those qualities in which women excel as against the lauded brute force of men. "Who can estimate what it has already meant to women that Jesus by His life and His death made the term, *gentle man*, the one of highest honor that can be applied to any man" and what will it not mean when all men become *gentlemen* in all the word can mean—*Christian gentlemen*?

SECTION III

WOMEN and the NEW WORLD

"He that sitteth on the throne said, Behold I make all things new"—Rev. 21:5.

NOT of the past were these words spoken but of the future, even of the times in which we live. The outstanding feature of any survey of the world is change. Today, as perhaps never before, old things are literally passing away. New world relationships, new methods of travel, new commerce and industry, new social and moral ideas, new customs seem to be transforming life everywhere. The new feature in our changing age is that man is not alone the chief agent in the making of this new world. Women in every part of the world are waking up to their rights. The leaders among women are not hesitating to claim their rights or to accept their responsibilities.

Western Women—In the 19th century the opportunity for higher education of women in America and parts of Europe was won and women, for more than a half century, have been availing themselves of this opportunity. As a natural result women have begun to take active part in industry, business and the professions. Many legal disabilities have been removed, and equal suffrage has been granted them. In "The Woman's Journal" of January we learn that not only did the women of America vote in greater numbers last November than ever before, but they were voted for as congressmen, as state senators, representatives, judges and treasurers and all manner of county offices. Many have received appointment to most responsible positions, even two to diplomatic service. They have been busy about all manner of reforms in national and social life. The federal prison opened recently in West Virginia, largely through the tireless efforts of club women and women welfare workers, is evidence of the fact that women have a firm belief in the possibilities of the unfortunate classes of their own

sex. This institution is more like a college than a prison, and there every effort is being made to help the inmates to find themselves, learn some occupation and establish themselves as useful and active members of society.

Moslem Women — Notwithstanding the fact that Mohammed, founder of the religion that acknowledges God but not Christ as His Son, taught that "woman was created out of a crooked rib of Adam and, therefore, if ye wish to straighten it ye will break it and if ye let it alone it will always be crooked"; notwithstanding the fact that he had written in the Koran, the Moslem's Bible: "Men are superior to women on account of the qualities with which God has gifted one above the other"; notwithstanding these and other similar teachings of their religion, leaders among Moslem women are struggling to open up a broader and fuller life to their unfortunate sisters in all lands. Their numbers are pitifully small, yet their voices are being heard around the world. The first Persian woman who publicly advocated freedom for women in the 19th century suffered tortures and was finally strangled to death. But her spirit lived on and today many Persian women have taken up the torch and are not only seeking freedom but are proving themselves capable of national service. Moslem women in Egypt have formed a Union for Equal Suffrage, and have decided upon certain aims for the uplift of Egypt, such as marriage reforms, hygiene and sanitation and a battle against superstition and immorality. Just twenty years ago Turkish women were first seen on the streets of Constantinople without the veil which was an evidence of their declaration of independence. Since then polygamy has been forbidden in Turkey and instead of women living in harems many are managing their own homes, educating their own children and are to be found in industry, in offices as clerks and in schools as teachers.

Women of the Far East—The women leaders of India, Japan and China are in no sense behind the Moslem women in their struggle for liberty. Gertrude Marvin Williams writes in "The Woman's Journal" that soon after she landed in Bombay, she was "invited to meet a group of Indian ladies at tea. Among them there was a doctor, a nurse, a woman magistrate, several school teachers, social workers and students, all women taking an active part in the life of their city". The women of India have been deeply concerned in raising the age of consent for married girls and have succeeded in raising it to thirteen—one year above the legal marriageable age in twelve of our own states. An educated Christian woman, the widow of a drunkard, because of her intense hatred for drink has led the women of Japan into a campaign for temperance and a crusade against vice, a movement which is a vital issue in Japan today. Japanese women students are also leading in a campaign for equal educational opportunities with men. In China women in public service are no longer thought of as strange, and they may be found in the different professions, in business and in other work outside the home. In Peking (*recently announced as Peiping*) a Woman's Rights Association has been started.

Yes, the women of the world are moving—moving where? Will it be out into a world where liberty of action is an end in itself and may become license, or will it be into a world where they and their children may live the abundant life Christ came to give? With the Christian women of all nations rests the answer. It is their responsibility to "put Christ into the 'Woman's Movement'; let Him lead, direct, teach, train, inspire and impart of His own Spirit", for the movement originated in Christian lands where both men and women leaders either were Christian or had a working acquaintance with Christian ideals. It can be truthfully said, furthermore, that in so-called non-Christian lands the position of women

is the same as it has ever been, except in communities where Christianity has secured a foothold or in communities, influenced by western civilization and education, which if not wholly Christian have in them some of the leaven of Christian ideals.

SECTION IV

The AMERICAN WOMAN and HER RESPONSIBILITY

In Her Personal Life—According to Mrs. Pearce in *Woman and Stewardship*: "Privilege and responsibility are twins. They are both together. Woman, through Christ the Great Emancipator of womanhood, has since the days of His early ministry received and is receiving ever increasing privileges". In like proportion she has an ever increasing responsibility. Because of their rich heritage American women more than other women of the world are responsible for putting Christ into the "Woman's Movement" both in the homeland and in other lands.

In that wonderful little book, "The Christ of the Indian Road", E. Stanley Jones tells us that although India wants Christ she wants neither our Christianity nor our civilization. Why? Because we have failed to reproduce Christ. Gandhi, perhaps the most powerful personality in the orient and an outstanding influence in the world, has said: "If you Christians were like Christ, we would all have been Christians long ago". Dr. and Mrs. Zwemer, pleading in *Moslem Women* for Christ-like living on the part of Christians, urge that we continue to proclaim Christ but cease to vaunt Christianity until we have made our own lives Christian and until our institutions more nearly reflect the Spirit of Christ. All our missionaries and the workers in our own country, who are seeking to bring in the Kingdom, agree that the greatest need of the world is more Christ-like Christians. These things being true, if we are really to try to measure up to our responsibility, the best starting point is the transformation of our own lives

that we may reproduce the qualities of Jesus. "So often our attitudes are unlike Christ's. We are petty in our contacts with one another. It is easy to descend to little jealousies, mean gossip and small quarrels. We are so ready to harbor grudges and nourish injuries". It is easy to cast suspicion on another when it is our own perverted thinking that is to blame. These things dishonor Jesus and, therefore, men and women and young people seeing them in us are not drawn to our religion. Again we are indifferent to the obligations of our Christian profession and our church membership, thereby leaving the impression that they are of little value compared to our pleasure, comfort and the demand of our material and social life.

The one argument that the world cannot get away from is the witness of a person who lives like Jesus Christ. One Sunday evening a tired missionary in a foreign land stood looking up into the starry sky and prayed: "Father, draw them, draw some one soon; bring some one here now". Just then a servant came to tell her a young woman had called to see her. Asking the visitor why she had come alone and at night, the missionary received the simple answer: "I want to be a Christian". In reply to questions asked to find what she knew of Jesus the visitor replied: "I don't know anything about Christ but I have seen a Christian and I want to be like her. I have never seen anyone like her before". It was not because the Christian whom this young woman had seen was a foreigner that she seemed different, for they were of the same nationality, but it was the life this native Christian lived. She had won a soul to Christ not by preaching or teaching but by living Him. "I want to be like her!" Backed by such living we may be sure that our message to a lost soul or to a lost world will have in it the power to win others to the Savior.

In the Home—The following statement from the Bureau of Labor is one which should cause all parents to pause

and think: "The home is the workshop which, unfortunately, often spoils much good material. The parents are the ones who control the destiny of the child. They determine what kind of atmosphere the child's mind shall grow in—one of discontent, wrangling, deceit and hate or one of cheerfulness, sincerity and love". A college professor recently selected twenty different groups of students ranging from those in the one room country school to members of the senior class of a great college, each student to be asked, without consulting anyone, to name the most beautiful word in the English language as to sound and meaning. Of 600 replies 405 were *mother* while *home* was second with 82.

Judging from such a test it would seem that it is the mother who has the larger influence in determining the atmosphere of the home. If the mother be Christian she cannot be true to her Lord or herself if she fails to emphasize the religious values of life. It was the great Luther who insisted that "the hearth is the center of religion and it is more often mothers than fathers that keep the fires burning there". It has been truly said that the statement, "The hand that rocks the cradle is the hand that rules the world", is not so much a plea for woman's rights as a statement of woman's power—and we should add—and of woman's responsibility, for no nation has ever been known to rise above the motherhood of the nation. It is therefore the responsibility of the Christian women of America to set before themselves as an ideal a Christian home for every child in America. Nor does the responsibility stop there, for just so long as there is a child in the world being brought up in a home that is not Christian just so long does the responsibility exist.

Widening Interests—Since every child has not the privilege of a Christian home—and, even so, to supplement the work in the home—education, both religious and missionary, has become an important part of the work of the

churches, which work calls for women to be Sunday school teachers and leaders of young people's organizations. Next to being a mother and having the privileges of motherhood, there is no larger opportunity or greater responsibility for any woman than to lead other women's children to know Jesus personally and to arouse in them a longing to make their lives count for God and others.

Women must also realize that the community in which a child grows up has its share in molding the life of boys and girls and even in influencing older people. For that reason Christian women have a serious responsibility in learning all they can about conditions in the communities or cities in which they live and, by their influence and active participation in civic affairs and by their vote, in making of their communities wholesome places in which it will not be found difficult to lead the Christian life.

It is not easy for us to realize that the eyes of the world are turned toward America as a Christian nation and are watching to see what we will do in trying to solve problems that are troubling the whole world. Those who know the non-Christian world tell us that so long as the United States, a nation founded on Christian ideals, is admittedly the most lawless nation on earth, so long as profit in business and industry is considered more important than the welfare of the worker, so long as child-labor exists, so long as so many women seem averse to motherhood and the papers are full of the stories of those who regard the marriage tie lightly and divorces are notoriously easy to obtain, so long

as a nation supposed to follow the Prince of Peace is continually preparing for war, just so long as these things remain and are known we cannot expect the non-Christian world to have much faith in the practical advantage of Christianity above their religion. We are told that the mothers of many lands are watching to see if we will have the courage, the interest, the Christianity in the effort to make a success of prohibition. Our missionaries are rendering valiant service in winning souls and extending the Kingdom but the example of the homeland is, in many cases, a handicap. The responsibility of America is great. The responsibility of the American woman is likewise great. The responsibility of the Christian woman in America is even greater. To sum it all up: she must live the Christ-like life. She must make the home, which is the center of the nation's life, a Christian home. She must seek to win and to train the future church members, the future fathers and mothers, the future citizenship of the nation to be Christian. She must work to purify and make wholesome the life of her own community. Whether she wanted the vote or not the responsibility has been placed upon her and she must use this privilege in such a way that she will influence the life of the nation for good and never be satisfied till "Christ is crowned Lord of our nation's conscience". Then by our example as well as by our gifts, our prayers and our love can we help the Christian women of other lands put Christ into the "Woman's Movement" of the world and thus prove ourselves true "laborers together with God" in the redemption of mankind.

QUESTIONS for STUDY and DISCUSSION

Section I

- 1—How was woman regarded by man almost from the beginning of the human race and how obtained in marriage?
- 2—Give example of what some great teachers of other religions thought concerning the education of women.
- 3—What German custom of today reminds us of the practices of the early ancestors of English and American peoples?

Section II

- 1—How do we know that Jesus considered woman the equal of man?
- 2—To whom did Jesus make the first recorded announcement that He was the Messiah?
- 3—How did He honor Martha and how did she respond?
- 4—What women helped by their gifts in the very beginning of all missionary work? (See Scriptures suggested in section II.)

Section III

- 1—What seems to be the most outstanding change that has come to our present modern world?
- 2—Will the "Woman's Movement" without Christ be of any real advantage to the world or not?

Section IV

- 1—What seems to be the most outstanding need in the Christianization of the world?
- 2—Why is it so necessary for mothers to be Christian?
- 3—Has woman any responsibility in the church? What can she do?
- 4—What is the Christian woman's responsibility in her community and why? Show what woman as a citizen can do to make America Christian.

1930 W.M.U. MONTHLY TOPICS—TWO CHANGES

It will be recalled that in the April issue of this magazine the 1930 topics were published. Since that time a committee of the Southern Baptist Convention has decided to lay especial emphasis upon state missions during October of 1930. Therefore, the W.M.U. Executive Committee has agreed to interchange the Union's pre-arranged topics for October and September of 1930. Unless something quite unforeseen occurs, the following order is correct for the 1930 W.M.U. monthly topics.

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

REFERENCE BOOKS

A Straight Way toward Tomorrow.....	Mary Schaffler Platt
Stewardship in the Life of Women.....	Helen Kingsbury Wallace
Woman and Stewardship.....	Ellen Quick Pearce
Moslem Women.....	A. E. and S. M. Zwemer
The Child in the Midst.....	Mary Schaffler Labaree
The Child and America's Future.....	Jay S. Stovell
From Jerusalem to Jerusalem.....	Helen Barrett Montgomery
The Attitude of Jesus toward Women.....	M. Madeline Southard
Report of International Missionary Council	
The Woman's Journal (Published at 171 Madison Ave., New York City)	



COLLEGE Y. W. A.



Miss Juliette Mather

WE WELCOME MISS BOURNE



HEN Miss Olive Riddell, missionary now in Pochow, China, was still a student in our W.M.U. Training School in Louisville, Kentucky, she organized a Girls' Auxiliary in Bethlehem Church of Hanover County in Virginia. The president of that G.A. was an auburn haired girl who had recently been converted. When Miss Riddell returned to school after the vacation, the pastor's wife, Mrs. W. L. Tiller, took up the G.A. counselorship and with the president the work went on. But soon the G.A. girl was going away to Buchanan Mountain Mission School and then to Virginia Intermont College, never forgetting her G.A. aims but enlarging them into Y.W.A. ideals. Responsibilities of leadership as Y.W.A. officer came to her, and at Virginia Intermont College and the W.M.U. Training School, which she subsequently attended, she was president of the Student Government Association. Upon her graduation from our Training School in 1925 she became young people's secretary for the Woman's Missionary Union of Kentucky. Skillfully she led the young people, wisely she projected camps and conferences and handled all the many tasks involved in her position and yet was so studious betimes that in 1929 she received her B.A. from the University of Louisville. Equipped with training, experience and consecrated devotion to the cause of Christ Jesus she comes now to be the associate young people's secretary of our general Union. We are grateful to Kentucky W.M.U. for releasing her to wider influence and rejoice that over our southland many young people may be blessed in knowing her. We take pleasure in presenting Miss Pearle Bourne (see picture on page 1), associate young people's secretary of W.M.U. of S.B.C. All hearts welcome her cordially and enthusiastically. She responds to your welcome in these words:

The Delaware River Suspension Bridge at Philadelphia has the longest single span in the world, 1,750 feet. The span is hung upon cables thirty inches in diameter, each containing 306 bundles of sixty-one wires or 18,666 wires. The strength of one wire seems small in comparison with the size of this bridge, but 18,666 wires properly bound into a cable carry the hangers of the bridge. A cable of fine wires is preferable to a solid wire in the construction of such a bridge, for the greater the number of component wires the more flexible is the cable and a certain amount of "give" is necessary. As I begin this new work it is with the hope that over our bridge will pass information to make strong the missionary cause; it is with the feeling that our God prefers a missionary cable of many persons, for the greater the number of interested persons the more rapid will be the march of His Kingdom's enterprise. I start the work with the realization that it will take the help of each member of the 30,415 organizations to supply the needed strength and the necessary "give" if the cable is to carry safely the hangers of the bridge for the immediate and the future missionary program. I pledge my best strength and effort in this work with the hope that through our laboring together the Kingdom may the sooner come.

For COLLEGE Y.W.A. PROGRAMS

See **THE WINDOW** as announced on page 36. It will carry the programs and other attractive material heretofore given in the College Y.W.A. Bulletin.



OUR YOUNG PEOPLE



Miss Juliette Mather

VALUE of W.M.U. YOUNG PEOPLE'S DIRECTOR



WHEN President Hoover was inaugurated he selected the following verse on which to place his lips as he took the oath of office: "Where there is no vision the people perish; but he that keepeth the law, happy is he".

This is a worthy motto not only for the president of the United States but also for the members of Woman's Missionary Union. It may be said that our young people perish because they lack a vision, a vision which could be given if there were those who were willing to use their time in leading the W.M.U. organizations.

A most important work of the W.M.U. young people's director in a church is to keep information and inspiration ever before the leaders, letting them feel and know that it is Kingdom work they are doing and that it will count not only in this life but throughout endless eternity. The young people who are willing and anxious to be led have souls which are immortal. "What shall a man give in exchange for his soul?" The following poem expresses the value of a human soul:

"God spends a summer on a rose
That plays a simple role,
An age upon each stream that flows,
Forever on a soul."

Since the W.M.S. is the mother of the W.M.U. in a church, the director keeps the work of the auxiliaries ever before the mother as a unit. In this way no one organization is neglected and all organizations feel that the W.M.S. is interested in them.

The director is invaluable in seeing that various circles foster the auxiliaries, that leaders have conferences at regu-

lar intervals, that literature and all needed information are in the hands of the leaders and that substitutes are present when it becomes necessary for the leaders to be absent. She brings the work before the entire church by reporting at the monthly church conferences. With information gained by her brief report better cooperation is secured.

The W.M.S. president finds the director very valuable in taking much responsibility from her. She is the connecting link between the mother W.M.S. and her children.

From an economical standpoint the director is indispensable. Much postage is saved in sending literature from state W.M.U. headquarters if it is sent to the director, asking her to distribute it to the various leaders.

The associational young people's leader also saves on her postage by sending quarterly report blanks for all organizations to the director of each individual church. She, in turn, sees that all blanks are properly filled out and returns them to the one who sent them to her. Several blanks can be sent for the same amount as one. Each associational leader should have a list of her directors of each church, and a correct list of all directors according to associations should be kept at state W.M.U. headquarters.

In Miss Bucy's "Why and How of W.M.U." she suggests that the third vice president of W.M.S. be the W.M.U. director. Surely she will be a consecrated Christian who loves and understands young people and is willing to use part of her time in His service.

The director reports at the monthly business meeting of W.M.S., keeps the relationships between the W.M.S. and
(Concluded on Page 35)



MISSION STUDY DEPARTMENT



MISSION STUDY—WHY IMPORTANT?

The PURPOSE and NATURE of MISSIONARY EDUCATION:



HOW shall we determine whether a subject is of primary or secondary importance? Will it not be by an examination of the purpose and aim and goal of that subject? Apply this test to the subject of missionary education and there stands revealed a subject of supreme importance, of primary interest, of an indispensable character. For missionary education aims at nothing less than the development of *Christlike personalities*, characters in which the *attitudes* and *conduct* shall be truly and *consistently Christian* in all human relationships.

This our world—complex, interdependent, with contacts of every sort inevitable—calls for just the type of mind and heart that missionary education trains. As the world gets "smaller" our task gets larger; a "shrinking" world calls for ever enlarging persons. Not to be truly a world citizen today—with the world at our door—is tragic. Not to embrace with a loving, sympathetic, understanding heart and mind all peoples and races in our world-neighborhood today is dangerous.

In the light of these facts, our Woman's Missionary Union has a tremendously inspiring task ahead of her. Women are grateful to Jesus Christ for the power and influence and the tasks He has given them in the extension of His Kingdom and many have responded nobly in many activities but in no field has their love been more *fruitful* than in keeping watch over the missionary flames in our churches. Pioneers in the field of mission study, they have an ever enlarging task unfolding before them in seeking no less a goal than enlisting every man, woman and child in our churches in the study of missions.

What the Program Includes:

A comprehensive program of missionary education includes three outstanding modes of activity: SERVICE, STUDY and WORSHIP—"closely blended at each step in the learning process". Because service involves the participation of those engaged there in the extension of Christ's way of living, it makes one of the greatest contributions to the development of Christian character. An activity which tends "to strengthen the attitude and habit of unselfish, helpful friendliness is good missionary education". The field of Christian (*therefore missionary*) service for the sake of convenience is classified under five heads: (1) in the home; (2) in the church; (3) in the community; (4) in the nation; (5) in other lands.

If each woman in our missionary societies and leaders of our young people could feel the tremendous urgency of the task of missionary education for the *local church*, surely a new day would come in the religious life and development of our people. The Christian should be the most intelligent, the best informed, the most alert person in the world because God has literally laid the world in his heart, has made him responsible for the world—to bring it back to Him—therefore he must know the fields.

The question we are asking ourselves is, how to reach the constituency of our churches with this wonderful wealth of material? There is just as great a variety of methods as there is material. Only a few can be mentioned: missionary reading circles, contests, library, missionary lectures, addresses, exhibits, dramatizations. However, nothing excels the Schools of Missions for reaching the whole church where classes are provided for the entire church from adults

to primaries, all studying a graded series of mission study books, planned for a week or once a week for six weeks. The ideal is a school in the fall concentrating in foreign missions and one in the spring concentrating in home missions. "Participation in a study class under a good leader gives more knowledge of the subject, creates vital interest and develops leaders for missionary work as no other agency has done."

Our missionary education will go by leaps and bounds when we determine to develop leaders and teachers and set about seriously to develop plans for doing this absolutely necessary thing. Leaders should be chosen far enough ahead to give time for such preparation. Six months is none too much. We should plan to have a permanent staff of qualified teachers.

The local church should hold training classes. The association could yearly conduct a mission study institute and the district or division could annually

conduct such an institute. If the missionary societies should seek out those who would make good teachers and send them to summer assemblies and conferences it would be money well invested. Some societies are wisely buying helps and books for their leaders and this is good, but in addition to this, the inspiration of a local group or general groups coming together for the study of texts and methods cannot be estimated.

The Missionary Education Movement, 150 Fifth Ave., New York City, puts out a graded missionary education course of methods which is invaluable. Excellent help may also be secured from the Baptist Foreign Mission Board, Richmond, Va.

"If education, as with Christ, has the personality of the pupil at the center of the process, the teacher is the leader, interpreter, friend and inspirer. Evangelism and religious education are not opposed but are aspects of the same process".—Mrs. Taul White, Ga.

EDITORIAL (Concluded from Page 4)

generations. We too must have imagination and vision. The new Y.W.A. magazine, THE WINDOW, which makes its advent at this time, is an evidence of wise and careful planting, the result of vision for the future. Spare no means of placing it in the hands of every Y.W.A. organization and individual in the organization. It meets a direct need in the heart of young womanhood. It merits your highest loyalty and support. It comes to us as the result of the planting of other years. We must use its timber for ventures into the future.

This month also brings our special season of prayer for state missions. Let it be that: a season of prayer. No well balanced person would ignore or minimize the value of programs for these seasons of prayer, but we would not stress them to the exclusion of prayer. Let us choose the better part; the transforming part, prayer. Mrs. B. W. Vining of Texas in a searching pamphlet, "Let Us Pray", asks "Why then do we not pray? Why do we profess to observe a special season of prayer and spend the time reading leaflets? Why do we not stop talking about praying and pray? Why do we not quit telling God we are praying and pray?" A surgeon's knife is keen and sharp. It must be merciless to be merciful. So these questions cut to the heart of our motives only that diseased tissue may be removed. While pamphlets and helps suggested by state and south-wide agencies are meant only to be used as vehicles that lead to golden vistas of eternal truths, if they are misleading to some it is the responsibility of the individual leader to choose the thing most helpful to her organization's prayer spirit. Does it not always come back to that? In the last analysis no organization can rise much higher or go farther than the conception of its leader. It is of infinite importance that our leaders be spiritual; know unwearied effort in leading individuals to prayer. Let us pray; pray world-shaking prayers.



PERSONAL SERVICE



ORGANIZED PERSONAL SERVICE



LETTER recently written to a state chairman of personal service by a district chairman contained the following paragraph: "I have been told by some societies that, if they reported only organized personal service, they would report nothing. I usually tell them that we are doing personal personal service, not organized personal service". Because that statement is characteristic of the letters not only of one but of many district chairmen, the discussion in this article will consider the questions, "What is organized personal service?" and "What is organized personal service?"

Some years ago an ardent worker in a Baptist Woman's Missionary Society complained to an equally ardent social worker: "The trouble with you social workers is that you make your work your religion". Since then under the wise leadership of southern Baptist Woman's Missionary Union that Baptist woman has herself become a fine social worker. Why? Because her efforts in behalf of her church and her community, instead of being spasmodic and ineffectual, have become consistent, intelligent and directed. Guided by her Personal Service Committee she is engaged in *organized* personal service, reporting regularly to her committee, not merely that a record may be kept but that from a study of that record more efficient and more real service may be rendered.

During a conference at the Ridgecrest Y.W.A. Camp one said that personal service meant presenting the Savior. How can one most effectively and inspiredly through organized personal service present the Savior? A study of the life of Jesus makes one realize that to serve in His name one needs more than merely a great desire, more even than hearts burning within, but that which the two on the road to Emmaus gained—knowledge of Jesus and sympathetic understanding of people. The brevity of this article forbids specific illustrations of the hurtful effect of overzealousness without understanding or of the helpful effect of zealousness with understanding. Not even Paul was prepared by one great revelation wholly to present the Savior but was told by Jesus Himself of his appointment as minister and witness "both of the things wherein thou hast seen Me and of the things wherein I will appear unto thee".

Woman's Missionary Union therefore encourages Baptist women to study the needs and problems of people, to study the methods of social service in other organizations and from that study to plan *organized personal service*. Even so would it encourage the leaders of W.M.U. young people to train our youth to present the Savior.

—Mrs. J. H. Chestnut, Ark.

BOXES to MISSIONARIES on FRONTIER

When the history of the present frontier of southern Baptist territory is written and also "in that crowning day", surely large mention will be made of the missionaries to that difficult and quite isolated section. In such recognition as well as now there will be great gratification to those societies or associations which, in addition to their regular payments to the Co-operative Program found (or made!) it possible to send boxes of clothing to those laborers. Any one desiring to send such a box to a frontier missionary may secure the name by writing to W.M.U. Headquarters, 1111 Comer Bldg., Birmingham, Ala.

ORGANIZING—FOSTERING

CLOSE ATTENTION

IN FOSTERING societies one is reminded of a physician, nurse, and patient. The first diagnoses the case and prescribes a remedy, the second carries out his instructions, while the third adheres to the advice given and by obedience and perseverance becomes strong.

Likewise some consecrated enthusiastic women of a missionary society who see the need of a Full Graded A-1 Union, or the stimulating of the missionary spirit in a neighboring church, recommend an active missionary society with officers having a working knowledge of the organization. To bring the missionary work to a higher plane the women must have close attention for several months. Profitable visits and demonstrations of the work can be made by influential members of the stronger society. The president, secretary, personal service chairman can each demonstrate her work as officers in their society. The mission study leader can render a timely service by leading them in a mission study class.

In fostering the organizations for young people, different women or circles may mother the societies for young people. They can encourage the leaders by their prayers, presence and help in planning the work. Literature, mission study books, tracts, maps may be provided for them. Help to make the most of the missionary and social life.

While thinking of the organization of new societies, ever keep in mind the great and urgent need of the weak struggling societies.—*Mary Warren Stevens, High Point, N. C.*

SUPPLYING the NEED

TWO orphan children were reared in neighboring homes. Passing years transformed the baby girl into a charm-

ing young miss and the lad into a brilliant young man. These two established a home and became the parents of two chubby cherubs. Knowing the meaning of the word foster, they received into their home a fatherless-motherless child. Lovingly, prayerfully, they cared for her, watching with delight her development. They taught her to stand alone and to walk. Gradually she learned not only to take care of herself but to do many things for others.

What does it mean to foster a child? What does it mean to foster a missionary organization? To foster means to supply with whatever is needed to promote growth and development.

The foods upon which Christians thrive and grow are prayer and Bible study. The fostering society should train the infant organization to adopt the prayer calendar and to form the habit of obtaining regular spiritual sustenance from the family altar readings. (See pages 9, 11-12.)

Exercise develops muscular strength. Organized personal service is the exercise which develops the Christian graces. In the work of fostering personal service should be explained and emphasized.

It should be the joy, of those who foster, to teach the classes, to assist with the programs and to provide the periodicals until the growth of the organization makes this unnecessary. Patiently the fostering society should teach the new organization its A-B-C's as found in the constitution, W.M.U. Year Book and organizational manual.

A—the Aims or Purposes of the Organization

B—the Basic Principles or the Seven Fundamentals

C—the Classes in Special Mission Study

—*Mrs. Harry Wilson, Pinckneyville, Ill.*

BOOK REVIEWS

Mrs. Julian P. Thomas, Va.

PIONEERS of GOODWILL

FROM the Friendship Press of New York comes a new book by Harold B. Hunting, which will be hailed with delight by intermediates and more advanced juniors. It is "Pioneers of Goodwill" and consists of stories of ten men and two women who, fired by love of their fellowmen, have rejoiced in sacrifice that others might have better and happier lives.

There is much variety in these stories, which are simply and charmingly told. Three of them tell the tale of efforts to convert the Indians, the story of John Eliot, that of Bishop Henry Benjamin Whipple and that of Father Junipero Serra. The last named established a chain of twenty-one missions in California, where Franciscan monks and Indians lived together in brotherly love; though now chiefly in ruins it is still the traveler's wonder and delight.

How another downtrodden race, the Negro, has been inspired to raise and help itself through education is well told in the sketches of Samuel Chapman Armstrong and of Lucy Laney, herself a Negro of pure blood. The introduction of the reindeer into Alaska, through the influence of Sheldon Jackson, and the planting of Christian schools by Hudson Stuck give us glimpses of what has been done by home missions to help another very needy race.

There is not a dull page in the book. The older reader closes it with a feeling of thankfulness that our young people have in this volume something of the history of our country in which the heroes are those who help humanity, and whose lives should prove an inspiration.

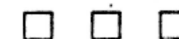
Order from the Baptist Foreign Mission Board, Richmond, Va., paper 75c, cloth \$1.00.

The DIAMOND SHIELD

A VERY beautiful and poetic exposition of I Cor. 13 is the recent book "The Diamond Shield", by Dr. Samuel Judson Porter, pastor of the First Baptist Church, Washington, D. C. Telling the legend of the diamond shield in which, if one looked, he could see not only his faults and failures but also the great deeds of his sires and so be inspired to emulate their example, the author uses the shield to illustrate the love in this chapter. He takes the gifts compared with love—eloquence, prophecy, wisdom, knowledge, faith, benevolence and martyrdom—and shows how love outshines them all.

In the chapter "Cutting the Facets", he gives the negatives of love, seven in number, and proves that they can not exist with love. Then he gives the seven qualities that combine to make perfect love. In the last chapter, "The Shield Imperishable", he develops "Love never faileth", and so to the chapter's close.

The book is so full of poetic thoughts and imagery, with such a wealth of apt quotations, that it has the charm of a beautiful harmony played by a skilled musician. Order from any Baptist Bookstore, price cloth \$1.00.



The CROWDED WAYS

NEW conditions in our country, necessitating new ideas of home missions, have given us numbers of books treating of these conditions and how to cope with them. One of the most recent of these is "The Crowded Ways", written by Dr. Charles H. Sears out of twenty-five years' experience as general secretary of the New York City Baptist Mission Society. It is a worthwhile study of the difficulties which the city church must meet and solve.

He discusses city conditions from

every point of view, not only slums of the "down and out" but also what he calls "slums at the top", where the rich in their secluded country estates are a distinct disadvantage to their poorer neighbors. In the last chapter he shows how men are to be reached only through the touch of lives filled with the divine spirit of Christ.

Order from the Baptist Foreign Mission Board, Richmond, Va., paper 60c, cloth \$1.00.

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The GOLDEN STOOL and AFRICA and HER PEOPLES

TWO books, while not written from a missionary viewpoint, come to us from England: one "The Golden Stool", the other "Africa and Her Peoples". Both give a fine background study for our own missions in Africa.

"The Golden Stool", by Edwin W. Smith, fellow of the Royal Anthropological Institute, is according to its author a "study in the conflict of white and African cultures". Being himself of the white race but having been born in Africa and spent a large part of his life there, he possesses the advantage of understanding and being able to interpret for us both races. He has also the advantage of knowing the whole of Africa and not simply a section.

He takes up problems of population and land, government, social life, of Islam in Africa, of education and of Christianity. He presses with deep earnestness the wisdom of letting the African develop along the lines of his own race and not forcing upon him European racial development.

In "Africa and Her Peoples", F. Dea-ville Walker, author of a number of books on Africa, presents us a striking picture of the African continent with its outstanding geographical features. His descriptions of a Yoruba town and a Zulu kraal hold our interested attention, as do his delineations of family life, religious belief and practices etc.

The new Africa, emerging from the darkness of centuries, offers many per-

plexing problems to be solved, these authors think, only by Christianity. They both concur with the findings of the Government (English) Commission on Native Affairs in its "conviction that the chief hope for Africa lies in acceptance of the Christian faith and morals".

Order both books from the Baptist Foreign Mission Board, Richmond, Va. "The Golden Stool" \$1.50; "Africa and Her Peoples" 80 cents.

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PROJECT LESSONS on the GOSPEL of MARK

FOR a long time you've wanted a book to show how to teach God's Word in a way that would be real to boys and girls. Here is the thing—Project Lessons on the Gospel of Mark. Don't let that word scare you away, for it is all as clear as crystal and is explained as carefully as Nellie C. K. Wadham does in writing it all down. It costs \$2.25—too much? No, because it is well worth it. Would you count any cost too much to make Jesus Christ real to your missionary organization members? No, you certainly would not. This splendid book has that as its aim and it fulfils that purpose. It will suggest how to present other Bible study also in a way, to make them dignified but fascinating, to cause the boys and girls to be actively interested and to respect the study of God's Book more. Get a copy of Project Lessons on the Gospel of Mark and you will be glad always for the wise investment. You'll learn much yourself, too, no doubt. Order from Baptist Foreign Mission Board, Richmond, Va. "To the educated man no country is foreign" is an old proverb well kept in mind; the reverse must also be true then; the more one knows the world the higher degree of education has been attained. Leaders of missionary organizations could do invaluable service for boys and girls by linking school subjects vitally with Kingdom building. History glows with new interest when it is seen to be His Story, as one watches events and relates them to the missionary enterprise.



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James

Never in history have Baptists in Russia suffered more severe persecution than they are now suffering. Some of the most prominent Baptist leaders are now in prison or exile. Places of worship have been closed, large groups of Baptists have been arrested and imprisoned and others deprived of work, lodgings and even bread rations. The seminary, which opened just two years ago, has been closed and the distribution of the Bible ordered stopped. *The Executive Committee of the Baptist World Alliance appeals to Baptists and to all lovers of religious freedom to pray unitedly and continuously for the fellow-believers in Russia.* Russia seems to have forgotten that the blood of the martyr is the seed of the church.

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John Lowe, our beloved missionary in China, writes that in Tsinan the attendance at an evangelistic service was so great that he and Mrs. Lowe forgot to stop for lunch. "In fact", said he, "there was no stopping place". At the close of the service thirteen men and boys registered their names as enquirers. One was a Buddhist priest.

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At the close of a series of meetings held for the students of our Yates and Wei Ling Academies in Soochow, China, at which Pastor Tsung of the old North Gate Church in Shanghai did the preaching, eighteen girls and thirty-three boys signed cards signifying their desire to become Christians. Shanghai College also had a good meeting recently with nine baptisms and thirteen enquirers.

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During the past year the Woman's Foreign Mission Society of the Northern Baptist Convention appointed seventeen young women for service in foreign fields.

When Baptists of Ningpo District of East China held their annual meeting recently twenty-five of the fifty delegates were women.

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In 1928 the American Bible Society distributed the Holy Scriptures in 182 languages. This surpassed all previous records.

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It is reported that 1400 Jewish children are enrolled in the Christian missionary schools in Constantinople, Turkey.

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In Japan there are 200,000 young women in the grip of vice. From 50,000 of these the government receives revenue. As a result of the horrible cruelties that are being heaped upon innocent women the police statistics show that during one year more than 47,000 distressed girls tried to commit suicide. Should not all Christian women pray for the women of Japan who are now leading in a crusade against vice?

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Dr. Ida Scudder, head of the Woman's Medical College of Vellore, South India, has been one of the distinguished women visitors to this country recently. Among other things she has rejoiced to tell of the 95 women doctors educated at Vellore, who are now in hospitals in India, and of the testimonies that hospital standards are raised wherever these graduates work.

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Dr. George F. Pentecost once saw an educated Buddhist swinging his prayer-wheel and repeating meaningless words. He asked him: "What are you praying for?" "Oh, nothing!" "Whom are you praying to?" "Oh, nobody!" "And that is Buddhism," said Dr. Pentecost: "praying for nothing, to nobody!"—*Watchman-Examiner*



FROM OUR MISSIONARIES



Concerning CUBA W.M.U.

LAST March we journeyed to Matanzas to celebrate our four conventions: W.M.U., B.Y.P.U., Sunday School and the General Convention of churches. The W.M.U. Convention occupied the first two sessions. On Monday night we had a special program for young people. One of the G.A.'s from Cardenas led the devotional, one of the R.A.'s from Matanzas gave the welcome address, the Matanzas Sunbeams sang a welcome song, then one of the Havana R.A.'s gave a fine original address on what it means to be an R.A. This R.A. was Mauricio Garcia, the same boy whom I wrote about in **WORLD COMRADES**. He is just a "natural-born prize winner". During the month of February our Union always celebrates what we call "Health and Sanitation Month" under the Department of Personal Service. The superintendent of that department, Mrs. Stirling McCall, offered a prize to the R.A.'s and G.A.'s for the best essay on "Why I Want to Be a Strong and Healthy Man (or Woman)". We chose judges who did not have any special interest in the children, or rather in any of them particularly, and they all voted that Mauricio's was the best essay. After he had spoken that night we presented the prize to him. Then Marina Castanet, a G.A. from Calabazar, who is also one of the orphans in our orphanage, talked about what it means to be a G.A. A.Y.W.A. from Camajuani talked on young people's work, and one of the G.A.'s recited a poem. We also presented the ranks that the G.A.'s and R.A.'s are using now. I had translated it into Spanish and so we are offering that same thing to our Cuban boys and girls now. I had had to be young people's leader all year, for Mrs. Moore who was named to that position, was

in the states all year nearly: so it fell to me to work up the program and to make the new plans for the year.

Tuesday morning we had our session. Most of it was taken up with business but the crowning feature of the program was an address by Dr. McCall on "The Doors of Opportunity for the W.M.U." It was splendid. One of our girls who is a stenographer took it down in shorthand and I am hoping to have it published in a leaflet later on. Our gifts this year were smaller than last year but we expected that, for our people have passed such a crisis as they have never passed before. I have never seen such poverty anywhere as I have seen in Cuba this year. However, in the churches' reports they showed three times as much for self-support this year as they have ever reported before and they gave just as liberally to outside causes as they have ever given.

We made just a few changes in our officers. While we were at the convention we made an effort to get a good picture of the officers of the Union but it was hard to get everybody together for some of them were not there every day of the convention. Mrs. Stirling McCall's little girl was sick and so she was only there for the woman's session. We never did all get together but we finally got a picture of all of the officers except three. While we were there the Matanzas church gave the delegates a trip to see the valley of Yumuri and to see Bellamar caves. This picture was made on Monserrate hill, overlooking the valley. We were sitting on the wall that overlooks the valley, which you can see in the background. On the back row they are: Miss Edelmire Robinson, vice secretary; Miss Mildred Matthews, president; Mrs. Elvira P. de Vallmitjana, young people's leader; Mrs. Elisa C. de Gonzalés, vice president of Santa

Clara province; front row: Mrs. Pura C. de Hernandez, vice president of Havana province; Mrs. M. N. McCall, president emerita; Miss Virginia Perez, superintendent of mission study; Miss Natividad Isern, secretary; Miss Christine Garnett, treasurer. Those who are

not in the picture are Miss Martha Cabarrocas, vice president of Matanzas province; Mrs. Leonelia P. de Lopez, vice president of Pinar del Rio province; and Mrs. Stirling McCall, superintendent of personal service.

—Mildred Matthews, Havana, Cuba



SOFIA MONGAY, KINGDOM-BUILDER in ARGENTINA

IHAD seen her several times and had heard that she was sensitive, but how I did enjoy those three days with her when she shared my room at the hotel during our National Convention. At the end of the time we were fast friends and I had learned to appreciate her sweet spirit, great activity in the Lord's work and entire consecration to His service. Her being president of the women's meeting this year (*we haven't as yet an official W.M.U. organization*) attests the appreciation felt for her by her fellow-workers.

She was the daughter of very Catholic parents and therefore educated in that religion, taking part in penances etc. With fasts and beating her body with whips, which they called discipline, she hoped to receive merit and at last salvation. But, she says: "How far I was from it!" The day came when she

found no satisfaction in all those rituals. Her soul felt a strange desire that these could not satisfy. About that time she moved to Buenos Aires and stayed with a friend who was a member of the Once Baptist Church. After many invitations on the part of her friend she finally attended the services. That very night she felt she had found that which could satisfy the strange longing of her soul but Satan started a fight within her and on leaving the service she said to her friend: "I shall go no more to the services". Her friend questioned her and she answered: "It seemed that all the preacher said was for me". The friend explained that God was calling her and prevailed upon her to continue. Mrs. Sowell, wife of the missionary-pastor, visited her time and again talking to her continually of the Savior. One day the reading of Matthew 17:5 caught her attention and that very day God's grace came into her heart. That strange longing in her soul was completely satis-

fied. She expresses it: "On that day the Lord took possession of my being and I gave my heart to Him and accepted Him as my Savior".

Ever since her conversion she had felt the desire to have an active part in the Lord's work and she asked that He make it possible. This desire was granted some months later when she married Lorenzo Mongay, a true servant of the Lord. Since then they have dedicated themselves to God and great have been the blessings received from Him! Her greatest joy is when some soul recognizes the necessity of a Savior and the greatest difficulties are indifference and idolatry. Work here, as in our own land, is easier in the small towns.

Dr. Sowell, who was her first pastor, says of her: "The consensus of opinion is that she's one hundred percent efficient. (*What would most of us give to have that said of us?*). She is a living example of our need of a Training School for young women. One cannot estimate what she could have done with the proper training".

Here is one example of her personal work. Her family was very Catholic but she considered a certain brother the

most likely to accept the Gospel. So she made a special trip to Cordoba to visit him. And she won him too! Three years ago he and his wife were baptized and, when we had to give up our rented hall in that place, he offered his house and we are using it still. The meetings are better than ever.

She is very happy in her work among the children and young people. She and her girls have a sewing class and the proceeds of their "labores" have enabled them to carry on a new work in the small town of Roberts, since 1923. They furnished the hall and even bought a small organ. She is an important personage in this "pueblito" as the daily paper there carries an occasional notice of her sales of "labores" and books.

They have been fifteen or sixteen years with the Lincoln church and during much of the time she has been the real pastor as her husband has tuberculosis and is often unable to look after his work. May the Lord raise up many such women as Sofia Mongay for the bringing in of His Kingdom and may He give us a Training School for them that they may be enabled to render Him the most efficient service!—*Minnie D. McIlroy, Buenos Aires, Argentina*

TRAINING SCHOOL (Concluded from Page 5)

"Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee. Behold darkness shall cover the earth and gross darkness the peoples; but the Lord will arise upon thee and His glory shall be seen upon thee; and nations shall come to thy light and kings to the brightness of thy rising". We seek to train the bearers of the Light of Life, to cause them to understand the Light, to bring them to see the deep need of the deep darkness and thus to go forth with a holy and effective passion to "shine as luminaries in the world".

BIBLE STUDY (Concluded from Page 8)

comrade were ambassadors for Christ. They were speaking for their Lord and Master. The communication sent by them was one of reconciliation. They had come with a plea that all enmity, strife, hate, war and selfishness be put away. Love and peace would fill all hearts responding to their words. Not with command, but with entreaty, did he beg that they be reconciled to God.

To-day the preacher and other soul-winning Christians stand as ambassadors for Christ, offering to a lost world the same hope of reconciliation. If you are already a Christian, join the ranks of ambassadors for Christ. There are still some who have not heard the message. Others hearing do not understand.

When Christ was on earth His chief aim was to make known the will of God. The true disciples will seek to make known the will of Christ.



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OUR YOUNG PEOPLE (Concluded from Page 24)

the auxiliaries before the W.M.U. at every meeting. She should insist that leaders study carefully and use constantly Miss Mather's Book, "Telling You How", and that all leaders become familiar with their organization manuals.

If possible she should have council meetings quarterly and present new plans to leaders at these councils. Let the leaders bring new ideas and plans too.

A. T. Rowe says: "The aspiration to be a leader should never be based on the mere desire to lead others but rather on a desire to be all that we can be by way of service. To be successful leaders we also have to be good followers. We are leaders because of what we are rather than what we do. Leadership is an internal quality and manifests itself through the words and actions of

the individual". In most cases "I can't" means "I don't want to" or "I don't care to expend the necessary energy", or "I am too lazy to try."

Dr. George Truett, beloved president of the Southern Baptist Convention, says: "The whole world is a battlefield covered with wrecks occasioned by neglect. O, if in life's morning, the time for discipline and the forming of right habits, young people would only study and give themselves to those habits that belong so properly and vitally to youth, how different their life-story and battle would be".

What a privilege leaders have in shaping the lives of young people and what a privilege the W.M.U. director has in giving the right information and inspiration to the leaders of the auxiliaries of the W.M.U. in her church.—*Mrs. Willie Lee Harrell, Fla.*

The Window



WITH this present September month, Woman's Missionary Union opens THE WINDOW to Y.W.A. readers. For years we have dreamed of a distinct Y.W.A. magazine which might be a medium of exchange and an agency for binding closer together in Kingdom interests the young women of all our S.B.C. territory, here at home and far away. Now the dream is realized and THE WINDOW comes into being ready for your approval and support.

Fancy being able to hand your daughter a message from Mrs. Cox every month—the messages she delivered to the eagerly attentive group of young women at Ridgecrest. Add to that the pulsing studies on prayer, which Mrs. Ella Broadus Robertson is to contribute monthly, and many another precious gem which you will find in full view as you open THE WINDOW. Y.W.A. programs will be in its pages; letters from other Y.W.A.'s, around the world, daily Bible reading helps, suggestions that will be profitable in Y.W.A. affairs. Why, you will want to introduce THE WINDOW to all young women—your W.M.U. daughters in your own home, in your church, in the nearby hospital or college. The price of THE WINDOW of Y.W.A. is only \$1.00 a year. Subscribe at once: the first issue is limited in number.

THE WINDOW

Will Open

Your eyes to what Y.W.A. is doing around the world
Your thought to what your Y.W.A. can do in your own community and in all lands
Your heart to a new love for the whole wide waiting world
Your soul to new purposes God has for you in life.

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. To any one thus writing there will be refunded 4 cents for each month of the unexpired subscription. 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.

Through the state headquarters one copy of this September issue of THE WINDOW is being sent to each Y.W.A. organization. It is hoped that this free publicity will result in many immediate subscriptions.

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