

# Royal Service

W.M.U. WATCHWORD: Laborers together with God

—I Cor. 3:9

WATCHWORD for YEAR: Be ye steadfast.

—I Cor. 15:58

## Be Always Giving

“The sun gives ever; so the earth—  
What it can give so much 'tis worth;  
The ocean gives in many ways—  
Gives baths, gives fishes, rivers, bays;  
So, too, the air, it gives us breath;  
When it stops giving, comes in death.  
Give, give, be always giving;  
Who gives not is not living;  
The more you give  
The more you live.

“God's love hath in us wealth unheaped  
Only by giving it is reaped;  
The body withers, and the mind  
Is pent up by a selfish rind.  
Give strength, give thought, give deeds,  
give self,  
Give love, give tears, and give thyself.  
Give, give, be always giving;  
Who gives not is not living;  
The more we give  
The more we live.”

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# Royal Service

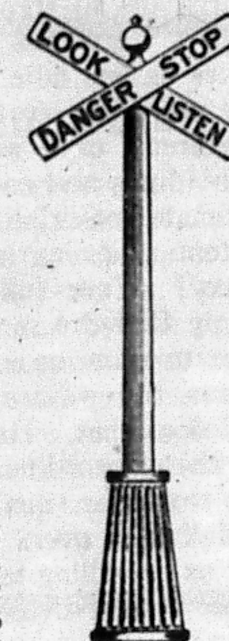
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## CONTENTS

AIMS OF W.M.U.	35
ADDRESSES	2, 3, 35, 36
BIBLE STUDY	8
BOOK REVIEWS	31, 32
BUSINESS WOMEN'S CIRCLE	14
CALENDAR OF PRAYER	9, 10
COLLEGE Y.W.A.	24
CURRENT MISSIONARY EVENTS	33
EDITORIAL	4
EXPLAINING MONTHLY TOPICS	5
FAMILY ALTAR	11
HYMN FOR THE YEAR	35
IN MEMORIAM	5
LEAFLETS	22
MARGARET FUND	25
ORGANIZING—FOSTERING	30
OUR YOUNG PEOPLE	23
PERSONAL SERVICE	27
"PRAY YE"	11
PROGRAMS	13-21
PROGRAM IN BRIEF	15
PROGRAM OUTLINE	13
PROGRAM PLANS	12
ROYAL SERVICE	36
SOCIETY METHODS	29
THE WINDOW OF Y.W.A.	36
TRAINING SCHOOL	26
TRAVEL TALKS	6, 7
WATCHWORD FOR YEAR	1
WORLD COMRADES	36



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## 1930 W.M.U. MONTHLY MISSIONARY TOPICS

Sept. —"In Union There Is Strength"	Nov. —A New Day in an Old World
Oct. —Your State and Mine	Dec. —"They Followed the Star"

(For explanation of these topics see page 5.)

## SUGGESTED LEAFLETS—Supplement to W.M.S. Program

### SEPTEMBER—"In Union There Is Strength"

The list of additional helps for the missionary program this month follows the program material. Please turn to page 22 for the list and order therefrom early.

## REFERENCE BOOKS

In Royal Service	Fannie E. S. Heck
Minutes of W.M.U. auxiliary to S.B.C.—1888 through 1930	





## EDITORIAL



### THE EXTRAORDINARY

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



The world has a right to expect the extraordinary from a believer in Christ. A woman fell asleep in a public place and her purse was stolen. When she appeared before the representative of the law she stated that she dared to fall asleep because she thought the law was awake. She rightly expected protection. So the world has a right to expect Christians to transcend the ordinary. It has a right to expect Christians to exemplify the extraordinary. Duty takes us one mile, the extraordinary sends us twain. We are not doing anything remarkable if we "salute only our brethren", or if we only get by in our undertakings. As individuals and as organizations we must reckon with our ultimate potentialities—in Christ. What are your ultimate potentialities as an individual? What are the ultimate potentialities of your society? Your full graded young people's organizations? Your church program? Only God can reckon such but if we long to possess His best gifts He promises ever to show us a more excellent way. We may not be conscious of any endowments, but we are not permitted to appraise our talents, our efforts, our gifts. God does that. He loves to take the ordinary and transmute it by His power into the extraordinary. Stanley Jones says, "Our churches are made up of people who would be equally shocked to see Christianity doubted or put into practice". Think that over. Isn't it true? How conservative and conventional we are. O, let us be willing to be primitive in our emotions if thereby God can fill us with dynamic power, divine audacity, the extraordinary!

This month we emphasize the thought of unity. As we study about the strength that comes through union let a united desire for the extraordinary wield our every motive and effort. If we as individuals are rendering a mediocre or even average service let us in Christ attempt the extraordinary in our prayer life, our aims for development, in our visions of consecration, in our gifts through our church program thus through the Cooperative Program, and in every realm of service. Only through such a dedication can we realize the extent of our ultimate potentialities in Christ's work. Some experts once went to view the famous horse, "Man o' War". They asked his owner, "What is his best point, his crowning virtue?" They knew there were other nearly perfect horses, but they realized this horse had something the others did not have—something extraordinary. So they urged, "What has he that the others have not? If not a crowning physical virtue, what is the attribute that makes him invincible?" His owner, a woman, instantly replied, "Heart, an unbeatable heart". The Master can and will give to his children the spirit of "an unbeatable heart". To such a spirit we workers should add a knowledge of our tasks and the needs of the world. Any of us can possess these attributes. An old carpenter talking to a young author who expressed the longing to write as did his ideal said to the young writer, "Well, he don't use no words that aint in the dictionary, does he? They're yourn just as much as his'n". So with you and me. If we are willing to pay the price we can possess promised lands. We must industriously and carefully apply our wisdom. One who was permitted to view Michaelangelo's huge mural painting of the Last Judgment was

astonished to find each minute detail of muscle and feature finished like a miniature. Pains pays in a perfect task. Leaders are necessary in any concerted attempts for the extraordinary. One has divided people into minus and plus personalities. A leader should possess the plus, and be able to impart it to others, stimulating them in turn to their best efforts. Perhaps some leaders may feel that they do not possess co-workers, surroundings, opportunities conducive to the extraordinary. But remember, "It is a good deal easier to make blue blood out of red blood than red blood out of blue blood". The yard stick by which we measure personality and faithfulness is the teachings of Christ.

The unity of our workers in the Woman's Missionary Union for missions is a beautiful and sacred relationship. Though each state, each organization, each worker is an equal sovereign yet, in love, we are bound together in a spirit of unity for Christ's sake. In Him let us attempt the extraordinary.

### In Memoriam

**S**YMPATHY is a grace of friendly hearts and all Union workers are sympathizing with the W.M.U. treasurer, Mrs. Lowndes, in the death of her husband, Wm. C. Lowndes. He passed away at their home in Baltimore, June 30. Mrs. Lowndes, through her thirty and more years as Union treasurer, has rendered inestimable service to the organization and by the touch of her rare personality has lifted her office above the purely business aspect it might bear but at the same time has ever held most strictly to approved business methods. Few perhaps have realized the Union's debt to Mr. Lowndes for his unfailing interest in her work and for expert business advice so frequently and freely given. We would record here our deep appreciation of that interest and help. A man of highest integrity, genial friendliness and generous service in his church, he is sincerely missed.

### EXPLAINING MONTHLY MISSIONARY TOPICS

#### SEPTEMBER—"In Union There Is Strength"

A program on graded W.M.U.  
Study of Plan of Work and other material in Year Book and W.M.U. minutes

#### OCTOBER—Your State and Mine

The theory of state missions  
Agencies at work in various states  
Christian schools, eleemosynary institutions etc.

#### NOVEMBER—A New Day in an Old World

China—its missionary opportunities and changing conditions

#### DECEMBER—"They Followed the Star"

A program on Christian giving and its effect on our world-wide mission program  
Concrete examples of sacrificial givers on home and foreign mission fields





## TRAVEL TALKS



### OREMOS—LUGSIM DEEWU



The first Sunday of the Brazilian trip was spent in attending services in four Baptist churches in Sao Paulo. At these and at meetings in the Rio Baptist school and in the First Baptist Church in Rio I saw many Christians reverently engage in prayer. When I asked the missionary what Portuguese word gave the summons to prayer, the answer was "Oremos", which means: "Let us pray". Similar in meaning are the Lettish words, used in the title of this article: "Lugsim deewu". Sincerely do I believe that those who read this article would in visiting Brazil see and hear much that would summon them to steadier and more intercessory prayer. Perhaps this article will reveal the need for it.

Certainly the Lettish Baptists in Brazil are given to prayer and also to earnest evangelism. The June morning our party was at their country church they left their farms and gave several hours to a service of song, exhortation and prayer. The one who interpreted for me is a teacher in our girls' schools at Sao Paulo, being a linguist of marked skill in the use of Lettish and Portuguese, and knowing also English, German and Spanish. Those who know him well testify to his strong but unusually gentle Christian character. The church is six miles from a railroad town, Nova Odessa, where it has been maintaining a mission and where it is now planning to erect a church building. As I think of these Lettish Baptists—the interpreter, the sweet voiced choir, the Nova Odessa mission—I believe that faithful prayer by our Union will help their church to multiply its usefulness many

fold and I seem to hear its earnest and cultured pastor say: "Lugsim deewu".

"Let us pray" would have been constantly in your heart and often on your lips during the week of June 22-29 when the Latin-American Baptist Convention was in session in the First Baptist Church of Rio de Janeiro. Surely first of all there would ascend a prayer of thanksgiving that delegates and visitors were there from Chile, Argentina, Uruguay, Mexico, United States and other lands and that the Brazilian Baptists came in such goodly numbers that they filled the church auditorium, which seats 1200. You perhaps know that this church was largely made possible through the generosity of Mrs. George W. Bottoms of Texarkana, Arkansas, but you may not know that it is said to be the largest and best evangelical church building in South America. The architect is a general in the Brazilian army and by virtue of his position and his many graces he has high social rank in Brazil. He is very fond of Dr. F. F. Soren, the Brazilian pastor of the Rio First Church, and also of our missionaries. As a proof of this he gave a musical one evening to Dr. Soren, several of the missionaries and our party of five—Dr. and Mrs. George Truett, Mrs. Bottoms, Mrs. Una Roberts Lawrence and me. As I listened to the three daughters play skillfully on the piano, violin and cello and as I realized much of the culture and genuine worth of the entire family, my heart cried out: "Let us pray" that this family and others may be won for evangelical Christianity.

All such prayers seem according to the plan of God, especially when one studies the growth of Baptist work as spanned by the fifty golden years of

missionary service through Dr. and Mrs. W. B. Bagby. The Convention on June 24 marked their "year of jubilee" by having Dr. Bagby tell the story of how Baptists laid the foundations for their work in South America. Recognized with him were Mrs. Bagby and their son, Rev. T. C. Bagby, and his son, Luther. Though I do not know Portuguese my heart responded when I heard the exhortation "Oremos" and saw the audience reverently pray in thanks to God for the past and in faith for the future. No wonder they burst forth into the doxology:

"A Deus, supremo Bemfeitor  
Vos anjos e homens dae louvor;  
A Deus o Filho, A Deus o Pae,  
A Deus Espirito, gloria dae!"

In appealing contrast with the equipment of the First Baptist Church is the lack of it at Ricardo de Albuquerque, about 16 miles from Rio. To this church twice each Sunday and on Wednesday evening go our missionaries, Rev. and Mrs. W. E. Allen, in whose home I stayed while in Rio de Janeiro. Four things seem especially to give them strength for this task in addition to their heavy responsibilities as teachers in our school in Rio: (1) devotion to their commission as missionaries; (2) sincere love for and faith in the Brazilians among whom they work; (3) adaptability; (4) consecrated use of all their talents, several of which have been unusually well developed. For instance: Mrs. Allen has no piano in the arbor which is used for her primary department, so with her clear soprano she sings the melody which tells the children when to rise etc. If you can with "the eyes of your heart" see that well graded Sunday school and the preaching service in the crowded one-room church, then I know you will join in saying "Let

us pray" that all that is needed may be given for growth at Ricardo, which is doubtless typical of opportunities all over Brazil.

At that church and elsewhere in Brazil I have rejoiced in the publication and use of Christian literature, again giving thanks that in the Union's Jubilate (1913) Mrs. J. S. Carroll of Troy, Alabama, gave \$30,000 to the Brazilian Baptist Publication Society. In its building the W.M.U. secretary for Brazil—Miss Minnie Landrum—has her office, where she arranges for her much needed field-work and where she and her co-workers prepare programs and other material for their quarterly, "Revista de Senhoras", for women, Y.W.A.'s. and Sunbeams. They also issue many "folhetos" which is the beautiful Portuguese for "tracts". This article is being written on the day set aside by the Calendar of Prayer for Rev. and Mrs. E. A. Nelson of Manaus in the Valley of the Amazon. At the W.M.U. Methods Conference in connection with the Latin-American Baptist Convention, Mrs. Nelson told of a Woman's Missionary Society in the state of Amazonas which did not have a visit in thirty years from any outside worker but it practised what she taught it when it was organized and it faithfully used the literature. In hearing this testimony to the power of the printed page the longing came for faithful prayer in behalf of the Brazilian Baptist Publication Society and for the Woman's Missionary Union of Brazil. It is heartening to realize that Miss Landrum's work is included in the \$200,000 goal of the December Lottie Moon Christmas Offering, thus increasing our desire and responsibility to be much in prayer for that offering.—Kathleen Mallory

"We ask for toys when we should ask for continents and be claiming the world for Christ."





## BIBLE STUDY



Mrs. W. H. Gray, Alabama

Societies, circles, families and individuals wishing a more detailed outline Bible study are referred to the "Family Altar" page with its many carefully grouped Scripture references.



### TOPIC: "As Little Children"

And Jesus called a little child unto Him and set him in the midst of them and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.—*Matt. 18:2, 3*  
And a little child shall lead them.—*Isa. 11:6*



If you would spend a delightful hour with God's Word, find the references in both testaments to a child or children. Read Samuel's call as though you had never heard it. Turn to the story of the little captive maid who told the Syrian captain about the prophet Elisha. Find out how gladly Rhoda recognized Peter one prayer meeting night. Dwell on the few things we have of the boy Jesus' life.—We know that He was subject to His parents; that He increased in wisdom and stature and in favor with God and man; and that He made a visit to the temple at twelve years of age. As we meditate upon these passages we recall the words, "And a little child shall lead them". We marvel at the fitness of these words of the prophet Isaiah. Our thoughts turn to the words of Jesus when He had grown up. We see Him blessing little children. And most surprising of all, we find Him making an example of the faith of little children. No doubt some of those with Him were afraid that He would make the child think too much of himself. Others failed to understand His meaning. But words of wisdom do not need to be recalled. Jesus would point the way for grown-ups to show a right attitude toward His Father and their Heavenly Father; and so He said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven".

It is not that we may compare ourselves to children that we come just now. It is to speak of those children and how we may help them. How sad it would be if we left them untaught and untrained! I am so glad that our best minds are working today that the mind of a child may be better understood. What we do as Woman's Missionary Union is just a small part of what is being done everywhere. Inform yourselves as to the details of a full graded union. Plan wisely for your children in Sunbeam Societies, Girls' Auxiliaries, Royal Ambassador Chapters and Young Women's Auxiliaries. The time for excusing ourselves is past. There is every provision made for training leaders. Some of you who read this could do the work of leading one of these bands. Will you do it? There is no higher calling than teaching little children the Bible, or how to pray or when to give to missions. Tell them true stories of missionaries. Put your best into your preparation. Seek out younger women who would make good leaders and help them find themselves. This is a thing which requires time, strength, perseverance. Most of all, my friends, it calls for love for God and love for souls. Wherever

(Concluded on Page 28)

## Calendar of Prayer September, 1930

Prepared by Mrs. Maud R. McLure, South Carolina

**M**AKE me too brave to lie or be unkind.  
Make me too understanding, too, to mind  
The little hurts companions give, and friends,—  
The careless hurts that no one quite intends.

**M**AKE me too thoughtful to hurt others so.  
Help me to know  
The inmost hearts of those for whom I care,  
Their secret wishes, all the loads they bear,  
That I may add my courage to their own.  
—*Mary Carolyn Davies*

### Topic: In Union There Is Strength

#### 1—MONDAY

Pray for the educational work of Rev. and Mrs. Hugh P. McCormick, Iwo, Nigeria.  
He will fulfill the desire of them that fear Him.—*Psa. 145:19*

#### 2—TUESDAY

For Rev. and Mrs. Paul C. Bell, workers among Mexicans, Bastrop, Texas  
Jehovah raiseth up all those that are bowed down.—*Psa. 145:14*

#### 3—WEDNESDAY

For Rev. and Mrs. W. W. Adams, evangelistic work, Darien, Manchuria  
They that sow in tears shall reap in joy.—*Psa. 126:5*

#### 4—THURSDAY

For Rev. and Mrs. E. L. Morgan (on furlough), literary and evangelistic work, Tsingtao, China, and for Carter Morgan, Margaret Fund student  
He is a shield unto them that take refuge in Him.—*Prov. 30:5*

#### 5—FRIDAY

For Rev. and Mrs. G. W. Greene, educational work, Canton, China  
To the man that pleaseth Him God giveth wisdom.—*Ecc. 2:26*

#### 6—SATURDAY

Pray that the Women's Missionary Societies may enter joyfully into the autumn work of Woman's Missionary Union.  
There is nothing better for them than to rejoice and do good so long as they live.—*Ecc. 3:12*

#### 7—SUNDAY

That the strength of W.M.U. may be greatly increased by faithfulness in individual and united prayer  
We know not how to pray as we ought.—*Rom. 8:26*

#### 8—MONDAY

Pray for Rev. and Mrs. Roswell E. Owen, evangelistic work, Jerusalem, Palestine  
Cry aloud—and declare unto My people their transgression.—*Isa. 58:1*

#### 9—TUESDAY

For Rev. and Mrs. E. H. Crouch, educational work, Corrente, Brazil  
There hath not failed one word of all His good promise.—*I Kings 8:56*

#### 10—WEDNESDAY

For Mrs. H. R. Mosely and Miss Edelmira Robinson, Cuban-American College, Havana, Cuba  
I trust in the lovingkindness of God forever and ever.—*Psa. 52:8*

#### 11—THURSDAY

For Rev. and Mrs. C. C. Marriott, educational and evangelistic work, Chinkiang, China, and for Floyd Marriott, Margaret Fund student  
For he satisfieth the longing soul.  
—*Psa. 107:9*

#### 12—FRIDAY

Pray that in the churches, colleges and hospitals our Y.W.A. organizations may fulfill their true mission.  
Who knoweth whether thou art come into the kingdom for such a time as this?—*Ester 4:15*

#### 13—SATURDAY

Pray for Rev. and Mrs. W. H. Tipton, literary and evangelistic work, Shanghai, China, and for Bryson Tipton, Margaret Fund student.  
With God all things are possible.  
—*Matt. 19:26*

#### 14—SUNDAY

Pray that all branches of our Woman's Missionary Union may study earnestly the missionary message of the Bible, and learn the lessons taught by life and work of great missionaries.  
Make disciples of all the nations.  
—*Matt. 28:19*

#### 15—MONDAY

Pray for Miss Ollie Lewellyn, worker among foreigners, San Antonio, Tex.  
I, Jehovah, change not.—*Mal. 3:6*

†Attended W.M.U. Training School



## Calendar of Prayer

### September, 1930

**M**AY I make lonely folks feel less alone;  
And happy ones a little happier yet.  
May I forget  
What ought to be forgotten; and recall  
Unfailing, all

**T**HAT ought to be recalled, each kindly  
thing,  
Forgetting what might sting.  
To all upon my way, day after day,  
Let me be joy, be hope! Let my life sing!  
—Mary Carolyn Davies

#### Topic: In Union There Is Strength

##### 16—TUESDAY

Pray for Misses Hannah Fair Sallee and F. Catharine Bryan, educational work, Shanghai, China.  
Jehovah will perfect that which concerneth Me.—Psa. 138:8

##### 17—WEDNESDAY

For Rev. and Mrs. C. K. Dozier, educational and evangelistic work, Fukuoka, Japan, and for Edwin and Helen Dozier, Margaret Fund students.  
Our heart shall rejoice in Him because we have trusted in His holy name.  
—Psa. 33:21

##### 18—THURSDAY

For Mrs. S. E. Stephens (*on furlough*), evangelistic work, Tsingtao, China.  
Though I walk in the midst of trouble  
Thou wilt revive me.—Psa. 138:7

##### 19—FRIDAY

For Dr. and Mrs. Everett Gill, superintending European work, Bucharest, Roumania.  
Jehovah preserveth all them that love Him.—Psa. 145:20

##### 20—SATURDAY

Pray that competent and consecrated leaders may be found for Royal Ambassador boys.  
Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus.  
—Col. 3:17

##### 21—SUNDAY

That the entire Woman's Missionary Union may enter heartily into soul winning and other forms of personal service.  
The Lord said—Go out in the highways and hedges and constrain them to come in.—Lk. 14:23

##### 22—MONDAY

Pray for Miss Mildred Bollinger, worker among foreigners, East St. Louis, Ill.  
I will deliver thee, and thou shalt glorify Me.—Psa. 50:15

##### 23—TUESDAY

Pray for great blessing on the opening of Woman's Missionary Union Training School, and Southern Baptist

tist Theological Seminary, Louisville, Kentucky.

O Jehovah, our Lord, now excellent is thy name in all the earth.—Psa. 8:1

##### 24—WEDNESDAY

For Rev. and Mrs. J. L. Hart (*Mrs. Hart on furlough*), educational and evangelistic work, Temuco, Chile.  
He restoreth my soul.—Psa. 23:3

##### 25—THURSDAY

For Rev. and Mrs. F. J. Fowler, evangelistic work, Mendoza, Argentina.  
He is my rock and there is no unrighteousness in Him.—Psa. 92:15

##### 26—FRIDAY

For Mrs. R. H. Graves, educational and evangelistic work, Canton, China.  
He will cover thee with His pinions.  
—Psa. 91:4

##### 27—SATURDAY

Pray that Girls' Auxiliaries and Sunbeam Bands may be organized and fostered in every southern Baptist church.  
Suffer the little children to come unto Me.—Lk. 18:16

##### 28—SUNDAY

That our Union may be faithful in stewardship of time, talents, life and money.  
First they gave their own selves to the Lord.—II Cor. 8:5

##### 29—MONDAY

Pray for Rev. and Mrs. G. H. Lacy, educational work, Saltillo, Mexico, and for George Lacy and Sallie Cheavens, Margaret Fund students.  
Jehovah will keep thee from all evil.  
—Psa. 121:7

##### 30—TUESDAY

For Rev. and \*Mrs. T. B. Stover, B.Y.P.U. and publication work, Rio de Janeiro, Brazil.  
Let thy hand be ready to help Me.  
—Psa. 119:173

\*Attended Southwestern Training School  
xAttended Baptist Bible Institute



## FAMILY ALTAR



Mrs. W. H. Gray, Alabama

#### TOPIC: "As Little Children"

**"E**VER fain would I be reading  
In the ancient Holy Book  
Of my Savior's gentle pleading,  
Truth in ev'ry word and look.

**"N**OW when children came He blessed them,  
Suffered no man to reprove;  
Took them in His arms and pressed them  
To His heart with words of love".

#### Good Children

1st Day—Col. 3:20, 21  
2nd Day—Ex. 20:6, 12  
3rd Day—Prov. 1:8, 9; 3:1-3; 8:17  
4th Day—Prov. 4:1-4, 10, 11, 20-22  
5th Day—Eph. 6:1, 4  
6th Day—I Sam. 3:13  
7th Day—Ps. 34:11; 103:13

#### Children Without Christ

15th Day—Prov. 10:1; 13:1; 15:5, 20; 23:22  
16th Day—Eccl. 11:9  
17th Day—Ps. 119:9  
18th Day—Prov. 22:15; 30:11  
19th Day—Matt. 15:4  
20th Day—Gen. 8:21  
21st Day—Ex. 20:5

#### Jesus and the Child

22nd Day—Matt. 18:1-6; 19:14  
23rd Day—Mark 9:36; 10:15  
24th Day—Luke 9:46-48; 10:21; 18:15-17  
25th Day—I Pet. 2:2  
26th Day—Matt. 15:21-28  
27th Day—Matt. 9:18, 19, 23-25; 10:16  
28th Day—Matt. 21:15, 16  
29th Day—Ps. 8:1-5  
30th Day—John 21:15

#### Children—God's Gift

8th Day—Gen. 17:7, 8; 21:13  
9th Day—Gen. 29:32-35; 33:5  
10th Day—Ps. 107:38, 41; 113:9; 127:3  
11th Day—Prov. 17:6; 22:6  
12th Day—Deut. 6:6-9  
13th Day—Joel 1:3  
14th Day—Job 1:5



## "Pray Ye"

In praise to God for power of the Gospel in lives of believers  
In remembrance of the sick and sorrowing  
In adoration for gift of salvation through Jesus Christ  
In yearning for more missionaries to be returned to their fields  
To yield up self in service through your own church and missionary society  
To entreat God's guidance upon schools and students resuming work

"It is not prayer—  
This clamor of our eager wants  
That fills the air  
With wearying, selfish plaints.

"It is true prayer  
To seek the Giver more than gift,  
God's life to share  
And love,—for this our cry to lift."





# PROGRAM PLANS



## WITH the PROGRAM COMMITTEE

Mrs. T. M. Pittman, North Carolina



The figure of a river and its many tributaries as an illustration of our Woman's Missionary Union is the thought around which the program committee will find it easiest to plan the September meeting.

As large a chart as possible should be drawn to show the W.M.U. river. From a tiny dot representing a spring with the date 1868, draw an irregular river course such as those shown in geographies. Further along put 1888 and the name Woman's Missionary Union, S.B.C. Let this river go from upper left of chart to lower right.

The first and longest tributary should start from the date 1814 and be named Women's Societies. The next tributary begins with the date 1818 and bears name of Sunbeam, though 1886 may be added lower down. The Young Woman's Auxiliary river begins at date 1907, and has two branch tributaries. The first (1910) is Ann Hasseltine (College Y.W.A.); the second (1923) is Grace McBride (Trained Nurses). The Girls' Auxiliary (1914) river also has two branches, the Junior G.A. and Intermediate G.A. The Royal Ambassador river begins with date 1908. Below these tributaries that make the great W.M.U. river, draw in the river course five lakes. The first is Margaret Fund (1905); the second W.M.U. Training School (1907); the third Hospitals; the other two Christian Education and Orphanages. At the bottom of the chart show parts of three oceans, Home Missions, Foreign Missions and State Missions.

We all know that the Mississippi River has its many levees to keep the water in bounds. So our W.M.U. has its levees and a list of them may be written in the lower left corner; first, Prayer: Individual and United; second, Study: Bible and Mission; third, Personal Service: Soul Winning, Enlistment, etc.; fourth, Stewardship: Possessions and Life; fifth, Missionary Education of the Young People. These are the levees we build about us to keep our spiritual life strong and true; our mental gifts rightly built up; our contact with our own community helpful; our money safe from selfish uses; our young people taught and the future of missions made safe in their hands.

The committee will see that this same chart will apply to the State Woman's Missionary Union and to the Union in one's own church. The closing talk on this latter may be made very personal. How is the life-giving river flowing through our church? Are all of its branches to be found here or have some of them dried up? Where there are junior societies organized they may be asked to report at this meeting. It would be a suitable time for a real get-together meeting, all societies being invited to a social half hour, even if they are not present for the whole meeting. Special effort should be made to secure new members at this time.

As September is the State Mission month, a talk should certainly be given on the work and growth of the State Woman's Missionary Union. It is to be regretted when any society fails to keep in close touch with its state work and workers.

The Bible lesson might well be worked up from the two verses, "There is a river, the streams whereof shall make glad the city of God", (Ps. 46:4) and "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth", (Luke 15:10). The thought may be developed that the

(Concluded on Page 28)



## Program Outline and References for Advanced Missionary Societies

Prepared by Mrs. Taul B. White, Georgia



## HOW JESUS CHANGED the WORLD for WOMANHOOD

### The Source and Inspiration of Woman's Missionary Endeavor

**Purpose of Program**—1. That by a study of the attitude of Jesus toward women, we may recognize our debt to Him as our Emancipator. 2. That we may seek to show our loyalty to Him through our W.M.U., whose purposes and plans He inspired. 3. That we see that Jesus' ministry to us must evoke woman's ministry to Him.

**Devotional Suggestion**—By using the New Testament incidents referred to in the program make the program devotional throughout.

**I—Jesus' Attitude toward Women Entirely New in History:**

1. The historic attitude: that woman is the creature of her relationships; 2. Jesus' attitude, in contrast: that woman is a person with relationships

**Prayer** of thanksgiving and praise to God for the revelation of Himself in Jesus Christ

**II—Jesus Recognized in Women High Intellectual and Spiritual Capacity:** Revealed to woman "two most profound statements on two of the most profound subjects the human mind is capable of considering"—John 4:6-42

**Hymn**—Love Lifted Me

**III—Jesus "Defended against Criticism the Women Who Reached out for Privileges He Set before Them":** Luke 10:38-42; Matt. 26:1-14; Mark 14:1-9; John 12:1-8; Matt. 19:13-14; Mark 10:13-16

**IV—As Jesus Demanded of Men, so He Demanded of Women, that They also Choose and Seek the Interests of the Kingdom First—Human Relationships** Second: Matt. 10:34-37; Luke 12:51-53; Matt. 24:40, 41; Luke 17:34-36; Luke 2:46-51; John 2:1-12; Mark 6:1-6

**V—Jesus Treated Women Who Had Sinned as Capable of Repentance and Restoration:** John 8:1-11; John 4:6-42; Luke 7:36-50

**VI—Jesus Accepted the Ministry of Women; They Were Members of the Inner Circle; Accompanied Him in His Preaching Journeys:** Luke 8:1-3

**VII—Women the First Evangelists of the Risen Lord, the First Messengers of Jesus' Completed Messiahship:** Luke 23:27; Matt. 27:55, 56; Matt. 15:40-41; John 19:25; Matt. 27:61; Luke 23:55-56; Matt. 28:1-10; John 20:11-18

**VIII—Jesus' Social and Religious Teachings that Have Affected Woman:**

1. Equal Moral Standards
2. The traits of personal religion taught by Jesus elevate the world in which women live

Matt. 5:27-32; Mark 10:12; Luke 16:18; Matt. 22:35-40; Mark 12:28-31; Luke 10:25-37; Matt. 23:37-38; Luke 13:34-35

"It was a matter of profound significance that Jesus should recognize woman's power to grasp wisdom and truth. It was likewise a matter of great significance that Jesus recognized man's moral capacity for gentleness and purity."

**Pray** for greater consecration on the part of our W.M.U. women and young people's leaders.

**Hymn**—Come, Women, Wide Proclaim

**Source Book Material for This Program:**

"The Attitude of Jesus toward Woman", Southard, Chapters I, II, IV, V, VII, VIII, IX, X





## BUSINESS WOMEN'S CIRCLES



Miss Inabelle Coleman, North Carolina

**Poster Suggestions:** "Have You Read?" (Under this inscription paste cover of 1930 W.M.U. Year Book or draw a book labeling it "W.M.U. Year Book") Under book print: "Come to B.W.C. meeting at ..... at ..... o'clock next ..... evening, and get your copy." (Have copies of the Year Book for all the members. These may be secured from 1111 Comer Building, Birmingham, Ala. for 10 cents each)

**TOPIC: "In Union There Is Strength"**

The Many W.M.U. Waters:

The Fountain of Love—Hymn: Come, Thou Fount

The Waters of Life—Bible Study (Page 8)

Wells of Water—Prayers

A River of Information: The W.M.U. Year Book (Brief talk presenting the book to the members.)

Streams in the Wilderness—(Pages 16 and 17)

When Brook and River Meet—(Page 17)

The Joining of Many Waters—(Page 18)

Little Drops of Water—(The S.B., Y.W.A., G.A., R.A.—Pages 19 and 20)

A Common Course: Joined in Purpose—(Pages 20 and 21)

The River of Life—Hymn: O God, We Pray for all Mankind—(With bowed heads sing as closing prayer)

### New Assets

Both rural and city B.W.C.'s. will be welcoming their public school, college and university teachers this month. Many of these will be strangers in a strange land. What an opportunity this offers the local circle, for who knows what you may mean to them and they to you, but God? And they shall be glad when you say unto them: "Let us go unto the house of the Lord". From the executive office through which they are employed, you may secure a complete list of their names and addresses. For them you may have upon their arrival a cordial note welcoming them to your city, your church and your B.W.C. Dividing up your members you may assign one or more to each of these new-comers as "buddies" who will watch out for them with as much interest and fun as any "water buddies" do. Then of course no new teacher will go to church alone on that first Sunday, and neither will she spend a lonely first week-end in a new place. The B.W.C. "buddies" will see to this. And there will be as many new members for the B.W.C. as there are Baptist teachers in the community.

### Progressive Party

An Alabama B.W.C. tells us about a progressive idea of theirs. Meeting at the church at the appointed hour all of the members got into a city service bus which they had chartered "special" for the evening. To the president's home they went for the first course of the evening meal; to another home for the next course, and so on until many of the members had played hostess. Some of these stop-overs were in apartments, some on porches, some on the lawn, according to the living arrangements of the business woman playing hostess. Finally at the last home visited, the entire B.W.C. settled down in the living room for the program. They report that it was a well worth while evening socially and spiritually. Isn't this an idea progressive enough for that September social you are going to have to get the new teachers acquainted with all the splendid folk in your circle?

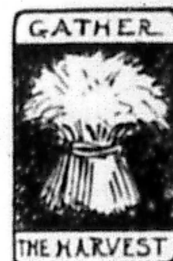


## PROGRAM in BRIEF



Mrs. W. C. James, Virginia

### FOR INEXPERIENCED SOCIETIES



This shorter program is outlined especially in the hope of meeting the needs of new societies which should strive to fix definitely in mind a few facts, rather than cover a topic in general fashion. This September topic should be especially valuable to inexperienced societies, not well acquainted with the general organization. The Current Missionary Events on page 33 will provide interesting items for the meeting and will be splendid for reference. Note the Calendar of Prayer and remember the persons or objects named for the day when prayers are offered in the meeting. Refer to Year Book for hymn for the year (see also page 35) and the Woman's Hymn if these are not found in your hymnal.

**TOPIC: "In Union There Is Strength"**

A program on Graded W.M.U.—Study of Plan of Work and other material in Year Book

"Like a mighty river  
Flows the swelling tide  
Of woman's high endeavor  
Joined and unified."

Hymn—Faith of Our Fathers (See page 35.)

Watchword for the Year—"Be ye steadfast."

Bible Study—"As Little Children" (See page 8.)

Prayer that all W.M.U. members shall be humble learners of God in their own work and in the training of the children in their midst

Hymn—There Is a Fountain (Stanzas 1, 2, 3 and 4)

Talk—The Joining of Many Waters (See page 18.)

Hymn—Blest Be the Tie (Stanzas 1, 2 and 3)

Our W.M.U. Tributaries—Four Short Talks

Sunbeam Bands (See pages 18 and 19.)

Young Woman's Auxiliaries (See page 19.)

Girls' Auxiliaries (See page 19.)

Royal Ambassador Chapters (See pages 19 and 20.)

Prayer that the blessings of God may rest upon all the young people in W.M.U. organizations and that He will guide and direct our southwide, state and all local young people's leaders.

Joined in Purpose—Unified in Aims and Standards (See pages 20 and 21.)

(Note: One member might give a brief talk on "purpose" and the leader might call for the "Chief Aims" and have five women respond each giving a paragraph under "Aims and Standards.")

W.M.U. Watchword—"Laborers together with God" (All Standing)

Hymn—Come Women, Wide Proclaim

Prayer asking God's blessing on all W.M.U. officers and leaders and upon all missionaries both in home and foreign lands





## PROGRAM for SEPTEMBER



The list of reference books given at bottom of page 3 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 Bldg., Birmingham, Ala. See list of leaflets on page 22.

Prepared by Mrs. W. C. James, Virginia

### TOPIC: "In Union There Is Strength"

Hymn—Faith of Our Fathers (Page 35)

Watchword for the Year—"Be ye steadfast."

Bible Study—"As Little Children" (Page 8)

Prayer that all W.M.U. members may be humble learners of God in their own work and in the training of the children in their midst

Hymn—There Is A Fountain

From Springs of Living Water

Streams in the Wilderness

Where Brook and River Meet

The Joining of Many Waters

Hymn—Blest Be the Tie That Binds

Our W.M.U. Tributaries

Prayer that the blessings of God may rest upon our young people and that He will guide and direct our southwide, state and all local young people's leaders

Round Table Discussion, using "Joined in Purpose—Unified in Aims and Standards" and the questions on that paragraph

W.M.U. Watchword—"Laborers together with God"

Hymn—Come Women, Wide Proclaim

Prayer asking God's blessing upon all W.M.U. officers and leaders and upon all missionaries in home and foreign fields

#### FROM SPRINGS of LIVING WATER

#### GATHER



#### THE HARVEST

#### Streams in the Wilderness—

Far off in Minnesota in a veritable wilderness is a quiet little lake fed by springs and from which flows a gentle stream so small it is not much more than a brook. Alone it would be of little impor-

tance and make practically no impression on the land through which it flows. But as it keeps steadily on its course the waters of other brooks and rills, which in response to the purpose of the Creator

are finding their way back to the sea, unite their waters with it and, in an ever deepening and widening channel, the Mississippi river flows on its course growing in importance and value in service to mankind.

Looking far back into the past when our country was little more than a wilderness we can glimpse the tiny streams of missionary work done by southern Baptist women as they began to flow from "springs of living water" in the hearts of those women who, in response to the will of their Lord, would give the Gospel to every creature. Each with the same purpose in mind these women began joining their forces and uniting their efforts in the channel of women's missionary societies. These societies were usually called Female Mite Societies,

"suited," says Miss Heck "their name to the financial ability of the women who did not in those days hold the purse strings". "The Wadmalaw and Edisto Female Mite Society" of South Carolina, was the first woman's missionary society of which we have any record in the south. In his account to the Triennial Convention of the money received on his southern tour Luther Rice reports that on January 14, 1814, he received \$44.00 for foreign missions from this society. From this time on we hear of the ever increasing number of women's missionary societies in the south. Progress and hope were their watchwords and their work flowed on in ever deepening and broadening channels till the war between the states, which was to the women of the south a "baptism of fire", checked it. Little as they realized it, however, the women were in training for larger service. Women in both town and country were gaining experience in their organization of societies for war relief. They were finding their voices in public prayer as they met from house to house and poured out their hearts in cries for mercy to their God.

In the dark days following the war the living water from the hearts of Christian women began to flow again in the channels carved out before the war. Mission-hearted women gathered again, societies were reorganized and again there could be heard the sound of waters flowing that were soon to unite in rivers of missionary endeavor refreshing the land through which they flowed and mingling their waters with those that carry the blessings of the Gospel to foreign shores.

#### Where Brook and River Meet—

In May, 1868, the Southern Baptist Convention met in Baltimore. At that time a woman's meeting in connection with the convention was an unheard-of thing. Yet there were always women of influence and with a deep interest in missions who attended the meetings of the convention. There was a large number of such women at this meeting in Baltimore. It was a great opportunity

and Mrs. Graves, the mother of Dr. Rosewell Graves, then a young missionary in China, made the most of it. At her request the women were asked to meet in the basement of the church where the convention was in session. Of this meeting one who was present wrote forty years after:

"A large company came in response to the request of this saintly old lady. I have a very distinct memory of the deep impression produced by the earnest words of Mrs. Graves, dressed in her Quaker-like gray costume, her poke bonnet shadowing her angelic face. She told the ladies that her son said the men could not enter the homes of the women, and begged them to go home to their churches and organize societies to raise money to employ native Bible women to read the Bible to women in their homes."

So far as is known this was the first southwide meeting of Baptist women for missions, and though such meetings were not continued this one had far-reaching effects. A work was started which drew the women together in bonds of sympathy and caused to flow into the same channels the foreign mission work of the societies in each of the states. In 1872 Dr. H. A. Tupper, secretary of the Foreign Mission Board, saw that all that was necessary to multiply societies and strengthen their work was leadership. Accordingly he urged the appointing of Central Committees of women in each state. It was not many years after that most of the states had such Central Committees organizing and stimulating societies which were working for both home and foreign missions. So the work of the missionary societies of each state like the waters of many brooks began to flow together in the deepening, broadening and ever more swiftly flowing river of what should develop into state W.M.U. work.

#### The Joining of Many Waters—

As the Missouri, the Ohio and other great rivers serving the territory through which they flow finally pour their flood of waters into the same channel becom-



ing one mighty river, so the woman's mission work of the various states has been joined and unified in one great organization. At a southwide meeting of women in 1887 it was decided to ask the Central Committees of the various states to appoint "three lady delegates" to meet during the session of the Southern Baptist Convention to decide whether there should be a southwide organization with officers and an Executive Committee. Accordingly when the Convention met in Richmond, Virginia, in 1888, *thirty-two delegates from twelve states met in the basement of the Broad Street Methodist Church, May 11*, to decide whether they should organize or not. Ten states voted to organize and by 1891 all fourteen states of the Southern Baptist Convention had become members of the Woman's Missionary Union Auxiliary to the Southern Baptist Convention.

As the years have come and gone and other states came into the Southern Baptist Convention the women of those states added their flood of missionary work to the swelling tide so that we now have the societies in eighteen states and the District of Columbia cooperating in the plans of the Southern Union.

In 1888 the Central Committees of thirteen states reported gifts from fewer than 2400. This year, forty two years after, 11,107 women's societies gave \$2,371,778.07 for the same general purposes to which the societies of 1888 had given.

To think that the women of the south had not been conscious of their responsibility and of the tremendous importance of mission work for young people would be to do them a grave injustice. In fact "The Juvenile Missionary and Education Society" of Charleston, South Carolina, was in existence before there was any report of a woman's society. In 1818 a "Juvenile Cent Society" of Richmond, Virginia, engaged Luther Rice to preach a missionary sermon for them. In the same report in which Mr. Rice speaks of the Richmond society he calls attention to the interest shown by the

boys and girls in Raleigh, North Carolina. That the women did not fail in their opportunity to plan for young people's work can be seen in the reports of this year. All states reported a total of 18,670 young people's organizations, which gave in all \$215,797.65 swelling the total of W.M.U. organizations to 29,777, giving all together \$2,587,575.72. In addition to this the general Union has for a number of years been helping in the education of the children of our missionaries who do not live and work in the United States. For that purpose the Margaret Fund has an endowment of \$57,159.54. In addition to the interest from the endowment the women of the states gave in 1929 \$22,342.06 to be used in Margaret Fund scholarships.

In 1907 the Union established in Louisville, Ky., the "W.M.U. Training School" for women Christian workers. The school now has an endowment of \$166,927.18 with property, which includes the Good Will Center in Louisville, valued at \$328,600.00. In addition to interest on endowment the school received in 1929 from the women of the states and from the Cooperative Program for the necessary current expenses \$22,342.07. But greater by far than the value of the property and the money given for the support of the school is the work being done in home and foreign lands by the women who have studied within its walls these past twenty-three or four years.

#### OUR W.M.U. TRIBUTARIES

*"There is a river, the streams whereof make glad the city of God."*

**Sunbeam Bands**—Like a rill which takes rise in the mountains and gathers force and volume till it becomes a river watering all the country side and finally pouring its waters into some greater river, so the young people's work of the Woman's Missionary Union has grown and developed.

It was on a Sunday morning in 1886 when a crowd of bright-eyed rosy-cheeked children were skipping on their way to the Sunbeam Class of Mrs. Anna

Elsom in the little Baptist church at Fairmont, Virginia, that we catch the first gleam on the waters of our Sunbeam work. Waiting for their coming were the teacher and the young pastor, George Braxton Taylor, son of our first missionary to Italy and grandson of the first secretary of our Foreign Mission Board. Both Sunday school teacher and pastor loved the cause of missions and had decided between them that Sunday school children were not well taught unless they were taught missions. That morning the Sunbeam Class was organized into a *Sunbeam Band* that should meet once a month to study missions and do their share in winning the world to Christ. How rapidly that tiny rill gathered force and power can be judged by the fact that at the annual meeting of the Union last May the reports from all the states showed a total of 6,423 Sunbeam Bands giving \$36,344.47 in 1929. Of more importance than the gifts from the Sunbeam Bands is the great number of trained young people who through these 44 years have been growing into womanhood and manhood, adding their mature strength to the swelling tide of missionary work.

#### Young Woman's Auxiliaries—

Until 1907 no missionary societies of young people, except Sunbeams, had a uniform name and few separate records of their work were kept. In many Sunbeam Bands there were not only little children but boys and girls of the teen age and sometimes even young men and women. In 1907, however, the young women chose for themselves a name, the Young Woman's Auxiliary (Y.W.A.), with a pin, a hymn, motto, a manual, an annual aim and all that goes to make up a branch of a great organization. From that time they began to try to enlist all young women of the churches in their work.

From the high levels of college life there began to be heard the sound of waters flowing, as it were, to join the current of Y.W.A. work. In 1910 the Union began to enlist the college girl through college correspondents. Grad-

ually the work has grown and developed so that now we have the Ann Hasseltine or College Y.W.A. as a branch of the Y.W.A. work. Soon from within the walls of sickness and pain there came the refreshing sound of waters flowing out to join the streams of missionary work which is for the healing of the nations. Grace McBride Y.W.A.'s composed of nurses began to be organized and now many nurses in hospitals are not only studying the symptoms of disease and how to care for a suffering body, but are learning to understand spiritual symptoms and under the guidance of the Great Physician cure the heartaches of humanity.

According to the last reports there were in all 3,863 Y.W.A.'s. who gave in 1929 for the cause of Christ \$114,204.28.

**Girls' Auxiliaries**—The girls too young for the young women's societies and too big for Sunbeams asked a place and name in W.M.U. work. At first they were known as Junior Y.W.A.'s. For a few years they worked under the same plans with the Y.W.A.'s. and all their reports were included in the Y.W.A. reports. In the W.M.U. Minutes of 1914 we find them called Girls' Auxiliaries (G.A.) for the first time and their work reported separately for the first time in 1915. With a name all their own they were given a pin, color, annual aims and ideals which were specifically theirs. Including the Junior G.A.'s. (9 to 13) and the Intermediate G.A.'s. (13 to 17) there are today 5,403 G.A.'s. pouring their flood of missionary work into the channels of the Woman's Missionary Union. Last year they gave for all purposes \$41,795.86.

**Royal Ambassadors**—The order of Royal Ambassadors was the last of our young people's organizations to be given a name of its own and as a separate branch to become one of the tributaries of the great work of Woman's Missionary Union. Boys who had outgrown the Sunbeams were asking to be organized; mothers and teachers on whose hearts the boy problem rested were behind the organization so in 1908



they were organized. Their name calls for loyalty and high endeavor and their song, "The King's Business" stirs the pulses. We have today 2,981 Royal Ambassador chapters which in 1929 gave \$23,453.04.

As we think of the enlistment of the children, of the boys and girls and of the young women; of the training they are receiving; of the service they are rendering and of the gifts they are making for the coming of God's Kingdom the jingle we all know so well assumes the dignity of prophecy

"Little drops of water,  
Little grains of sand  
Make the mighty ocean,  
And the wondrous land."

#### JOINED IN PURPOSE—UNIFIED IN AIMS AND STANDARDS

##### Purpose—

"God is working His purpose out,  
As year succeeds to year;  
God is working His purpose out,  
And the time is drawing near;  
Nearer and nearer draws the time;  
When the earth shall be filled with  
the knowledge of God  
As the waters cover the sea."

When the Woman's Missionary Union adopted "Laborers together with God" as the watchword to be used "as year succeeds to year" it was evident that southern Baptist women had joined their forces for the working out of one great purpose—that of laboring together according to the will of God in helping to work His purpose out—that of giving Christ to the world.

After twenty-five years of service strengthened by the consciousness that God's favor had rested on the work because of precious fruit, the Woman's Missionary Union adopted the hymn, "Come Women, Wide Proclaim" which through the years will be a ringing call to Christian women everywhere to join in this great purpose. It is a hymn of faith and calls on women to proclaim "life through the Saviour slain". It is a call to recognize a responsibility to the children of the world—"Come clasp-

ing children's hands, Sisters from many lands, Teach to adore". It is a call to prayer and to service—"For the sin-sick and worn, The weak and overborne, All who in darkness mourn, Pray, work, yet more". It calls to courage and speaks of victory and reward—"Christ whom all earth shall seek, Christ, your reward shall speak, Joy evermore".

**Aims and Standards**—Joined in purpose it has followed as the day the night that the missionary workers among the women of the south should be unified in working toward the same aims and to a large extent adopting the same methods and standards for reaching those aims. The chief aims of the Union are five in number.

**Prayer—Individual and United**—In John 15:6 Christ said, "If a man abide not in me, he is cast forth as a branch and is withered". Believing that only by means of prayer can a person abide in Christ and knowing that He said to His disciples "that they ought always to pray"; that when they prayed they should "enter into the inner chamber and having shut the door pray to the Father which is in secret" and furthermore believing that the "prayer of a righteous man availeth much" the Woman's Missionary Union has in its Plan of Work\* definite suggestions and plans for the development of the individual prayer life. Because we are assured that if "two shall agree touching anything that they shall ask it shall be done of the Father" the Union also has many plans for the practice of united prayer. In order that societies may have some unified standard by which they may measure what its members are doing in united prayer the Standards of Excellence both for women and young people have two points which emphasize prayer (Read here Points 1, 6, 9 in W.M.S. Standard in Year Book)

**Study—Bible and Missions**—"Every Scripture inspired of God is profitable

\*See Plan of Work in the latest W.M.U. Year Book. The president and each circle leader should have one.

also for teaching . . . that the man of God might be complete, completely furnished unto every good work" and "Lift up your eyes unto the fields white already unto harvest" are two of the many passages of Scripture which should lead all persons seeking to give the Gospel to the world to make the study of the Bible and of world missions one of their chief aims. So the Woman's Missionary Union has adopted the study of The Missionary Messages of the Bible and World Missions another of its chief aims and has suggestions in the Plan of Work\* for help in such study. (Read here points 1, 5, 7, 9 in W.M.S. Standard of Excellence).

**Personal Service—Soul Winning, Enlistment, Other Community Activities**—

"He that is wise winneth souls."

"The harvest indeed is plenteous but the laborers are few."

"Even so let your light shine before men that they may see your good works and glorify your Father which is in heaven."

These three scriptures alone should make every true lover of God seeking to labor with Him eager to do personal service and make it a great aim in the life. One other, however, should stir one to real endeavor knowing that in God and in Christ we have powerful co-workers. "But Jesus answered them, My Father worketh until now, and I work". Studying and following the helps in the Year Book\* cannot fail to help to encourage personal service while the W.M.S. Standard of Excellence holds societies to the mark. (Read here Points 2, 8, 9 of the W.M.S. Standard.)

**Stewardship of Possessions**—Believing as the Scriptures teach that "a stewardship of the Gospel has been committed" unto us; that "the earth is the Lord's and the fullness thereof" and that "all things come of Thee, and of Thine own have we given Thee", that "the tithe is the Lord's", the Woman's Missionary Union, seeking to send the Gospel to the whole world could not fail to include the study of stewardship and a

recognition of the stewardship of possession by the gift of tithes and offerings in its chief aims.

A study of the methods of stewardship in the Plan of Work\* and striving to reach points 3, 4, 9 in the Standards of Excellence will undoubtedly stimulate giving. (Read here points 3, 4, 9 in W.M.S. Standard.)

**Missionary Education of Young People**

"What shall be the ordering of the child and how shall we do unto him?"

"Therefore shall ye lay up these my words in your heart and in your soul . . . and ye shall teach them your children."

"I rejoiced greatly that I found certain of thy children walking in truth, even as we received commandment from the Father", are Scriptures that show us our responsibility. To omit the missionary education of young people from among the chief aims in the effort to carry out the purpose of God would limit our own usefulness and fail in winning the approval of God. Every W.M.S. member should feel a personal responsibility in the W.M.U. organizations in her church and should study carefully the paragraph on young people's work in the Plan of Work.\* No society should fail to make Point 10 in the W.M.S. Standard (read) and all should work toward a full Graded W.M.U. with every grade making the Standard of Excellence.

The purpose has been greater than the plans, the plans have been greater than the performance but in united effort the great river of W.M.U. work will go steadily on with increasing volume contributing its share to the great flood of the missionary work of the world till that great day when the "knowledge of God shall cover the earth as the waters cover the face of the sea".

\*See Plan of Work in the latest W.M.U. Year Book. The president and each circle leader should have one.



## QUESTIONS

### From Springs of Living Water

1. Name the first Woman's Missionary Society in the south of which we have any knowledge.
2. In what way did war between the states help woman's work?
3. When, where and for what purpose was the first southwide meeting of Baptist women mission workers held?
4. What was the work of Central Committees and into what has their work developed?
5. Where and when was the W.M.U. auxiliary to S.B.C. organized? How many states in the organization in 1891? How many now? Name them.
6. How many W.M.S. have we and how many young people's organizations in all?
7. How much was the sum total of all gifts made by W.M.U. members in 1929?

### Our W.M.U. Tributaries

1. When was the first Sunbeam Band organized and by whom? How many now?
2. How many made the Standard of Excellence? (See *Current Events*, page 33.)
3. Name the other W.M.U. organizations for young people. How many of each?
4. How many Y.W.A.'s. were Standard A-1? How many G.A.'s. and how many R.A.'s. were A-1? (See *Current Events*, page 33.)

### Joined in Purpose—Unified in Aims and Standards

1. Give the fixed watchword of the Union. Name the Woman's Hymn.
2. Name the *chief aims* of the Woman's Missionary Union. (See page 35.)
3. What W.M.U. organizations are in your church? Did each make its Standard of Excellence? If not, why not?
4. Name the points in the W.M.S. Standard of Excellence. (See *Year Book*.) How many women's societies were A-1 Standard societies last year? (See page 33.) Did your society make the Standard? If not, why not?
5. Name the general officers of the Woman's Missionary Union and the vice president from your state. (See *Current Events*, page 33.)
6. Name your own state W.M.U. officers and your associational superintendent. (See *your state W.M.U. minutes*.)

## SUGGESTED LEAFLETS—Supplement to W.M.S. Program

### SEPTEMBER—"In Union There Is Strength"

Prayer	Cents
Thoughts on Prayer.....	3
How to Pray.....	2
Therefore Pray (Pageant, 8 Women).....	8
Study	
Possibilities of a Missionary Leaflet.....	2
Mission Study Class of One.....	2
The ?????? of Mission Study (Demonstration, 1 Speaker, 20 Others).....	10
Enlistment	
To the Woman Who Is Not a Member.....	3
Ask Somebody Else.....	3
The Vision (Dialogue).....	10
Stewardship	
When God Dares.....	3
No Head for Figures.....	3
Tithes and Offerings (Play, 5 Women, 1 Man).....	6
Young People	
Where Is Mother?.....	3
Four Parables.....	4
Pretty Mothers (Dramatization, 16 Girls, 1 Woman).....	5

When stamps are sent in payment for leaflets or ROYAL SERVICE kindly send, as far as possible, those of the two-cent denomination, allowing one or two cents for postage on leaflets, to W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.



## OUR YOUNG PEOPLE



Miss Juliette Mather, W.M.U. Young People's Secretary  
(On Leave of Absence)

### AFTER VACATION—WHAT?



The counselors of junior organizations will be casting around in many directions to answer the question, "After the vacation—what?" The leader knows that the success of her organization depends largely on her and she longs to start the fall work in such a way that there will be great interest from the very first. To that end she has been praying and planning before the first fall meeting. Some societies disbanded for July and August, others have not even considered disbanding, but the attendance has been small. Vacation trips, visits and camps have attracted the young people and missionary interest has lagged.

With the coming of September our young people come flocking home and our junior leaders are rather stunned, and gloriously challenged, by the bigness of the task before them. They feel that these young folks must have the missionary training to be had in the W.M.U. organizations, therefore attendance and interest must be secured. Andrew Murray tells us to "pray before we do anything else", so the leader will pray for God's guidance in all her dealings with these jewels of His. As plans and suggestions come she will not have to depend on her wisdom in choosing ones best suited to her needs.

One worker with young women has found that an afternoon picnic late in August or early in September brings splendid results. The girls have an opportunity to talk over vacation good times and the leader learns much concerning their ideals and purposes. Girls who have never been interested in the

Y.W.A. are invited to the picnic where they get acquainted with the whole group including the leader. All have a happy time together and begin to look forward to the next time of meeting. This "next time" is the regular Y.W.A. meeting where a well prepared program brings a deeper happiness. A hike with a wiener roast at the end would offer a greater appeal to the younger girls and boys. The little Sunbeams too, enjoy a party given by their leader. Year after year we see a devoted G.A. leader take her small group of girls, who have held on during the summer slump, and visit every former member and any new girls who have moved into the neighborhood, inviting and urging all these to attend the next meeting of the G.A. If they do not accept the first invitation they are visited again. The seeming lack of interest after the vacation is not necessarily an indication that the programs last winter and spring were not attractive, but simply that other interests have come into prominence. The first fall meeting can be made so attractive that there will be a renewal of allegiance to the missionary organization. Then every meeting must be compelling in its interest.

With the sympathetic guidance of a counselor, the Y.W.A. members enjoy working out their own programs. The R.A.'s. and G.A.'s. can help with theirs but the leaders must bring to them the suggestions. Every R.A. should give the playlet "Timothy's Tithe". It brings a fine lesson on stewardship. There are other playlets for girls and boys and it helps to have something of the kind to catch the interest in the early fall. The younger children always enjoy mak-

(Concluded on Page 34)





## COLLEGE Y. W. A.



Miss Juliette Mather, W.M.U. Young People's Secretary  
(On Leave of Absence)

### A MAJOR STEP in OUR MISSIONARY EDUCATION SYSTEM



It seems hard to realize that there was a time when we had no college Y.W.A. Those of us who know the plan and program of this organization and who have seen it operating feel that its inauguration was a major step in our missionary education system, and we are eager that the Y.W.A. shall find and fill its place in every college where there are Baptist students.

The position of the college Y.W.A. in the education program is strategic from the standpoint both of time and of place. We realize that college years are strategic years in the life of a young woman. How largely the future is determined by concepts, habits and loyalties developed then! Vital readjustments come during these years. Under the varied rays of many influences the personality of the college young woman unfolds and largely takes the form which thereafter marks her individuality and determines her influence and usefulness in the world. Is it fair to a young woman to place her in an environment which resounds with calls to enter a certain profession or to give her interest to any enterprise, and leave out the information which would call for the investment of her time and talents in the program of Christ? Have we concluded that Jesus was an impractical dreamer when He said "Seek ye first the kingdom of God?" Do we urge young people to put first things first and thus find life's richest fulfillment; or do we bring the call of Christ in muted tones, as if apologetic for asking a hearing? It is during college days that life choices are often made. Therefore, col-

lege years are a strategic time in our missionary education program for young people.

Moreover, the college is a strategic place for missionary education. Active, intelligent, enthusiastic members of the college Y.W.A. will become nuclei for flourishing organizations in their home churches, some of them perhaps in places hard to reach through the regular state channels. Again, the enlistment of young women of college training in the Y.W.A. means the investment of developed talents and personality in the business of the King.

We cannot here describe the program of the College Y.W.A. Suffice it to say that it has been found thoroughly workable and admirably adapted to meet the religious needs. Its five ideals—Prayer, Bible Study, Mission Study, Personal Service and Stewardship—are basic in Christian character and vital in missionary education. In our Baptist colleges the Y.W.A. should be an inclusive student religious organization, fostering such activities as morning watch, organized personal service and fellowship occasions at certain seasons. To enlist and develop the young women on the campus and to lead them into active participation in Christ's program of world conquest should be the aim of the College Y.W.A.

It is never easy to find time in the full schedule of curricula and extra-curricula for anything more, but upon sane consideration we know that we cannot afford to let Y.W.A. be one of the activities crowded out. Y.W.A., our open window to the world! What would young women do without this window open to give them vision and open to

(Concluded on Page 32)

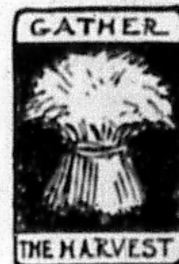


## MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

### MARGARETS MEMORIALIZED



Grateful are we that our Margaret Fund celebration has struck a responsive chord in the hearts of our women, and when we all realize what a *real, substantial* blessing this fund is to our missionaries, our hearts will truly rejoice in having a part.

At our 1931 annual meeting special distinction will be given the state which secures the largest enrollment of Margarets for our beautiful Book of Remembrance. I know already each state chairman is busy collecting and sending in to the southwide chairman names of Margarets throughout the South, and forwarding offerings marked "Margaret Memorial" through the regular channel.

Tell over again the interesting history of this beautiful fund,—25 years since its beginning, 15 years since granting of first scholarship,—for in every gathering there are many who do not know of its ministry of service to the missionaries and their sons and daughters.

How we wish all the Baptist women of the South could know of its heartening, cheering, loving service, and then sufficient means would be given that every call could be met.

An Alabama woman again takes the lead in Margaret Fund interest, for Miss Kathleen Mallory made the first offering to enroll a Margaret in our twenty-fifth anniversary Margaret Memorial enlargement. She asked that Margaret Lowe, a Margaret Fund student, be the first enrolled in our Book of Remembrance. How we rejoice that the first Margaret honored, memorialized and linked to this worthy venture is one of our very own students.

Dallas, Texas, came second in sending in a check for their faithful circle

leader, hoping, they said, "to be the very first in the south." Hear this inspiring word from Georgia's secretary, "So far as I know I have never had a relative named Margaret. I want the privilege of 'being in' on this beautiful project. It has occurred to me that there may be many Margarets overlooked in Georgia. In honor of five of these Margarets I'm sending this \$10.00 to this noble cause". Perhaps others will want this same joy.

Missouri hastens with a check from her juniors and memorializes a little girl, and also sends check in honor of a Margaret who has been treasurer in W. M. S. number of years.

Many are honoring the memories of Margarets of their friends and relatives who have joined the saints invisible, and rejoice to enroll their precious names, and again have these names live in W. M. U. activities for a cause that is so laden with great possibilities for our King. Certainly sacred and precious shall be the pages that will be dedicated to these Margarets who have labored and now gone from us a while.

Beautiful Margaret Fund Book of Remembrance! You shall be more valuable because of these memories!

Grateful we are for these pages so glowing and bright

On which our friendships and our love we write.

May there be no dimming, no effacement there,

Each new name making the record more clear.

In warm golden letters all the pages to fill,

Not losing their lustre when the heart stands still.

For others will read of our efforts this year

And be amazed at the list of our Margarets, so dear.





## TRAINING SCHOOL



### PUBLIC SPEAKING COURSE

Mrs. Gertrude Walters Sutterlin, Instructor of Public Speaking  
W.M.U. Training School, and Presbyterian Theological Seminary, Louisville, Ky.



"The spirit of man is the candle of the Lord"...  
"And it giveth light unto all that are in the house."  
..."Let your light so shine"....

In adapting these words from the scriptures we obtain a glimpse of why we are trying to guide the girls of "House Beautiful" into becoming luminous and radiant lights in the Master's vineyard.

Self-consciousness and timidity are "bushels" under which so many of our splendid young women are hiding their lights while countless multitudes are groping in darkness because the light is being hidden under a halting tongue, an indistinct voice, or mumbled words.

The aim of this course is to increase the power of our students to present the Christian message through all forms of speech. The prescribed course provides advanced practical training in the elements of effective speaking and reading, fundamental work for freeing and developing the voice and rendering it obedient to thought and emotion.

In the first year's work (twenty-eight lessons) we study the physiology of the throat and breathing organs, basic principles of voice production, deep breathing, control of breath, voice placing, resonance, vowel forming, consonantal articulation, and development of vocal and inflectional range, then purpose, quality, pitch, force, stress, movement; then a review of the laws of grouping, emphasis and climax.

We first study by means of mechanical drills and when we have reasonably mastered this first part, we enter the artistic period of applying these funda-

mentals to the interpretation of thought and emotion expression.

The second year's work, which is now an elective, takes up the Philosophy of Bodily Interpretation — gesture, poise and grace. It is also a review of the principles of the first year's work. The student is now able to interpret with a fuller and more intelligent understanding, more ease and naturalness in the new habits of speech and voice. The work is done by following a text-book, by lectures, by group and by individual reading—using selections from Biblical and classical literature.

The story-telling course is simple and practical. The fundamentals of story-telling and story-writing are reviewed and each girl is required to write and to tell original stories. Staging of dramatic programs is done by the girls themselves, with criticisms by the instructor.

Special attention is given to individual faults. Our aim is to present the philosophy of expression and the application of fundamental principles to interpretation of simple story-telling, of masterpieces of literature, the Bible and hymn reading.

Many of our students come to us handicapped by mannerisms and wrong habits of speech and voice but in the one hour a week assigned for recitation, it is impossible to accomplish the results we would like in creating new and graceful habits of voice and expression.

If the theatrical world requires the best in voice, speech and personality, and the actors are willing to pay the price in perseverance and energy, then why should not our work of proclaiming the message of the Prince of Peace de-

(Concluded on Page 34)



## PERSONAL SERVICE



Southwide Personal Service Chairman: Mrs. Una Roberts Lawrence, Mo.

### NEGRO WORK in SHREVEPORT



The greatest help to all forms of personal service is the City Personal Service Council the membership of which consists of the president and the chairman for this department of each missionary society in the city.

After much discussion of the needs and opportunities for work among the Negroes, it was decided that the Council should begin to crystallize its conviction into definite effort. Mrs. F. W. Tinnin was asked to secure some information and a personal expression from the leading Negro pastor. This was quite easy to do for the pastor was most responsive. In this conference, Mrs. Tinnin got not only the number of churches, mission bands etc. but to her tactful question "What, in your opinion, is your greatest need and in what way can the women of our churches aid the women and young people of your churches?" she received the prompt reply, "We need to know more of missions, how to get our people to give and how to get them to work". Analyzing his interpretation of their needs, they are expressed in three words, "missions, stewardship and enlistment". A practical suggestion that this pastor made was that the representatives from our organization meet with the Negro pastors' conference and discuss with them the plans. The council, acting on Mrs. Tinnin's report, appointed her as the chairman of a committee to meet with the pastors' conference. The speaker for the Personal Service Council in explaining their presence and the desire of the women of the white missionary societies let it be fully understood that the committee had not come with "cut and dried" plans and preconceived ideas to be approved

by the Negro pastors but rather had come to discover through their discussion and suggestion the best means of working for the served and the serving. The ministers most heartily approved a concentrated, city-wide movement of counseling and teaching the women of the mission bands. The whole-hearted interest and appreciation that was manifested in this conference sealed the support of each pastor of whatever plans that would be later carried back to his church. The concrete result of this meeting, following the thought of pastor, was the appointment of a committee of "key" women from the Negro churches to meet with our committee to formulate plans. These committees decided on a rally to be held at a centrally located Negro church on Sunday afternoon. This meeting was given much publicity in both the white and Negro churches and was well attended. An influential Negro pastor was asked to preside and to give the devotional. A sympathetic and understanding white pastor spoke. There were some musical numbers. Mrs. Tinnin explained all of the steps that had been taken leading up to that meeting and the purpose of it all. The decision of the joint committee was announced which was that there would be a series of meetings held in the Negro churches of different sections of the city with speakers chosen from our organizations. The time and places for these services were announced and the women were asked to pledge their cooperation by attending if they felt they would be helped. The subjects used for these meetings were the fundamentals of our W. M. U. At the close of this series, the Negro women pled for other classes and their requests were so insistent that the City Personal Service Council had a called meeting to make



further plans. As the missionary topic for June was "How Help the Negro", the Council felt a more impressive discussion of it might be not only by "word of mouth" but by demonstration. To this end, all of the societies were asked to meet at the First Baptist Church and each Negro pastor was personally invited also the president and several representative women of the mission bands. The attendance of both groups was most encouraging. The feature of the program was the presentation of the important facts given in June ROYAL SERVICE and some mission study books. The purpose of this meeting was largely inspirational and to increase the interest among the women. There was another definite result however. The presidents of the mission bands were asked to meet the committee from the Council the following Friday afternoon in the First Baptist Church. For this meeting, the chairman had a list of the Negro churches and had them grouped so as

many as possible of the 18 might be reached. She had also the assurance from the seven white societies that they would cooperate in carrying out any plans made. From a list of the statements made by the Negro presidents as to their organization needs it was decided that an adaption of "Why and How" would render them a larger benefit than anything else. Each white society was most careful in selecting the teacher. All workers are drawn from volunteers. Through the classes that were started promptly contacts were made with 11 Negro churches. Some by-products that have already been realized are a speaker from our Council invited by a pastor on the occasion of "Women's Day" in his church; a demonstration by a Sunbeam Band for a Sunshine Band; a Mission Band attended business and program meeting of a W. M. S. for observation; distribution of tracts and leaflets.—*Mrs. Ora Fleming Steel, La.*

#### BIBLE STUDY (Concluded from Page 8)

you work with young people make plain to them God's plan of salvation. Then teach them to live for the Master one day at a time.

Those who go up into the air in balloons or open planes tell us that the last sound heard from below is the laughter of children at play. A noted lecturer who did not know God's saving power spoke the most beautiful words regarding "childhood's merry laugh". The freedom from care, the exuberant joy of a child brings a smile to the face of anyone of us. Even the joy of laughter at play is surpassed by the joy of a child's faith when he accepts Jesus as his Savior. Then there is joy among the angels, and Jesus is glad. Oh, the simple faith of a child who doesn't question the Son of God but trusts Him! Instead of doubting he believes. Instead of drawing back he follows.

For so long we quoted, "The hand that rocks the cradle rules the world". Now we say, "The race moves forward on the feet of little children". They do not contradict. The small child seems nearest to God. Keep him there.

"I hold it a religious duty

To love and worship children's beauty.

They've least the taint of earthly clod,

They're freshest from the hand of God."

#### PROGRAM PLANS (Concluded from Page 12)

river of the W.M.U. had its source in the earnest desire that all men might know the Lord and sinners everywhere be turned to repentance. Therefore its course through the years has made glad the city of God, the joy that is in the presence of the angels over repenting sinners.

In the work of drawing the chart and getting up the talks that go with it, material will be found in this issue of ROYAL SERVICE and in the Year Book for 1930.

## SOCIETY METHODS

### THE CIRCLE and ITS CHAIRMAN



The Circle Plan constitutes a medium for various types of service. Conceived with prayerful consecrated thought, this plan has brought splendid results since its adoption twelve years ago.

Each circle is organized along the same lines as the central organization. The chairman, secretary, treasurer and chairmen of the standing committees form the organization. The usual standing committees are committees on Personal Service, Mission Study, Literature, Stewardship, Visiting and Young People's Organizations. These chairmen in the various circles may constitute the committees of their special activities in the central organization.

The circle chairman should be carefully chosen. The usual plan is to have her named by nominating committee and elected by society. Her importance cannot be overestimated. She is the connecting link between the individual woman and the W. M. U. program, the church program and the pastor. The chairman must be insensible to the rebuffs and the indifference of the uninterested woman, striving with patience and tact to overcome apparently unaccountable antagonisms often met. The W. M. U. should serve, through her, as the outlet for the individual member's church service and every phase of her Christian endeavor.

She should strive to enlist her group in the study of missions, in the participation in the monthly programs and the realization of the stewardship of time, talents and money. She should seek to have every woman subscribe to the church expenses and to the financial program for missions sponsored by the Southern Baptist Convention. She should visit with loving sympathy, striving to know the members' problems,

their sorrows and their joys, and should bring those who need it to the attention of the pastor.—*Mrs. B. A. Inglis, Fla.*

### A SCHEDULE for the YEAR

TO KEEP the women busy is the great secret of success. Follow the old adage "Do with thy might what thy hands find to do". Work with the children, minister to the sick, care for the aged, read to the blind, can fruit and vegetables for the different institutions, sew for the orphanages, give to the poor.

Besides this personal service, there are weeks of prayer to be observed, programs to be rendered, mission books to be studied, social features to be given and auxiliaries to be fostered. Therefore every society should enter into each new year with plans to accomplish the work of that year.

Make out a schedule on a large chart with the names of all the circle leaders, officers, committees, study books and programs. After every feature of the work has been thus thoughtfully planned, it can be all the more faithfully executed.

Remember the red-letter days that should come in from time to time. The first meeting in January is suitable for a reconsecration service, pledging anew our allegiance to Jesus Christ our King. For Easter hold a spiritual birthday celebration, telling the time, place and age of the different conversions and how the indwelling of the Holy Spirit gives new life to the Christian. Sometime in May plan a Memorial Service giving a short biography of some departed member of the society who meant a great deal to the life of the speaker. Let the exercises for July be devoted to Christian patriotism. Rehearse the trials, sacrifices and noble deeds of the many missionaries, our loyal soldiers of the Cross. Count your blessings for Thanksgiving and at Christmas time do

(Concluded on Page 32)





## ORGANIZING—FOSTERING



### ESSENTIALS in ORGANIZATION



An organization, to be effective (and by that I mean that it shall survive and function for a long period of time rather than suddenly arise and quickly die) should possess certain valuable characteristics. Often the question will arise, "Is there a need for this organization?" Surely when thinking in terms of W. M. U. organizations there is a need for every one of them in every one of our southern Baptist churches. Therefore, perhaps the most important characteristic is Prayer—prayer that will give to those who have it not the vision of groups of boys and girls, young men and women, older men and women, studying the needs of people who are without the good news of God's love, and seeing these groups being inspired and trained to carry on God's great task in the world by gifts of "substance, service and self". Prayer, too, will guide such groups in planning the work of the organization, in using methods which shall be so attractive that others will want to enlist and share in the responsibilities.

Thus armed with prayer, let a person who feels the need and has the vision present the worth of the organization in a clear convincing and enthusiastic manner. Let there be the spirit of democracy in this presentation—never should an organization be forced upon any group, for experience has taught that such a mode of procedure results in a society that lasts only a short time and seriously hinders future efforts. The one presenting the work need not fear open discussion, but should know how to control it and be able to meet any questions, for she will have facts, experience and enthusiasm when making her appeal. There will be greater co-

operation and more real joy and success in the work if such a democratic spirit is encouraged.

After the organization has been accepted, leaders must be chosen who can secure the loyal support of their fellow-workers that together they may attain the goal set by the W. M. U. standards. May each new W. M. U. organization be born in *prayer*; may each W. M. U. worker catch the *vision* and pass it on to others with *enthusiasm*; may the *spirit of democracy* lead on to success and secure wholehearted *co-operation*; may every aim be realized and may each one feel her need of God for daily strength and wisdom to guide the affairs of the organization to the glory of the One in whose blessed Name we shall organize.—*E. Lucy Cleaveland, Maryland*

### FAITHFUL FOSTERING

WHEN I began to write this I thought I would make it very impersonal by just suggesting the plans, but it occurred to me that it would be more helpful to tell what one society actually did, for what one has done another can do, and you will not cast this aside as mere theory.

At one time there was a rural worker in this association and when she organized a society she reported it to the president of a well-established society nearby. When the business meeting came around the president told of it and asked who would like to foster it. Four societies were adopted, one by the associational superintendent who was a member of the society, one by two other members and the other two by circles. One has grown from a membership of three to fifteen.

During the fall the local Y. W. A. organized and has fostered another Y. W. A. During the following year the associational superintendent, together with the district president and

(Concluded on Page 34)



## BOOK REVIEWS



Mrs. Julian P. Thomas, Virginia

### THE STORY of DAVID LIVINGSTONE



Lovers of missions owe a debt of gratitude to W. P. Livingstone, the author of "Mary Slessor of Calabar", whose recent book, "The Story of David Livingstone", kindles afresh the enthusiasm which the name of this great pioneer missionary of Africa always arouses. The author has himself gone over the country which Livingstone explored, and talked with the old chiefs who knew Livingstone. His book shows the influence of these experiences.

We follow the story with increasing interest from the time when a lad of ten, Livingstone was working in a cotton mill fourteen hours a day and at the same time going to a night school determined to get an education, on to the time when he had become one of the most noted figures in the world and the New York Herald sent Stanley to Africa to find him.

The author traces the change in Livingstone's aims from his first intention of being the usual mission worker locating a station and preaching to those around him to his great thought of opening up interior Africa to the blessings of Christianity and civilization. He believed that the gospel of Christ meant not only a preparation for the life to come, but a more abundant life in every sense in this present world. He felt that he must bring this life to interior Africa.

The author pictures the great explorer, never daunted by difficulties, persevering under the greatest obstacles, determined to succeed, but above and beyond all this, we see the great Christian able by the Christ-likeness of his life to conquer savage tribes and win the love and loyalty of those who did not know the meaning of the words.

His life proves that love conquers where the sword is impotent.

To us he has left the duty of carrying out his principle, "that the well-being of native peoples forms a sacred trust of civilization".

Order from the Baptist Foreign Mission Board, Richmond, Va. Price, cloth \$1.50.

### REMINISCENCES: TWENTY-FIVE YEARS in VICTORIA, BRASIL

A UNIQUE volume is "Reminiscences, Twenty-five Years in Victoria, Brasil", by L. M. Reno, southern Baptist missionary to the state of Victoria, South Brasil. Additional chapters by Mrs. Reno give the woman's viewpoint.

The little book tells in a series of stories the history of these missionaries, from the time they reached this strange country, absolutely undeveloped religiously and hostile to protestants, to the time when churches and schools had grown up throughout the whole section, and the missionaries had won the love and respect of all. Only the failure of the Foreign Mission Board to support the work financially has retarded its growth.

The simple way in which the story is told of the dependence of the missionaries on God's providence, and of their common sense in overcoming obstacles, enlists our sympathies and arouses our wonder at the miraculous results accomplished.

These results seem to have grown largely out of the idea that came to them after their first furlough in 1911, that the child was the center around which all their work should be built. The proof of the value of this idea is seen in what they accomplished through schools and other educational work.

One of the attractions of the book lies in the picture the two missionaries have unconsciously given of their inner life.



The unusual preparation each one had in early life, their marriage, their oneness of thought and purpose through the ensuing years, the working out through them, as they believed, of God's purposes, take us back to Old Testament days when Abraham and Isaac lived as God ordered.

The book should have a wide reading. It can not fail to inspire a greater willingness to serve and a stronger desire to help in giving such missionaries as these the equipment necessary for their success.

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

#### TRAILING the CONQUISTADORES

**B**EGINNING with the romantic story of the coming of the white man to the western world, Dr. Samuel Guy Inman, Instructor in International Relations in Columbia University, has told in his recent book, "Trailing the Conquistadores", of the domination first of European countries and later of the United States in the Caribbean Islands.

From the time of the landing of Columbus on the island of Santo Domingo and the establishment of the first permanent settlement there, the nations of the old world have come with the cross in one hand, and with the other have taken from the natives their most valuable possessions. One after another Spain, France, Holland and England have exploited these islands. To England belongs the shame of hav-

#### COLLEGE Y.W.A.

(Concluded from Page 24)

afford them expression? Can the four years of college life be cut out of their service to the King? Never! He needs them during these years as they touch the lives of other young people; and they need Him and His challenge as their own lives are touched by many influences which mould and make them for the future. The world needs them! Our college young women must be united as a Young Woman's Auxiliary so that we may all be "laborers together

ing fastened upon them the African slave trade.

Today our own country, under the plea of taking up "the white man's burden", is exercising what she considers a benevolent oversight of the islands while she profits by their wealth.

The author, whose sympathetic attitude towards all Spanish America enables him to write understandingly of them, discusses the problems of the four countries: Cuba with its single crop, Haiti with its problem of race, San Domingo staggering under the new economic drive, and Porto Rico with its poverty and over population; all of them dominated by an alien civilization and longing for freedom to advance along the lines of their own culture.

The Evangelical Union, comprising eighty different protestant denominations, is striving to bring justice and happiness into the situation. The author thinks it is no wonder that Christianity has made little progress in these islands, since for four hundred years these superior civilizations have offered religion to the people, at the same time exploiting them politically and commercially.

The book closes with a warning against giving these islands material blessings and at the same time taking away their souls. A hopeful note is struck in the fact that a better understanding is beginning to prevail in our own country.

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

with God" in the great missionary enterprise.—*Glenna James, Director of Religious Activities Bethel Woman's College, Ky.*

#### SOCIETY METHODS

(Concluded from Page 29)

like the Wise Men of the East. Come bringing your gifts.

All the while pray without ceasing. In everything give thanks. Strive earnestly to reach the climax of all missionary achievements, "the salvation of souls".—*Mrs. W. A. Terry, Kentucky*

## CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James



The general officers of the Woman's Missionary Union of the Southern Baptist Convention for 1930-31 are—Mrs. W. J. Cox, President; Miss Eliza S. Broadus, Vice President Emerita; 19 Vice Presidents; Mrs. H. M. Wharton, Recording Secretary; Mrs. Sumter Lea, Jr., Assistant Recording Secretary; Mrs. W. C. Lowndes, Treasurer; Miss Kathleen Mallory, Corresponding Secretary; Miss Juliette Mather, Young People's Secretary. Miss Ethel Winfield is assistant to the corresponding secretary and Miss Pearle Bourne is associate young people's secretary.

At the annual meeting of the Woman's Missionary Union at New Orleans in May Articles III and V of the Constitution were amended so that the principal of the W.M.U. Training School, the southwide chairmen of the Margaret Fund Committee, of personal service, of stewardship, of mission study and southwide field workers shall be members of the W.M.U. Executive Committee and that each state in future shall be entitled to 45 delegates, including the vice president, to the W.M.U. annual meeting instead of 40 as in the past few years.

Of the 29,777 societies, both women's and young people's, 3239 were A-1 Standard societies, that is, 3239 made every point in their Standards of Excellence. Of these 1021 were W.M.S., 452 Y.W.A's., 686 G.A's., 381 R.A's. and 699 Sunbeam Bands. Many others failed in but one point and others in but two or three.

The field secretary of the Royal Ambassador work of the Northern Baptist

Convention was a guest of Alabama Baptists for a week last spring where conferences were held in many cities. He attended the W.M.U. meeting in that state. It will be remembered that the Baptist Board of Education of the North has charge of the boy's work and that they borrowed the Royal Ambassador plan and name from the Woman's Missionary Union. They are having Royal Ambassador camps in ten states besides one for the city of New York.

The W.M.U. Training School has had since its foundation in 1907 1700 students, 150 of whom have gone to foreign fields. The Woman's Missionary Union is planning to provide for the support of 100 missionaries on the foreign field from the Lottie Moon Christmas Offering besides other large enterprises among the natives on foreign fields.

It is expected that between 66 and 70 sons and daughters of missionaries working in foreign lands will receive scholarships from the Margaret Fund for the school year of 1930-31. The scholarships are \$300 each.

Since the organization of the Woman's Missionary Union in 1888 there have been six presidents, all of whom have answered the call to "come up higher" save two, Mrs. Cox now serving as president and her immediate predecessor. There have been three corresponding secretaries, all of whom are still with us.

There are 161 churches in the south having A-1 Full Graded Unions which means that there are in the south 161 churches having a W.M.S., a Y.W.A., at least one G.A. and one R.A. and a Sunbeam Band, each making all points in its Standard of Excellence.



## TRAINING SCHOOL

(Concluded from Page 26)

mand all that is best in culture and art reflected in the power and personality of our young women? Of what value is all biblical and W.M.U. training and knowledge if one cannot tell it with clarity, unity and understanding?

We wish that these students had more

## OUR YOUNG PEOPLE

(Concluded from Page 23)

ing scrapbooks for shut-ins and children in orphanages, and these can be planned to carry a fine missionary lesson. Bible reference booklets are popular too. One group of children made forty of these for the ladies in a home for the aged last year. They put in many thanksgiving references and a strutting turkey on the colored cover. The "Sunbonnet Baby" idea and other posters never fail to interest the Sunbeams, and much information is imparted through these devices. A Sunbeam leader says that with the help of Dennison stickers and scraps of wall paper and the imaginations of

time in which to prepare for the task of lighting up the lost world with the shining candle of interpretation of the truths of God's Word.

May many souls be saved because the daughters of "House Beautiful" hold high their light and make their message clear and plain!

her children wonderful things can be wrought. She used the Sunbonnet Baby, then she had a big fruit basket to be filled, then a flowering hedge, and finally she had a tree with fruit and birds to be added. This bright poster is kept hidden until just the right time in the meeting, and it always delights the children as well as the visiting grown-ups.

"After we have prayed" we are happy to give all the time and ingenuity necessary to the important task of bringing missionary information and inspiration to our fine young people.—Mrs. J. B. Weatherspoon, Kentucky

## ORGANIZING—FOSTERING

(Concluded from Page 30)

members of the circle, which was willing to be a foster mother, organized two other Women's Missionary Societies and the Y. W. A. another Y. W. A. There was one casualty, all the others are functioning, some more than nine months old.

My dictionary says "to foster" means to keep with care and positive endeavors. This definition certainly applies to this work as I think you will agree.

Regular visits were made to find out the needs.

Literature was supplied until they asked to provide it for themselves.

Mission study books were provided for all and a teacher for one class. She went to the class twice a month.

Suggestions about the program were offered. One society wanted to make some money and preferred quilting. The

circle which was fostering got so much quilting to be done they had to call a halt.

They were invited to visit their "foster mother" on all occasions especially fifth Monday socials, unusual missionary programs, etc.

Some of these societies have in turn organized their young people.

I must speak of one individual for perhaps others in similar circumstances may read this. She is the wife of one of the pastors of rural churches. She goes with him (she has a family, too) and organizes the women wherever possible. I know of two wonderful societies she is fostering.

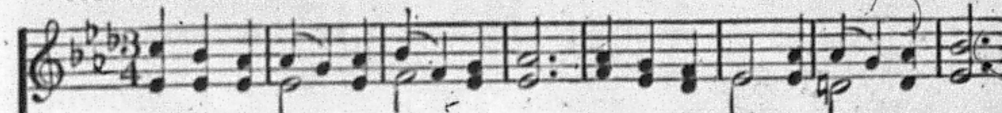
It is a glorious work and the thrill and pleasure you get out of it surpasses all else. To those who read—Will you not try it?—Mrs. W. E. McRae, Arkansas

## HYMN for the YEAR

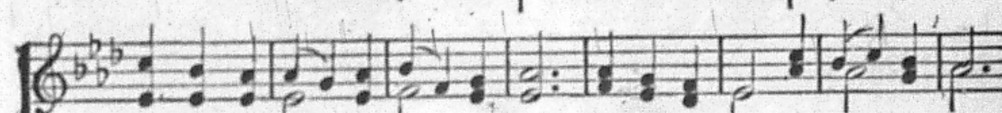
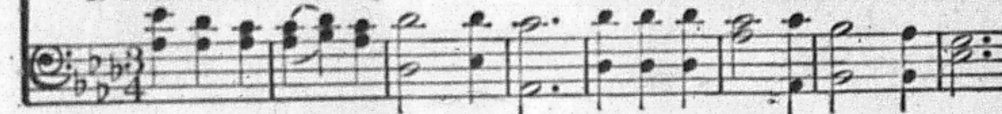
### Faith of Our Fathers!

Frederick W. Faber.

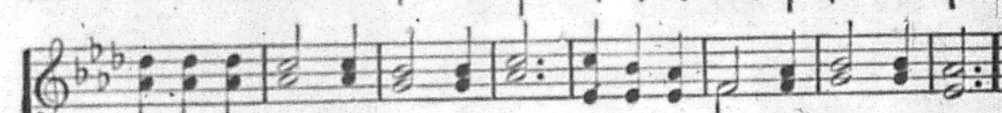
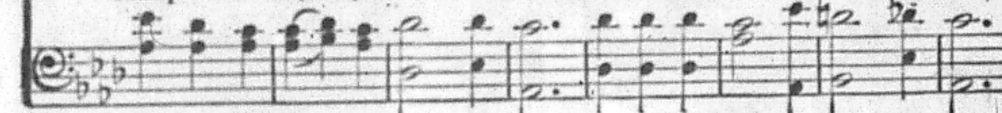
H. F. Hemy, adpt.



1. Faith of our fa - thers! liv - ing still In spite of dun-geon, fire and sword;
2. Our fathers, chained in pris - ons dark, Were still in heart and conscience free;
3. Faith of our fa - thers, God's great pow'r Shall soon all nations win for thee;
4. Faith of our fa - thers, we will love Both friend and foe in all our strife,



O how our hearts beat high with joy, Whene'er we hear that glorious word:  
How sweet would be their children's fate If they, like them, could die for thee!  
And thro' the truth that comes from God, Mankind shall then be tru - ly free.  
And preach thee, too, as love knows how, By kind - ly words and virtuous life.



Faith of our fa - thers! ho - ly faith! We will be true to thee till death.



Through the courtesy of Mr. Robert H. Coleman, Song Book Publisher of Dallas, Texas, the above cut has been made available. For 2c a copy or 10c a dozen additional copies may be secured from the W.M.U. Literature Dep't., 1111 Comer Building, Birmingham, Ala.

## CHIEF AIMS of WOMAN'S MISSIONARY UNION

1—PRAYER—Individual and United

2—STUDY

- (1) Missionary Message of the Bible
- (2) World Missions

3—PERSONAL SERVICE—Directed and Individual

- (1) Enlistment
- (2) Soul-Winning
- (3) Methods

4—MISSIONARY EDUCATION of YOUNG PEOPLE

5—STEWARDSHIP of POSSESSIONS

- (1) Tithes
- (2) Offerings





# *"What will the harvest be?"*

## *for Royal Service*

The "yield" from the first half year shows prospects of bountiful reaping for some states and need of more intensive "cultivation" by others.

Name of State	Goal for 1930	Six Months' Receipts	To Be Sent
Ala. ....	6225	3566	2659
Arlz. ....	100	36	64
Ark. ....	1585	1117	468
D. C. ....	120	40	80
Fla. ....	3275	1477	1798
Ga. ....	7130	4450	2680
Ill. ....	1095	527	568
Ky. ....	6065	3761	2304
La. ....	3465	2035	1430
Md. ....	490	285	205
Miss. ....	5115	2807	2308
Mo. ....	4510	2173	2337
N. C. ....	7720	4487	3233
N. M. ....	420	263	157
Okla. ....	3865	1865	2000
S. C. ....	5535	3266	2269
Tenn. ....	5285	3178	2107
Tex. ....	10310	4605	5705
Va. ....	7780	4607	3173
Misc. ....		244	
Totals .....	80,090	44,789	35,545



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