

Royal Service

WATCHWORD for YEAR:

"Be strong and of good courage . . . for Jehovah, thy God, is with thee".— *Joshua 1:9*

THEME for YEAR:

Prayer in the Progress of Christianity

HYMN for YEAR:

"All Hail the Power of Jesus' Name"

CHIEF AIMS for YEAR:

Prayer — Enlistment — Study — Personal Service—
Tithes and Offerings—Missionary Education of
Young People

TO BE A-1 for YEAR:

No W.M.U. organization, either of women or young people, can be A-1 in this calendar year of 1934 unless it reaches every point of its respective Standard of Excellence. (See pages 10-28 of 1934 W. M. U. Year Book.)

Each W.M.U. organization, either of women or young people, has in the first clause of its Standard of Excellence that, in order to reach that clause, the organization as such must have a definitely missionary program each month of the calendar year. Thus no W.M.U. organization can be counted A-1 by "making up meetings". Circle meetings, except of B.W.C., do not count on this record.

For a church to have an A-1 Full Graded W.M.U. this calendar year of 1934 it must maintain every month in 1934 each of the five required W.M.U. organizations, each of which must reach during this calendar year every point of its respective Standard of Excellence. The five required organizations are: Sunbeam Band, Girls' Auxiliary, Royal Ambassador Chapter, Young Woman's Auxiliary, Woman's Missionary Society.

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EDITORS of ROYAL SERVICE

MISS KATHLEEN MALLORY, Managing Editor

MRS. F. W. ARMSTRONG
MISS JULIETTE MATHER
MRS. T. M. FITTMAN
MRS. FRANK BURNIE
MRS. MAUD R. MCCLURE
MISS CARRIE U. LITTLEJOHN

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Miss Mary Northington 161 Eighth Avenue, North, Nashville, Tenn.
Mrs. J. E. Leigh 705 Burt Building, Dallas, Tex.
Miss Blanche Sydnor White 216 North Second Street, Richmond, Va.

W.M.U. Representatives

Mrs. R. K. Redwine 1436 Eleventh Avenue, Hickory, N.C.
Mrs. Taul B. White 615 East Rosemary Lane, Chapel Hill, N.C.
Mrs. Carter Wright Roanoke, Ala.

Southwide Stewardship Chairman

Mrs. Carter Wright Roanoke, Ala.

Southwide Mission Study Chairman

Mrs. Una Roberts Lawrence 4111 Kenwood Boulevard, Kansas City, Mo.

Southwide Personal Service Chairman

Mrs. P. B. Lowrance 62 North Crest Road, Chattanooga, Tenn.

W.M.U. Training School

334 East Broadway, Louisville, Ky.

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Mrs. Frank Burnie Waynesboro, Ga.

W.M.U. Headquarters 1111 Comer Bldg., Birmingham, Ala.

Royal Service

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Royal Service

MONTHLY MISSIONARY TOPIC—The BEGINNING of the MISSIONARY ENTERPRISE

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program JANUARY—The Beginning of the Missionary Enterprise

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EDITORIAL



AUXILIARY—YOUNG PEOPLE

Mrs. F. W. Armstrong, President W.M.U.



Since we have been giving consideration to the word auxiliary as applied to the W.M.U. in its relation to the S.B.C. we have sought to re-emphasize the means by which the Union may be a real helper, assistant and supporter to the Convention in promoting its missionary enterprise. We have discussed the methods by which our organizations may help through a clearer understanding and application of the term auxiliary, how they may help through enlistment, through prayer and through stewardship.

It seems especially appropriate that at the beginning of the New Year we may consider how, through missionary education of young people, we may further exemplify the word auxiliary; how, through this most vital phase of W.M.U. life, we may help the S.B.C. to promote its missionary enterprise. When W.M.U. was organized it was recognized that the natural responsibility of women to train young people was a definite part of the obligation the new organization was assuming; accordingly the enlisting of young people in missionary interest was incorporated in the expressed purpose of the Union. Through all the years since it has been a growing activity yielding rich fruitage in consecrated young life and contributing immeasurably to the support of denominational missions.

When we seek to account for reduction in receipts of mission boards in this time of growing enlistment of young people, we recognize economic conditions as the greatest contributing factor; but we believe that the great areas of young life untouched by our missionary training system are a large factor. There are other contributing causes but these are sufficient to inspire us to intensive development of those organizations which we have and to challenge us to larger effort to offer to young people in every church the missionary stimulus of the organizations of our graded system. What they have done for young people and for the Kingdom they can do for others and for future Kingdom activities. The magazines which the Union has provided, *World Comrades* and *The Window of I.H.U.*, bring each month fresh and varied missionary information. Aside from their program material they are worthy a place in the reading of every young person. We make large contribution to quickening missionary interest and support as we increase subscribers to these magazines for our boys and girls and our young women.

It is said again and again that even in these times of economic stress, if our members were good stewards, if they were tithers, there would be no anxiety about the support of our denominational institutions, our churches or our worldwide missionary enterprise. Certainly then in stewardship teaching there is opportunity to help in the present denominational crisis. In the Stewardship Declaration Contest for young people in W.M.U. organizations there is abundant opportunity to develop young people and indirectly to indoctrinate our churches in this matter of tithes and offerings as the Biblical plan of supporting the Kingdom.

Of all means by which the W.M.U. may help the great S.B.C. to promote its missionary program none is more vital and far-reaching than is its work with

(Concluded on Page 5)



WATCHWORD for YEAR



"BE STRONG and of GOOD COURAGE . . . for JEHOVAH THY GOD IS with THEE"

John R. Sampey, D.D.

President of Southern Baptist Theological Seminary, Louisville, Ky.

JOSHUA was naturally a strong and brave man. He was chosen by Moses to beat off the Amalekites when they attacked the Israelites on their journey out of Egypt toward the Promised Land. But strong and brave as he was, when it became necessary for him to lead Israel to the conquest of Canaan, it was perfectly fitting that Jehovah should urge him to be strong and of good courage. Toward the close of his life Moses had tried to encourage and strengthen Joshua for the task of conquering Canaan. Joshua would need all the courage of soul that he could possibly muster for the difficult task of planting Israel in Canaan. After the death of Moses, Jehovah Himself, three times over, urges Joshua to be strong and of good courage. He promises the divine presence and help in all that Joshua is to undertake.

Southern Baptists have met many discouragements in their work in recent years. We are tempted to yield to fear and to relax our efforts. We need to hearten ourselves by remembering that we have the promise of our Saviour's presence and leadership as we go forward with the work of winning the world to faith in the Son of God. We cannot afford to confess defeat and give up the battle.

There are many evidences of the divine blessing upon our efforts, especially in the foreign field. Miracles of converting grace are taking place in China and Africa; and South America is still an exceedingly fruitful field for southern Baptists.

Even if men are supposed to surpass women in physical courage, it still remains true that in moral courage women may be leaders. Woman's Missionary Union may hold southern Baptists to their God-given task of giving the Gospel to all the world. May the watchword for 1934 encourage southern Baptist women to go forward to greater conquests at home and abroad. If Barak hesitates to go against the enemy, then let Deborah lead against the foe. In our spiritual warfare courageous women are needed at the present hour. May their fine example stimulate our Baptist men to take fresh courage and go forward under the banner of our Captain. We cannot fail; for the Lord will be with us whithersoever we go.

EDITORIAL (Concluded from Page 4)

and through young people. With the beginning of the New Year our societies will do well to give thoughtful consideration to the obligation to foster the W.M.U. organizations for young people, to look to the finest development of these organizations within their churches and to reach out into neighboring churches to encourage organizations. Providing every help to make each organization contribute to the best missionary development of each member will bring rich returns. For such a worthy undertaking we remind ourselves that we are "laborers together with God".

"Now is the acceptable time" to study one or more home mission books in preparation for the Week of Prayer for Home Missions, March 5-9 inclusive. Write to your state W.M.U. headquarters (address on page 2) for recommended books on home missions.



STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

STEWARDSHIP of TITHES and OFFERINGS



The Bible is the guide-book for Christians. It clearly teaches that we are to be good stewards of our possessions, "according as each hath received a gift, ministering it among yourselves as good stewards of the manifold grace of God" (1 Peter 4:10).

Everything belongs to God: "The earth is Jehovah's and the fulness thereof; the world and they that dwell therein" (Psa. 24:1). We have been given the ability to acquire possessions but they are not ours in the complete sense.

We are "laborers together with God", and it is God's plan that we help carry the message of Christ the world around. It takes money to do this and God has given us a plan or basis of giving in the Bible.

We are not legally bound by the tithe but it is the appointed basis of rendering unto God a portion of our possessions as taught in the Bible. A tithe is a tenth of our income and we are told (Malachi 3:10): "Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it".

Abraham and Jacob paid the tithe before the decalogue was even given. Jesus placed His stamp of approval upon it. Paul recommended proportionate giving; see also his statement in Acts 24:14.

Ministers, missionaries and other Christian men and women through the ages have accepted the Biblical plan of bringing tithes and offerings to the Lord. They have testified to their growth spiritually and to the material blessings which they have received.

Many today can give us rich experiences they have had in their adventures in tithing. Bright are the testimonies of many of the tithers during these stressful times. Recently, a woman in our church said: "When my husband's salary had been cut until there was not enough money to buy the necessities of life and it looked as if he might be out of work entirely, we thought that we could not tithe. We worried about it and then we prayed about it and decided to trust in God's promises and obey. Since then we have had plenty of food, enough clothing, shelter and regular work for my husband".

Some church members are withholding their tithe from the Lord because they do not have enough to pay their other debts or fear they will not. They see the "Red Sea" before them as the children of Israel did in the long ago. They do not see the light of God's presence. They do not hear His voice speaking through the Holy Word and through our denominational leaders. God has said, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you". There was just enough oil and meal in the widow's jar to make one cake when God's servant, Elijah, said: "Bake me a cake first". She obeyed and there was oil and meal in the jars as long as the famine was in the land.

We cannot make an offering until the tithe is paid. Many opportunities are given to us for making such offerings. The special Weeks of Prayer and

giving as promoted by the W.M.U. present an opportune time to bring our offerings but they are acceptable and fitting at any time.

Maybe a loved one, who has been very ill, has recovered. Our hearts are very grateful and we bring an offering to the Lord—not as payment for the recovery but as a token of our love and gratitude. Some work which we have started has prospered so that we want to say "Thank you" to God in a material way. God's goodness to us should constrain us to make offerings many times during each year.

It is the experience of tithers that they are never willing to stop with the tithe. It opens the way for generous giving.—Mrs. Allen S. Cutts, Florida

MEMBERSHIP CARD

BAPTIST HUNDRED THOUSAND CLUB

"Over and Above"

I hereby enroll as a member of "The Baptist Hundred Thousand Club" and agree to pay \$1 per month for..... years. It is understood that all funds collected through "The Baptist Hundred Thousand Club" shall be distributed to all southwide agencies in ratio to their debt needs.

Date.....

Name.....

Address.....

This subscription secured through the organization checked:

W.M.U. ☐ B.Y.P.U. ☐ Sunday School ☐ Brotherhood ☐

In Loving Memory

DATE in October the summons "Come up higher" was heard and heeded by Mrs. Wm. H. Samford of Montgomery, Alabama. For several years (1921-25) Mrs. Samford was the Alabama vice president of Woman's Missionary Union. In that capacity and in many other positions of trust in the state, associational and local work she was exceptionally loyal to missions as upheld by W.M.U. Refinely gentle she drew young people and women into the activities of Woman's Missionary Union; fearlessly firm in her Christian convictions she constrained many to "give of their best to the Master". May all such assurances comfort her loved ones and friends, among whom the Union gratefully subscribes its name.

Immeasurably grieved were southern Baptists during Armistice week-end by the death of two valiant soldiers of the Cross—John Quarles of Argentina and Dr. Lockett of Africa. John was a senior at Georgia Tech and was a Margaret Fund student, his parents having served many years in Uruguay and Argentina. His death was caused by pneumonia following scarlet fever. Dr. Lockett suddenly passed to his heavenly reward the morning he was taking the train for the annual meeting of Oklahoma Baptists. Words are inadequate to express the sympathy felt for the Quarles family and Mrs. Lockett but earnest prayer is offered that "the peace that passeth all understanding" may abide in their hearts.



MISSION STUDY DEPARTMENT



Southwide Mission Study Chairman, Mrs. Una Roberts Lawrence, Mo.

TEACHER TRAINING INSTITUTES in GEORGIA



For several years Georgia W.M.U. has been attempting, through state, divisional and associational Teacher Training Institutes, to develop new and higher ideals and better methods of missionary education for both adults and young people. If results are not all we might expect, their value by this time should begin to be quite apparent. Certainly we may claim that our efforts very definitely appeal to the minds and hearts of the general constituency, as is attested by the attendance and wonderful interest shown on these occasions. Our women have caught interesting gleams of new ideas worked out in concrete form and are thinking in terms of notebooks, handwork, posters, exhibits, maps, wall charts, projects, booklets and the like, but many are not yet ready to use them to any great extent. That is yet to come, when the heaven shall have had time to do its work.

Did we not, in beginning, misname our Teacher Training Institute by calling it a Mission Study Institute? In consequence of this many women come with the idea of taking a study which will count on the society's Standard of Excellence, many others come who seek only the uplift of the institute's inspiration. The teachers whom we are seeking to train for definite service are in the minority. Indeed, many of the institutes of the past are not the type to help a really progressive teacher. For all such Georgia is seeking to work out a plan which will prove of great value in missionary education. For the above mentioned women who come but do not propose to teach, a Visitors' Class

should be provided and to them an earnest welcome extended. But *our primary task is with teachers*, and for them some very splendid efforts should be expended. And then they should feel honor-bound to attend!

In Georgia, we are promoting the study of our *Handbook of Missionary Education*. Other books of a similar type are recommended and used for reference. The study of child psychology is encouraged. In addition to these, books on education are available in our libraries for the mere postage. In our universities extension courses are available which are as applicable to missionary as to secular education. The study of such books certainly fits a teacher for great usefulness and some unique recognition should be accorded.

The pages of the W.M.U. Year Book which explain mission study should certainly form an important topic for discussion and report in our institutes. They are designed to provide a complete background for our missionary education. Let us follow the outline they provide.

Notes on plans of study in connection with the two or more mission books taken by the society should be the subject of institute work. This includes the selection of books, suggestions for posters, handwork, exhibits, dramatics as adapted to each book. A book for each young people's organization should be similarly treated, with selections for suitable devotionals, songs, prayers adapted to each grade. This treatment is a project in which most teachers are deeply interested and wonderfully helpful. The value and results of such an institute are beyond computation!—*Mrs. W. C. Little, Ga.*



SOCIETY METHODS



WAYS and WHYS of CHANGING CIRCLES



This article must begin with the circle chairman because in all W.M.S. work the circle chairman is the alpha and omega, the beginning and the end. Her efficiency, her loyalty, her consecration set the pace for the entire organization.

The new circle chairman should be elected at least one month previous to the time when she begins to serve. Each chairman is given the privilege of selecting two women to serve with her during the year and these names with the name of the chairman who selected them are written on a slip of paper and set aside. These names do not go into the drawing.

The committee which has been appointed to arrange the names of the annual circle drawing requests each circle chairman to turn into them the names of the members of her circle in two lists. The first list contains the names of those who have become active during the year, that is, those who have met all three requirements of an active member. The second list contains the names of those who have become interested during the year, that is, those who have met any one or two of these three requirements. This should be done at least one month before the close of the year.

The names of all active members are then placed in a basket, each name being written or printed on a separate slip of paper. The names of all interested members are then placed in another basket, each name being written on a separate slip. The names of all other women members of the church are placed in a third basket, each name written on a separate slip.

On the day of the drawing, the chairmen are seated and the basket containing the names of the active membership

is passed, each chairman drawing in turn until all the names are drawn. The basket containing the names of the interested membership is passed and drawn in like manner. Then the basket containing the names of the eligibles is passed and drawn in the same way.

The circle chairman makes her record with her active and interested members, but this list of eligibles on each circle constitutes an enlistment challenge to the group. It is one of their finest fields of service.

This annual changing of circles commends itself in many ways:

1—It becomes possible for a woman to enlarge her circle of acquaintances by working with a different group each year.

2 If any one circle chairman is especially fine it gives more women an opportunity to be under her leadership and observe her methods.

3 It discourages any tendency towards clannishness and develops a spirit of willingness to serve wherever placed.

4—It places the emphasis upon the work itself rather than upon social affiliations and preferences and is conducive to that spirit of democracy which should exist in every Baptist church.—*Mrs. R. L. Buge, Ga.*

GENERATING INTEREST

FOR fully a dozen years there has been in our Immanuel Church in Lexington a Business Women's Circle but only during the past year has there been evidence of much vitality. Last January we had a general re-organization. At that meeting it was announced that if we expected to make a success of the circle we must be willing to work harder for the circle than during any year in its history.

It was also announced that supper would be served at the church, begin-

ning promptly at six o'clock for each meeting. Prior to this we had had no definite time to start or stop but had waited for the "crowd to gather". The new plan was to begin at 6 o'clock even if only two were present.

Interest began to grow and at the February meeting 25 women were present. Using the Year Book as a guide, the circle's plans for the year were outlined and not one woman refused to serve as requested. An exceptionally good organizer was made enlistment chairman—she brought ten new members to the February meeting.

I had courage enough to visit the Woman's Missionary Society and asked it to give \$2 of its expense fund to help with our supper each month. I got the \$2 and invited the W.M.S. president and enlistment chairman to attend our next meeting, which they did. That night we had either five or six new members. One of the W.M.S. visitors voluntarily said that she had been very much opposed to giving the \$2 each month but that she now felt it was the best \$2 investment they had. The reason I insisted on having the supper served for the girls was that I knew they could not afford to pay for it and I did not want them to have any such excuse for absence.

We get a line-up on our members, visitors and prospects, "check and double-check" the list and know pretty well on whom to count. Forty-five minutes are used for our supper and business session, forty-five minutes being always given to the program. We use the interesting programs in ROYAL SERVICE

Two women, whose names had been for years on the W.M.S. list but who never attended its meetings, were invited to our circle. They accepted and when they had attended three meetings I put them to work and they seem to be unusually happy in the circle. Our membership had grown to 36 by September, including business women from all walks of life.—Mrs. C. B. Matthews, Kentucky

CIRCULATING CIRCLES

WOMEN like to be "up to the minute" in everything else, why not in their circle work? January is a month of new resolutions and new beginnings. It would seem a most appropriate time to break up the old circles and begin with new ones. Thus, a pleasant surprise awaits you, if you try it. But some one says: "I cannot give up my old neighborhood circle. My circle is an exception. You would ruin it if you broke it up!" That is the more urgent reason for the change. For what once was a circle may have degenerated into a clique and might become a trouble maker in the church. Now, be a sport and try changing every year for a while and, be assured, you will never return to the old way.

The annual change of circles divides and distributes responsibility because it invariably enlists new members. It provides an opportunity for all the women of the church to become acquainted with each other, and many new and fast friendships are made. It helps the women to learn Baptist cooperation and to share themselves each with the other. Our women should learn to work with all the women of the church.

How is this annual change of circles brought about? In our society the Executive Committee of the W.M.S. appoints the new circle chairmen for the new year. Then, the W.M.S. president and secretary divide the women of the church into three groups: active, inactive and unenlisted. The president calls the appointed circle chairmen together and gives a copy of these three lists to each chairman. Each chairman then selects one from the active list and so on, until all are divided into circles. Before the first meeting of the circle in January each circle chairman notifies, by mail, her members of the time and place of meeting. Instantly, every one is anxious to attend this meeting to learn with whom she is to work. But you say, "Suppose I am not satisfied (Concluded on Page 11)

ENLISTMENT

CHRIST'S COMMANDS for ENLISTMENT



Behind the word enlistment lies the idea that there is a cause or object that is worthy of one's own best effort and one's belief that it can render service to others, as well as engage one's energies and talents. To be successful in securing others to foster and promote a project, the promoter must have faith in the value and possibilities of the undertaking and also give loyal support to it.

Therefore, let us for a moment consider the worth of our objective. The authority for our work is divine, for it is an endeavor to abet and help fulfill Christ's commands: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

Ye shall be witnesses unto Me both in Judea and in Samaria and unto the uttermost parts of the earth". The success of it is assured, for we in the twentieth century see the fulfillment of Christ's parable of the mustard seed, and we also have been promised that "the kingdoms of this world are become the Kingdoms of our Lord and of His Christ and He shall reign forever and ever". Such authority and

assurance of the outcome, along with the promise of divine power, should challenge us to great loyalty and faithfulness and a desire to share and also to enlist others in helping the Kingdom to go forward.

When we consider the amount of human energy and money which has been put behind programs which are detrimental to mankind—such as, the desecration of the Sabbath, the revocation of the 18th amendment, gambling devices and countless others; again, when we contemplate the misery, weariness, suffering, unemployment etc. caused by the greed of men and misuse of power—can we not see that what the world most needs today is the transforming power of the Holy Spirit? "For the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—qualities of character and womanhood that would bring confidence and hope to our day and generation.

Therefore, let us first question our own position and, then, wholeheartedly endeavor to portray to the others the bigness, the reality, the enduring and transforming qualities of Christ's sacrifice for a sinful and tired world; and enlist their aid, knowing that we are not "laborers in vain" but rather "heirs of God and joint-heirs with Christ".—Flora D. Sutton, Md.

SOCIETY METHODS (Concluded from Page 10)

with my circle?" There is no reason why you should not be satisfied for they are your sisters in Christ Jesus.

In my church for more than six years all the circles have met at the church at the same time, each circle occupying a different room. By this method, all the women have opportunity of social contacts before and after the circle meeting, and this engenders enthusiasm

and fellowship.

Another reason for the annual change is, it gives opportunity for discovering new talent. "Gems" lie buried in every church which have never been discovered, because they have never had an opportunity. I believe that changing the circles will solve your enlistment problem, if you will try it faithfully and prayerfully.—Mrs. J. L. Carrick, N. C.

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

Topic: "The GOSPEL of the KINGDOM"—Matt. 4:23-25

☾ moon and stars convey Thy praise
Round the whole earth and never stand.
So when Thy truth began its race,
It touched and glanced on every land.

☼ OR shall Thy spreading Gospel rest,
Till through the World Thy truth has run;
Till Christ has all the nations blest
That are the light and feel the sun.
—Lozell Mason

"This Gospel"

1st Day—Matt. 24:14; 28:18-20
2nd Day—Matt. 4:23; 8:11; 11:4
3rd Day—Luke 2:10-14; 4:18,19
4th Day—Psa. 46:4,5; 89:15
5th Day—I Cor. 9:16-18; 15:1-3
6th Day—II Cor. 4:3,4,6; 8:9; 9:15
7th Day—Gal. 3:8

"The Gospel of Your Salvation"

8th Day—Eph. 1:13,14
9th Day—Eph. 3:8-10
10th Day—Eph. 6:15; 17; 19, 20
11th Day—Col. 1:5,6,23,27
12th Day—I Thess. 1:5; 2:13
13th Day—II Thess. 2:14
14th Day—I Tim. 1:10; 3:16

"The Gospel of Peace"

15th Day—Isa. 2:3-5
16th Day—Isa. 35:5; 40:9
17th Day—Isa. 52:7; 61:1-3
18th Day—Jonah 3:3-9
19th Day—Acts 13:2-4; 47
20th Day—Acts 26:14-18; 28:23
21st Day—Psa. 96:3,10

"The Gospel of God"

22nd Day—Rom. 1:1-3
23rd Day—I Pet. 1:10; 11
24th Day—II Pet. 2:16-18
25th Day—I John 5:6
26th Day—I Cor. 1:17,18; 23; 24
27th Day—Psa. 22:27,28; 47:8
28th Day—Psa. 66:4; 72:5,8,17,19
29th Day—I Tim. 2:1,3,5
30th Day—John 3:16
31st Day—Mark 13:10

"Pray Ye"

Thank God for His "manifold mercies" of past year.
Ask for His guidance in New Year.
Intercede for our country, its president and all other
officers of the law.

Remember handicapped and persecuted Christians in
many lands, especially in Palestine-Syria, in Rus-
sia and other parts of Europe.

Pray for furloughed missionaries and for their return
by God's leading to their waiting fields.

Intercede for lost people in every land.

Pray for God's "good success" for: Baptist Hundred
Thousand Club; March Week of Prayer for Home
Missions; personal service; mission study; efforts
to be A-1 in 1934; meeting in Birmingham Jan.

30-Feb. 1 of W.M.U. Executive Committee and state W.M.U. corresponding sec-
retaries.

In making your "New Year Resolves" please decide to give at least 10% more to
the March Thank Offering for Home Missions than you gave to the one last March.
Get your circle and your society to make a similar and most worthy resolve.

Calendar of Prayer—January, 1934

Prepared by Mrs. Maud R. McLure, Georgia

A Way to a Happy New Year:

U leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not-worth-while of the days grown old.

Topic: The Beginning of the Missionary Enterprise

1—MONDAY

Pray for deeper spiritual life in
our hearts, in our homes and in
our churches.

I will put My Spirit within you.
—Ezek. 36:27

2—TUESDAY

For Mrs. F. W. Armstrong,
president of Woman's Mission-
ary Union, auxiliary to South-
ern Baptist Convention

I will counsel thee with Mine eye
from thence. —Psa. 32:8

3—WEDNESDAY

For vice-presidents of W.M.U.
and presidents of state Unions
keep the charge of Jehovah thy God
walk in His ways. —I Kings 2:1

4—THURSDAY

For Miss Kathleen Mallory, cor-
responding secretary of W.M.
U. auxiliary to Southern Bap-
tist Convention

It is God that worketh in you both
I will and to work for His good
pleasure. —Phil. 2:13

5—FRIDAY

For the work of the Brazilian
W.M.U. and other causes in-
cluded in 1933 Lottie Moon
Christmas Offering

Look on the fields already white
unto harvest. —John 4:35

6—SATURDAY

For Rev. and Mrs. Nils J.
Bengtson, educational and
evangelistic work, Barcelona,
Spain, and Samuel Bengtson,
Margaret Fund student

Quicken me in Thy righteousness.
—Psa. 119:40

7—SUNDAY

Pray that the hearts of indif-
ferent Christians may be quick-
ened into missionary interest.
Pray also for Baptist Hundred
Thousand Club.

Faith apart from works is dead.
—Jam. 2:26

8—MONDAY

Pray for Miss Juliette Mather,

young people's secretary of
W.M.U.

The hope of the righteous shall be
glorious. Prov. 10:28

9—TUESDAY

For Miss Pearl Bourne, asso-
ciate young people's secretary
of W.M.U.

Let us work that which is good unto
all. —Gal. 6:10

10—WEDNESDAY

For Rev. and Mrs. H. H.
Saunders, evangelistic work, Wu-
chow, China

Now abideth faith, hope, love.
—I Cor. 13:13

11—THURSDAY

For state W.M.U. correspond-
ing secretaries and young peo-
ple's secretaries

Let us not be weary in well doing.
—Gal. 6:9

12—FRIDAY

For Rev. and Mrs. C. A.
Leonard (on furlough), evangel-
istic work, Harbin, Manchuria,
and Charles and Rachel Leon-
ard, Margaret Fund students

If we endure we shall also reign with
Him. —II Tim. 2:12

13—SATURDAY

For Mrs. H. M. Wharton and
Mrs. Sumter Lea, Jr., recording
and assistant recording sec-
retaries of W.M.U.

Humble thou in God. —Psa. 42:5

14—SUNDAY

For Texas Baptists as they
make ready for annual meet-
ings Southern Baptist Con-
vention and Woman's Missionary
Union in their state during
week beginning May 13, 1934
Let your light shine. —Matt. 5:16

15—MONDAY

For Mrs. W. C. Lowndes, treas-
urer of W.M.U., and for state
W.M.U. treasurers

Laborers together with God.
—I Cor. 3:9

Attended W.M.U. Training School
and Attended Baptist Bible Institute

Calendar of Prayer—January, 1934

To dare go forth, with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer—
Is to have and to give a Happy New Year.

—Robert Brewster Beattie

Topic: *The Beginning of the Missionary Enterprise*

16—TUESDAY
For Miss Ethel Winfield and other resident members of W. M.U. Executive Committee. Jehovah fulfill all thy petitions. —Psa. 20:5

17—WEDNESDAY
Pray for Misses Kate Murray and Olive Lawton, evangelistic work, Chengchow, China. Abide in Me and I in you.—John 15:4

18—THURSDAY
For all W.M.U. leaders in mission study, stewardship, personal service, White Cross, College Y.W.A. and Grace McBride Y.W.A.
The way of Jehovah is a stronghold to the upright.—Prov. 18:26

19—FRIDAY
For Rev. and Mrs. M. T. Rankin, educational work, Canton, China
I have made the Lord Jehovah my refuge.—Psa. 73:28

20—SATURDAY
For Dr. and Mrs. W. B. Bagby, evangelistic and educational work, Porto Alegre, Brazil
Faithful is He that calleth you. —1 Thes. 5:24

21—SUNDAY
Pray that we may grow in the practice of prayer. Pray also for faithful preparation for "Week of Prayer for Home Missions", March 5-9 inclusive.
The application of a righteous man avaleth much.—Jas. 5:16

22—MONDAY
For Misses Jane W. and Florence Lide, evangelistic and educational work, Hwang-Hsien, China
Feed on His faithfulness.—Psa. 91:3

23—TUESDAY
For editors of "World Comrades" and for mid-year meeting of W.M.U. Executive Committee and of state W.M.U. corresponding secretaries in Birmingham, Jan. 30-Feb. 1 inclusive
Stand therefore, having girded your loins with truth.—Eph. 6:14

24—WEDNESDAY
For Miss Juanita Byrd, Shanghai Baptist University, Shanghai, China
In Thy name shall they rejoice all the day.—Psa. 89:14

25—THURSDAY
For Dr. and Mrs. E. N. Walne, publication, literary and evangelistic work, Shimonoseki, Japan
Great is Jehovah and mighty in power.—Psa. 147:5

26—FRIDAY
For Miss Doris Knight, educational work, Hwang-Hsien, China
Be ye also patient, establish your hearts.—Jas. 5:8

27—SATURDAY
For Rev. and Mrs. J. C. Powell, evangelistic work, Shakti, Nigeria
Mercy and truth shall be to them that derive good.—Prov. 14:22

28—SUNDAY
Pray that Baptist Hundred Thousand Club may fulfill its mission.
Bring an offering and come into His courts.—Psa. 96:8

29—MONDAY
For Rev. and Mrs. S. J. Townsend and Miss Attie Bostick, evangelistic work, Kweichow, China
Jehovah is good to them that wait for Him.—Lam. 3:25

30—TUESDAY
For Rev. and Mrs. D. H. LeSueur, educational work, Chihuahua, Mexico, and Claradine, Martha and Olivia LeSueur, Margaret Fund students
Thy law is written in my heart. —Psa. 40:8

31—WEDNESDAY
For Rev. and Mrs. T. B. Hawkins, evangelistic work, Las Rosas, Argentina
Light shall shine upon thy ways. —Job 22:28

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



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: "The GOSPEL of the Kingdom"—Matt. 4:23-25



The Gospel of our Lord and Savior was expressed in His life. He taught. He preached. He healed. The people heard Him and rejoiced in His healing power. They told their friends. These in turn told others. His fame reached beyond Galilee, even throughout Syria.

From the days of Christ on the earth the world has needed the Gospel of the Kingdom, "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Wherever this Gospel is preached souls are born again. "And how shall they preach, except they be sent?"

Two children from a Sunday school class reasoned together as to which was greater, the apostle Paul or John the Baptist. Soon it happened that a class of mature Christian women discussed the relative power of the apostle to the gentiles and the transformed disciple, Simon Peter. If a roster of names of pioneer missionaries appeared before you today, each woman would probably select a different name as the greatest of them all. If you happen to know stories of Livingstone you will say there was never such devotion to the task of seeking the lost. You recall an incident in the life of William Carey. Some one tells of Matthew T. Yates. Among those women whose memory we revere are Henrietta Hall Shuck and Ann Bassettine Judson. W.M.U. members, lovingly the sacrifices of Louis Moon. Coming to our own times, think

of southern Baptist missionaries who recently laid down their lives in His service on foreign fields. In the homeland there have ever been both men and women eager to bear the good tidings.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Look at Isaiah 52:7 and Romans 10:11-15.)

"O ye messengers of God,
Like the beams of morning fly,
Take the wonder-working rod,
Wave the banner cross on high,
Where the lofty minaret
Gleams along the morning skies,
Wave it till the crescent set,
And the Star of Jacob rise.

"Go to many a tropic isle,
In the bosom of the deep,
Where the skies forever smile,
And the oppressed forever weep.
O'er the Negro's night of care
Pour the living light of Heaven;
Chase away the fiend despair,
Bid him hope to be forgiven.

"Where the golden gates of day
Open on the palmy East,
Wide the bleeding cross display,
Spread the Gospel's richest feast.
Bear the tidings round the ball,
Visit every soil and sea;
Preach the cross of Christ to all,
Christ, whose love is full and free".



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

According to an article in the *Lutheran National Council Bulletin* the approximate Christian population of the world at the end of the first century A.D. was 500,000; at the end of the tenth century 50,000,000; and up-to-date in the present century (twentieth) 737,280,000, of which number 202,180,000 are protestants or evangelical Christians.

Each century since Christ came has seen more Christians in the world than in the preceding century, while the number of protestant Christians has grown from 106,000,000 in 1882 to 202,180,000 in 1932, an increase of 96,180,000 in a half century.

The Baptist World Alliance reports an increase in Baptist church membership throughout the world of about 190,000 at the end of 1932. The largest increase has been in the United States where the membership of both the Northern and the Southern Baptist Conventions has risen. We seem to have been obedient in our own land to the "great commission" in preaching the Gospel and baptizing but, in view of the constantly declining receipts of our mission boards, we are wondering if we have been faithful to that part which says "teaching them to observe all things whatsoever I have commanded you", and also if we can claim the promise.

The Moravian church according to *The Watchman-Examiner* has been by far the greatest missionary force for its size since apostolic days. It has not lived for itself but others. It has not sought members, wealth or earthly honor. Quoting from the *International Review of Missions*: "The history of the mission shows how a tiny church has preserved her life through 200 years by devoting that life unreservedly to the service of foreign missions".

It has always seemed to us that the miracles our Lord performed during His life were like prophecies of what we would be enabled to do in the years to come when led by His Spirit to use the resources at our command. Surely when we heard Dr. Lockett, our lamented missionary from Africa, tell of the healing of the lepers in that great mission field—where he said there are more lepers than perhaps in any territory of the same area in the world—we were reminded of our Lord's own words "and greater works shall he do because I go unto the Father".

A communication in the *Western Recorder* from Joan Socaciu concerning the Baptist work in Rumania, that land so near to the places where Paul labored and suffered, is reminiscent of the days of the apostles. He said in part: "The annual meeting of the Baptist work in Rumania was held in September. There were 416 delegates representing 676 churches with about 32,000 church members. Reports were brought showing advance in Kingdom work and at the same time persecutions of Baptists. Recently the Cults ministry gave a decree which takes Baptists from under the laws regarding religious liberty and robs them of their rights as a Christian denomination". Mr. Socaciu further says that in many places state officials have required that the inscription "Baptist Church" be taken from the fronts of their church houses as according to the decree that no Baptist church exists. They are classed as societies or fraternities. There were not more delegates at the meeting because of interference with the means of communication and false reports sent out. Rumanian Baptists are protesting the decree and plead that we pray for them.

The Rumanian Baptist Association of

America celebrated its twentieth anniversary in Chicago recently. Reports show that in the past twenty years they have had 2170 baptisms and that immediately after the World War over 1000 Rumanian Baptist church members returned to their native land and there became volunteer missionaries.

The *New York Times* is authority for the statement that in and around Shanghai, the New York of China, there were found in the year 1931 the bodies of nearly 34,000 infants—most of them the victims of infanticide, a number twice as large as the number of deaths of all ages and all kinds in New York City in proportion to the population. Except among the Jews infanticide was practiced throughout the known world when Christ came.

That the spirit of the early Christians is still abroad in the world is evidenced by the three following items gleaned from the *Sunday School Times* to say nothing of the many other examples to be found among Christ's followers in both home and foreign lands.

The story of Mrs. Umera of Tokyo brings to mind that in his letter to the Romans Paul sends greetings to Priscilla and Aquila and the church "that is in their house". Mrs. Umera left a well paid position as teacher to take four years of theological training in Scotland. Returning she began with a church "in a house" which at the end of a year had 30 members including a Greek professor. We recall that Aquila

and Priscilla expounded unto Apollos "the way of God more accurately" after they had been taught by Paul.

The unnamed Bohemian seamstress calls to memory Dorcas who used her art with the needle in service unto her Lord. This humble seamstress is pastor of a church in a Czechoslovak city of 5,000 inhabitants. She lives in one room, earns her livelihood with her needle and leads five services weekly. This has continued for 26 years.

Wang Charven, a 73 year old woman colporteur in Siam, has the same spirit of those early Christian women who fearlessly faced death at the hands of pagan persecutors, even death inflicted by wild beasts in the Roman arena. She works in an area infested with tigers and robbers. One day she came upon a band of eighteen robbers with knives and guns. She spent six hours talking to them and sold them six Gospels.

"We, the Tokyo Christian Women's Federation, are today uniting in prayer for love, peace and good will between our countries" was a message cabled to Shanghai last March by the members of the federation who also voted that a delegation be sent to protest against the radio being used to broadcast war news every evening.

On Friday, February 16, 1934, the women of the world will gather together in a fellowship of prayer. The theme will be "Pray for the Peace of Jerusalem".

All W.M.S. members but especially the chairmen and others composing the organization's Personal Service Committee will do well to study as soon as possible the recent booklet entitled "Personal Service Guide". It costs only 25c from State Baptist Book Store or from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.



BUSINESS WOMEN'S CIRCLES



Miss Isabelle Coleman, Virginia

POSTER or PROGRAM-HEADING SUGGESTIONS: Draw long winding highway from lower left to upper right corner of poster or page. At the beginning sketch Abraham kneeling in prayer, then Isaac, then prophets, psalmist, Jesus, the disciples, the apostles, the early Christians in America, on up to the W.M.U. women and young people of 1934. Mark these plainly. On the cobble stones of this highway print: "The Highway of Progress of Christianity Is the Pathway of Prayer". Under this print invitation or announcement of meeting.

TOPIC: The BEGINNING of the MISSIONARY ENTERPRISE

Hymn: "Another Year Is Dawning"

Prayer for the Old and New Year

Quartet: "Ring out the Old, Ring in the New"

Current Missionary News (See pages 16, 17; also "Home and Foreign Fields".)

Business

—Scripture Lesson (Page 15)

Solo: "More Things Are Wrought by Prayer"

Introduction: "The Old and the New" (Page 20)

Our Watchword for 1934 (See page 10 of 1934 W.M.U. Year Book.)

Our Hymn for 1934 (Before singing, see history of hymn on page 39 of W.M.U. 1934 Year Book.)

The Question of 1934: "What Is Missions?" (Page 21)

The Answer of the Ages: "God the Father and Missions" (Page 22)

Jesus and Missions (Page 23) —The Early Church and Missions (Pages 24-26)

The Holy Spirit and Missions (Page 26) —Prayer and Missions (Page 27)

Conclusion: "Myself and Missions" (Page 28)

Hymn: "I Gave My Life for Thee"

CALENDAR for 1934—Many Business Women's Circles have an annual year book or purse calendar outlining their plan of work, programs, personal service etc. for the new year. This is an excellent project, producing better work in every detail. To this calendar of local missionary interests, we would add a very important date and decorate its page with the thoughts of vacation. August 5-12 is the week claiming the especial attention of business women who are eager to make their vacation count for the most in every way. August 5-12 is Foreign Missions Week at Ridgecrest, the summer assembly of southern Baptists. Information and inspiration from missionaries fresh from the fields; good food, rest, recreation and great hearts ready to become our newly found friends; comrades of Christ wholeheartedly ready to share their wholesome ideas for better Kingdom service; a thousand other equally as fine blessings await us at Ridgecrest, August 5-12. Let's mark those days in red, for they will become red-letter days for all of us who choose to spend them with our foreign missionaries at Ridgecrest.

January's regular missionary meeting must be held by each organization aspiring to be A-1 in 1934. Each succeeding month's regular missionary meeting must be similarly held, month by month. All other points on the organization's respective Standard of Excellence must also be met in due time. It may seem hard but the average is one in nine organizations that prayerfully work hard enough to attain A-1.



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



A new year! May it be one of much growth in our missionary societies. How inspiring it is to think of the great numbers of women throughout the south who are meeting in their societies to plan their work and to pray for the coming of the Kingdom in all the earth. Though a woman may belong to a small society far from contact with other workers, she is nevertheless a part of the great whole and is important in the work. Best of all she is just as near the throne of God and her prayers as quick to reach the heart of God. Since the topic for the year is "Prayer in the Progress of Christianity" all societies should resolve to give themselves more to prayer than ever and plans for this should be worked out in the circles.

The great reason for failure in many societies is lack of planning. The meetings have no relation with each other, for there are no definite purposes that connect them. Let us try to overcome this in 1934 by keeping before ourselves four resolutions:

1st. To deepen the spiritual life of the members

2nd. To increase the membership

3rd. To increase the attendance

4th. To increase the gifts

If we succeed in the first three, the fourth will naturally follow.

A deepened spiritual life should result from our year's study of prayer. This first month's program will give us a foundation upon which to build. The increase in membership and attendance is largely in the hands of the program committee. It is theirs to offer programs of such interest that women will want to join and want to attend. Let the committee keep especially in mind the indifferent women. Think of them as the program is mapped out. Think

of them in giving variety to suit all. Think of them in the length of the program. One or two mission facts given clearly are better than a mass of information not impressively presented.

At the January meeting, in hundreds of societies new officers will be coming in. Reports of the past year are due, and plans for the new year wait to be presented. A very fine way to go from the inspirational program to the business meeting would be to finish up with "The Old Year and the New" (pages 20-21). Use this as a little pageant. Have two women represent 1933 and 1934. After they use the dialogue given, 1933 may call the officers of that year to make their reports. Then 1934 may call the new officers, introduce them and have the retiring officers hand over their books. A simple way would be for the retiring president to represent 1933, and the incoming president 1934. Each may call upon officers in turn. 1933 asks for her secretary's report, and after it is given 1934 calls the new secretary to receive the book. The same plan is followed with the treasurer and the chairmen of standing committees. In a small society or circle this may be done very informally.

The program material (pages 20-29) may be arranged in a series of questions. The leader asks "What is Missions?" and one or two short definitions may be used as given under that head. The second question "When did Missions begin?" finds its answers under "God the Father and Missions". "How was Jesus' coming missionary?" is answered in "Jesus and Missions". "Who first carried on the mission work Jesus left?" See "The Early Church and Missions". "Who is the power of Missions?" See "The Holy Spirit and Missions". "How does this power come?" (Concluded on Page 29)



PROGRAM for JANUARY



The list of reference material given at close of this program is the chief source 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 this listed material and in 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 3.

Prepared by Mrs. C. D. Creaman, Tennessee

THEME for YEAR: Prayer in the Progress of Christianity

TOPIC for MONTH: The Beginning of the Missionary Enterprise

Hymn for the Year—All Hail the Power of Jesus' Name
Watchword for the Year—"Be strong and of good courage . . . for Jehovah, thy God, is with thee"—Joshua 1:9
Bible Study—The Gospel of the Kingdom—Matt. 4:23-25 (See page 15.)
Prayer that the Gospel of the Kingdom may have first place in our lives during 1934
Hymn—What a Wonderful Savior! —The Old Year and the New
Prayer for God's guidance in our programs for 1934 —What Is Missions?
God, the Father, and Missions —Hymn—There's a Wideness in God's Mercy
Jesus and Missions —The Church and Missions
The Holy Spirit and Missions —Hymn—Pentecostal Power
Prayer that we may be empowered by the Holy Spirit in all our missionary work
Prayer and Missions —Myself and Missions
Hymn—I Gave Myself for Thee
Prayer that each of us may be really missionary, giving ourselves wholly to Kingdom service

The OLD YEAR and the NEW

"Forgetting these things which are behind and stretching forward to the things which are before, I press on".



The clock was striking twelve. The year 1933 was going out, and the year 1934 was coming in. As they passed each other, we of the W. M. U., who count the years largely in terms of our work, can imagine a conversation between them something like this:

Said the Old Year: "I have served them well, the Baptist women of the southland. I have given them unsurpassed opportunities for service and have taught them many helpful lessons".

Said the New Year: "I am glad to know that. I am planning great things for them too, and I hope that you have prepared them for my work. Tell me some of the lessons that you have taught them".

Said the Old Year: "I gave them a series of programs on the general topic: The World's Need of the Word. Month by month, as they studied these programs, they saw the great need of the Gospel of Jesus Christ in different parts of the world. They learned what southern Baptists are doing to give the Word to the world and also how they are failing to enter many open doors of opportunity".

Said the New Year: "I see that you have prepared the way for my work. I bring a series of programs on the topic: Prayer in the Progress of Christianity".

Said the Old Year: "That is splendid! During my sojourn with them I learned that southern Baptist women need to realize the power of prayer and to use that power in giving the Word to the world".

Said the New Year: "You showed them the world's need of the Word, and I shall show them that only through prayer can the Word be given to the world. You see how beautifully my work will fit into yours".

Said the Old Year: "Yes, and I wish you even greater success than I have had. Remember that the opportunities which are yours now will not last forever. For twelve short months you will teach your lessons, and then you must pass out, even as I am passing out now. Goodbye!"

Said the New Year: "Thank you for your admonition. I shall do my best. Goodbye".

The clock struck twelve! 1933 passed out never to return again, but left behind the influence of programs studied, lessons taught and work done. Thank God for the old year with its undying influence!

The clock struck twelve! 1934 came in, bringing a new series of programs, new lessons to be learned, new work to be done. Thank God for the new year, with its opportunities for study and service.

WHAT IS MISSIONS?

"Go ye therefore and make disciples of all nations".

OUR programs this year are to be, in large part, historical. We are going to start at the beginning of the missionary enterprise and follow the golden thread of its influence through the centuries down to our own day. Before we begin with this study, perhaps it is well that we should define the word missions, not that we do not know the meaning of the much used term but that we might rethink our thoughts on the subject, that we might have our ideas clarified, our opinions confirmed, our knowledge deepened. The word missions comes from a Latin word which means to send. One cannot send without sending something or somebody to somebody else, with a purpose in the sending. Therefore, the word involves the fourfold thought of a sender, a messenger, a message and a receiver. Applying this to Christian missions we see: first, God as the sender; Jesus as the messenger; salvation as the message; and a lost world as the receiver. Again, Jesus is the sender; His followers the messengers; the Gospel, the message; and "every creature", the receiver. Still again: the church is the sender; the missionaries, the messengers; the Gospel as the message; and all the lost people of the world as the receivers. It is all so simple, so familiar; and yet almost too wonderful to be believed, almost too sublime to be comprehended.

Dr. J. B. Lawrence gives the following comprehensive and lucid definition of missions: "Missions is the Christian constituency going forth into all the world and into all the life of the world, sent by Christ as He was sent by the Father, to carry on to its consummation God's redemptive purpose in Christ. It is the people of the Gospel, with the Gospel, giving that Gospel to the people without it, no matter who they are or where they are. It is the churches of Jesus Christ without exception going into all the world without limitation, preaching the Gospel without modification to every creature without discrimination".

Missions! It is God loving a lost world, it is Jesus dying to save a lost world, it is the Holy Spirit leading men and women to give the Gospel to a lost world.

Missions! It is the whole message of the Bible. The historians told it, the poets sang it, the prophets proclaimed it, the priests typified it, the apostles lived it.

Missions! It is Abraham, called out to a land which he knew not; it is Isaiah, saying, "Here am I, send me". It is Jonah, proclaiming the Word of God in Nineveh; it is Andrew, running to find first his own brother Peter; it is Paul, hearing and answering the call, "Come over into Macedonia and help us!"

Missions! It is giving the bread of life to the hungry, it is giving the water of life to the thirsty, it is telling the lost sheep of every fold about the Good Shepherd. It is the Golden Rule reaching to the ends of the earth.

Missions! It is the soul of the church, the reason for its existence, the purpose of its activities, the motive power that keeps it alive!

Missions! It is the sum total of the Christian's duty to God and to a lost world. It is world loving, world giving, world praying, world serving. It lifts the soul of man into the realm of God. It makes it possible for man to have partnership with God in His plans for world redemption.

Thank God for Christian Missions!

GOD the FATHER and MISSIONS

"God so loved".

THE beginning of missions is found in the heart of God. Away back in the eternity, before ever the universe was created, before the mountains were formed, before the sea began to break against the shores of earth, before the stars found their places in the Milky Way, before the sun began sending forth its life giving rays, before man was formed out of the dust of the ground, God knew that man would sin and planned for his redemption. This eternal purpose of God runs like a golden thread through the whole Bible, connecting the Old Testament with the New, giving continuity and unity to the Book, making it truly God's book, the revelation of His redemption plan for mankind.

God created man in His own image, capable of having fellowship with Him. The creator and the creature walked together in the Garden of Eden, enjoying congenial companionship and perfect harmony of spirit. Then came sin. Man disobeyed God, and the beautiful fellowship between man and God was broken. Perfect deity could not keep company with imperfect humanity. But God did not cast man off. Instead He began working out His divine plan for man's redemption. Dr. M. E. Dodd, in *Missions Our Mission*, defines missions as "the means and methods of restoring fellowship between God and man".

Immediately after the fall we find the **first missionary promise**: "The seed of the woman shall bruise the serpent's head". Thus God indicated that He would not cast off man because of his sin but would re-establish the fellowship which had been lost. The record of His dealings with men from Adam to Abraham is meager, but there is enough to provide a sure proof that He did not intend for the men whom He had created to become the complete possession of Satan.

In Abraham we find the **first missionary call**: "And Jehovah said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house unto the land that I will show thee; and I will make of thee a great nation, and I will bless thee and in thee shall all the families of the earth be blessed". This missionary call was what a missionary call is today—a call to leave kindred, father's house and native land for the sake of giving God's blessings to others.

Through Abraham came the **first missionary people**. Israel was God's chosen people to give His redemptive grace to the world. "Israel was chosen not as God's favorite but as His servant, chosen not in opposition to other nations but for their sakes. Israel was chosen because God loved the world". Israel was especially favored of God in order that through them the whole world might find God. In all of God's dealings with them they were never allowed to forget their mission to other nations. In the law special provisions were made for "the so-

journer among you": "Love ye, therefore, the sojourner; for ye were sojourners in the land of Egypt". The stranger was not forgotten in their worship. For the tabernacle it was provided that other than Hebrews should be welcome; and Solomon, in his prayer of dedication of the Temple, devoted a paragraph to the strangers: "Moreover concerning the foreigner, that is not of Thy people Israel, when he shall come out of a far country for Thy name's sake . . . when he shall come and pray toward this house, hear Thou in Heaven, Thy dwelling place, and do according to all that the foreigner calleth to Thee for; that all the peoples of the earth may know Thy name, to fear Thee as doth Thy people Israel". In the Psalms frequent mention is made of other peoples; "Let the peoples praise Thee O God, let all the peoples praise Thee. . . . O let the nations be glad and sing for joy". The prophets are a unit in proclaiming God as the God not only of Israel but also of the nations. Running through all their writings is the promise of the Holy One who was to be not only "the Shepherd of My people Israel" but "the desire of all nations", and who was not only to redeem Jacob, but whose Kingdom was to spread from sea to sea and from the river unto the ends of the earth.

So throughout the Old Testament God is revealed as a missionary minded God, seeking the salvation of the world. God is love—and love is missionary.

JESUS and MISSIONS

"As My Father hath sent Me even so send I you".

A BABY lay in a manger cradle in Bethlehem. Angels sang of His coming, shepherds knelt on the straw to worship in His presence, a star rose in the East and guided wise men to find Him and lay their gifts of homage at His feet. The most wonderful event in the history of the world had happened. The world's greatest missionary was born! Christian missions lay cradled in a manger!

Jesus was missionary in His coming. He was missionary in the fact of His coming. He came as God's missionary to the world. He made the longest journey ever made by a missionary—all the way from Heaven to earth. He left behind more than any other missionary—all the glories of Heaven. He made the greatest sacrifice ever made by a missionary—His life on Calvary's cross. His coming was the culmination of God's missionary thought and planning. For this God called Abraham, for this He chose Israel. For this He prepared the world, marshalling the events of history to His liking and placing the centuries in line that at the fullness of time His Son should come. Jesus came at a time when all the world was under one government, the Roman, so that the easier could the news of His coming reach all people. He came at the time of a universal language, the Greek, so that the easier could His message be given to all people. He came at a time when the Jews were scattered throughout the cities of the world so that the easier could His chosen people become messengers of His grace to all peoples. The clock of the centuries struck, and the world's greatest missionary came.

Jesus was missionary in the events of His coming. A heavenly messenger gave Him the name Jesus because He was to save people from their sins. Angels sang of His birth bringing peace to the whole earth and good will to all men. Jewish shepherds and gentile wise men alike worshipped at His feet. Simeon held the child in his arms and sang of salvation for all peoples: "A light for revelation to the gentiles and the glory of Thy people Israel". Thus His world mission was proclaimed even when He was a baby.

Jesus was missionary in His work. He was a city missionary, proclaiming the Word in the synagogues of His own home town, Nazareth. He was a state missionary, preaching the Word throughout Galilee. He was a home missionary,

covering every part of his homeland with His Gospel ministry. While He was not a foreign missionary in the sense of going to some distant land to carry the Gospel, He frequently extended His ministry to those of other nations who came in contact with Him. He stopped to talk with a woman of the despised Samaritan race by Jacob's well and gave her to drink of living water. He heard the call for help of a Roman nobleman and a Syrophenician woman and administered on their behalf His healing power. He gladly welcomed Greeks who came seeking Him and heralded them as fruits of His harvest. He not only had compassion on those whom He saw around Him because they were as sheep without a shepherd, but He said, "Other sheep have I that are not of this fold", thus extending His compassion to the lost sheep of the whole world.

Jesus was missionary in His teaching. To give all the missionary teachings of Jesus would be to repeat almost everything He ever said. "The whole basis of His teaching was implicitly universal". He was all the time talking about the world: "God so loved the world". For God sent His Son into the world not to condemn the world, but that the world through Him might be saved. "Whosoever" and "all men" are characteristic Gospel words: "That whosoever believeth in Him should not perish but have everlasting life". And I, if I be lifted up, will draw *all men* unto Me". The beatitudes say nothing about racial qualifications. The Lord's prayer voices the needs of humanity. Almost all His parables are missionary. There is nothing national in the stories of the Prodigal Son and the Good Samaritan. He explained the parable of the sower by saying, "The field is the world". His message about the nature of God's Kingdom and the condition of entrance contain nothing which makes it characteristically Jewish. His Gospel was a world Gospel.

Jesus was missionary in His commands. He had been sent by the Father into the world to save the world. He passed His commission to His disciples: "As My father hath sent Me, even so send I you. . . . Go ye into all the world and preach the Gospel to every creature". It is impossible for human language to give a more definite command than this. There is no doubt about its purport, there is no question about its meaning. "Go ye"—all of you who know Me and have accepted My salvation. "Into all the world"—the whole world, no corner of the world, no spot of the earth's surface is left out. "And preach the Gospel"—the whole Gospel of remission of sins. "to every creature"—to all people of all positions and all conditions, of all climes and all times, of all places and all races, of every tribe and tongue and nation.

Jesus was missionary in His predictions and promises. "Ye shall be My witnesses". He predicted, "in Jerusalem and in all Judea and Samaria and unto the utmost parts of the earth". "Lo I am with you always, even unto the end of the world", was His promise to those who obeyed His commission. "And this Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come".

Yes, Jesus is missionary. He is too great a Savior for anything less than the whole race. To believe in Him means to believe in missions, to love Him means to love the missionary cause, to obey Him means to work at the missionary enterprise, to follow Him means to be missionary out and out, through and through, with your whole heart, your whole soul, your whole mind and your whole strength.

The EARLY CHURCH and MISSIONS

"And they . . . went everywhere preaching the Word".

WHEN Jesus left His disciples He gave them two admonitions: first, to tarry in Jerusalem until they should be endued with power from on high, and then to witness for Him in Jerusalem, in Judea, in Samaria and unto the uttermost parts

of the world. They obeyed both admonitions: first remaining in Jerusalem until the Holy Spirit came; and then beginning at once with their witnessing work. Peter's sermon on Pentecost was the first Christian missionary sermon and started the work of winning a world to Christ. In one day the body of believers increased from 500 to 3,500.

The church followed Jesus' missionary program, beginning at Jerusalem. For three or four years they remained in Jerusalem, laying the foundation for their work. Then, scattered by persecution, they became home and foreign missionaries as they went everywhere preaching the Word. The scattered Christians preached first to Jews only. Then, by marvelous manifestations of the Spirit, they were led to see that Christ died for all, Jew and gentile alike, and that all were to receive His Gospel. The first step in this revelation was the preaching of Philip in Samaria. To this despised home mission group he proclaimed the Gospel with such success that "there was great joy in that city". Peter and John, hearing of this, came down from Jerusalem to find out if it were really true that the Samaritans were receiving the Gospel and, seeing that God was manifestly at work, gave their approval. Then the Spirit led Philip to win and baptize an Ethiopian eunuch, "a man with a double disability, racial and physical, in the eyes of the strict Jew". Gradually the barriers were being broken down. All of this time Peter, the leader of the church, was puzzled—not that he was ignorant or doubtful of the applicability of the Gospel to the world, for in his great sermon at Pentecost he had quoted from the prophet Joel the words, "Whosoever shall call upon the name of the Lord shall be saved", but he did not know whether or not the gentiles should become Christians by Jewish ceremonies. But God gave him the vision of the unclean animals declared clean, and then led him to preach the Gospel in the house of the Roman, Cornelius. When Cornelius and his friends accepted Christ, and the Holy Spirit came on them, even as on the Jews, Peter was constrained to exclaim: "Of a truth I perceive that God is no respecter of persons; but in every nation he, that feareth Him and worketh righteousness, is acceptable to Him".

In the meantime other bold spirits had dared to preach to Greeks at Antioch. Again divine approval was clearly shown, "the hand of the Lord was with them; and a great multitude that believed turned unto the Lord". Again the mother church at Jerusalem sent a representative, this time Barnabas, to investigate the situation, and again the leading of God was recognized.

Then came Paul, called especially to be an apostle to the gentiles. From the church at Antioch he—in company with Barnabas, John Mark and later with Silas, Timothy and others—went out on his three great missionary journeys, gradually widening the circle of missionary influence. After the first journey there arose the old question as to whether or not gentiles should first become Jews before becoming Christians. At the notable conference at Jerusalem Paul contended against any limitations. "That the truth of the Gospel might continue". By vote of the church the Gospel was released from the shackles of Jewish ceremony and set free to go on its journey to every creature. What a wonderful day that was for the gentile world! What a wonderful day that was for the Kingdom of God! What a wonderful day that was for you and me!

It is impossible in the brief confines of this program to give all the details of the early missionary work of the church. Indeed our knowledge of that work is very limited. "We have no account at all of nine of the twelve apostles, none of Barnabas and Mark after they part with Paul; most of the years of Peter's ministry are unrecorded, and of thousands of workers we know nothing". It was a day of individual work. The record of only a few leaders is given, but there is no reason to believe that Thomas and Matthew and others were not as zealous as were Peter and John. It was a work of the whole church, not just a few, and

while we remember with gratitude the great leaders we must not forget the unnamed host who were just as faithful, just as zealous, and who carried the Gospel to places to which no great leader could go. One, writing of the founding of the Christian school in Alexandria said: "Christians went, and their Friend went with them; they could not help telling His story; and nameless common men, working for Christ among men as lowly and nameless as themselves, laid the foundations on which rose one of the greatest schools of Christendom".

There is no doubt about the remarkable growth of Christianity during the first two centuries. Dr. W. O. Carver, in "Missions in the Plan of the Ages", says: "By the end of the apostolic age the Roman Empire was well planted with witnessing stations, churches of Christ, extending south as far as Ethiopia and east as far as the Hindu Cuch and the Caucasus Mountains. That India and China were entered in this period is possible, but no extensive planting of the Faith in either is probable". Tertullian, in 197 A.D., wrote: "We are but of yesterday, and we have filled everything, cities, islands, camps, forums—all we have left you is the temples". It is impossible to know the numerical measure of Christianity, but some believe that by the end of the second century one tenth of the population of the world was Christian.

Thus did the early church realize and fulfill its missionary obligation to the world. Thus did the early Christians obey the missionary commands of Christ. Oh, that they had continued with this missionary zeal! The whole world might have been won to Christ then, and today there would be no heathen, no Mohammedans, no Catholics! But the progress of the Gospel was delayed, evangelical Christianity was almost lost, and so modern churches face a missionary task greater than did the church of the first century. But if the churches of today will realize, as did the first churches, that their one mission is to give the Gospel to the whole world, and if the Christians of today will emulate the faith, zeal and sacrifice of the early Christians, then may we again hope to see the cause of Christ advance with the lightning speed of the first century.

The HOLY SPIRIT and MISSIONS

"Ye shall receive power after that the Holy Spirit is come upon you".

GOD, the Father, thought of missions and planned the missionary enterprise; God the Son came to earth, died to save lost men and commanded His followers to be the world's missionaries, but it is God the Holy Spirit who is the power of missions. The coming of the Holy Spirit is directly connected with the missionary enterprise: "Ye shall receive power. . . . Ye shall be My witnesses". The power must come before they could be witnesses and when the power came they must be witnesses. The two must go together! They did go together! When the Spirit came the disciples received power, and in that power went out to witness for Jesus.

The disciples had great need of that power. How weak they were in the face of the great task which had been committed to them! They were for the most part ignorant, uneducated, with no social, political or national standing. They were unacquainted with the pagan religions and the philosophical thought of the times. "They were versed neither in the lore of the past nor in the learning of the present, and yet they were given the task of establishing a religion which not only stood opposed to every other religion, but which was set for the overthrow of every existing religion. They were commanded to disciple the nations and for this work they needed the power that God alone could give".

On the day of Pentecost the Spirit came, and with Him the promised power. Immediately the disciples became conscious of a new power. They were as men moved beyond themselves by a mighty inward impulse. The glow of a divine kindling was upon their faces. The passion of a divine urging was within their

souls; and the freedom of the divine utterance was upon their lips. They had been told to wait for power and the power had come. It was a mighty breath, filling them with divine energy. Their lives were lit with fire from the throne, and when they began to speak the thousands who heard them felt the influence of the divine enthusiasm and were moved by the power of the divine presence".—(Lawrence)

To find the results of the coming of the Spirit we must read all the Book of the Acts—indeed we must read all missionary history, for the story of missions from Pentecost to the present day is the acts of the Holy Spirit. Immediately after Pentecost a great change was seen in the disciples. These men, who had been timid as lambs became bold as lions. They who had been ignorant and slow to understand spoke with profound wisdom. Peter, the cowardly denier, became Peter the courageous preacher of Pentecost. John, the son of thunder, became John the apostle of love. The fact that the Holy Spirit came in the form of tongues has a missionary significance. He came to be an interpreter of the Gospel to all nations. He spoke in many tongues that those of many nations might hear and understand.

How those early Christians did depend on the Holy Spirit! All of their acts were His acts. The Holy Spirit made Pentecost and inaugurated the Gospel age. The Holy Spirit gave the disciples boldness to speak for Jesus even in the face of persecution. Philip preached in the power of the Spirit at Samaria, was led by the Spirit to give the Gospel to Ethiopia, then was caught away by the Spirit to preach in other cities. The Holy Spirit led Peter and Cornelius in the opening of the door of faith to the gentiles. The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them". And these, "sent forth by the Spirit", went on their missionary journey. The Holy Spirit spoke in a vision and led Paul into Europe. The Holy Spirit settled every question that arose about missionary policies of the church, opened every door of service, chose every missionary, planned and directed every movement of the missionaries and made their witness effectual in conversation.

The Holy Spirit worked in two directions: He convicted the world and He empowered the disciples. He prepared people to receive the Gospel and then gave the missionaries the power to deliver it. He prepared Saul of Tarsus to receive the Gospel and then sent Ananias with power to give it to him. He gave visions to both Peter and Cornelius, preparing one to receive and one to give. He not only sent Paul to Lydia but opened her heart to give heed to his word.

The same Spirit who was with the first missionaries is with us today. His power is still our power. He still convicts the world of sin and of righteousness and of judgment. He still guides and comforts and empowers His servants.

PRAYER and MISSIONS

"Pray for us that the Word of the Lord may run and be glorified".

OUR topic for the year is "Prayer in the Progress of Missions". Was prayer a part of the beginning of the missionary enterprise? The answer is "Yes". Prayer was back of it all, in it all, through it all.

The power of prayer is seen in all of God's dealings with His people in preparation for the beginning of the missionary enterprise. All of the great leaders of the Old Testament were praying men. Take from the Old Testament all incidents and expressions of prayer and there would be very few pages left.

Jesus was a praying missionary. He came to a praying mother, and the incidents of His birth and early years moved in an atmosphere of communion with the heavenly Father. All of His ministry is marked by prayer. At the time of His baptism He prayed, in the midst of temptation He prayed, on the mount of transfiguration He prayed, before choosing His disciples He spent a

whole night in prayer, at the tomb of Lazarus He prayed, before feeding the five thousand He lifted His eyes to Heaven in blessing. When the days were the busiest and the crowd pressed on Him He arose early before it was yet day to have time to pray. When the great climax of His life came, He "poured out His soul unto death" in the prayer of Gethsemane. So He came to His cross in prayer and continued to pray until He cried "It is finished" and committed His spirit to the Father's care. He not only prayed Himself but admonished His disciples that they ought always to pray and not to faint. He gave them many lessons in prayer and promised them, "All things whatsoever ye pray and ask for, believe that ye receive, and ye shall have them".

The early missionaries followed the example of Jesus in their prayer life. In every instance prayer was the means by which the power of the Spirit was brought upon them. As we read the story of missions as given in the Book of Acts we are struck with the frequency of the mention of prayer. Apostles prayed, churches prayed, families prayed, individuals prayed. When they were in trouble, when they were blessed, when they were persecuted, when they were popular, in prisons, on the streets, in their homes, in their churches, at all times, in all places in all conditions they prayed. The Holy Spirit at Pentecost came after a ten days' prayer meeting. Peter's vision came while He prayed on the housetop. It was while the church at Antioch was praying that the Spirit commanded them to separate Paul and Barnabas for missionary work. It was at a place where prayer was wont to be made that Lydia heard and received the Gospel. Paul and Barnabas were having a midnight prayer meeting in a prison cell when the earthquake came that released them and resulted in the conversion of the Philippian jailor. In the midst of a storm at sea Paul prayed and had a vision assuring him that all who sailed with him would be saved. We could go on and on through the Book of Acts showing how the early Christians wrought mightily by prayer. "Pray without ceasing", said Paul to the Thessalonian Christians. To the Philippians he said, "In everything by prayer and supplications, with thanksgiving let your requests be made known unto God". James wrote: "The effectual, fervent prayer of a righteous man availeth much".

We come to the conclusion, then, that prayer was a very vital part of the beginning of the missionary enterprise. The Holy Spirit was the power of missions and prayer was the means by which this power was obtained. If that was true in the beginning it is true today. Therefore, let us pray! Let us pray without ceasing, effectually, fervently, righteously, that our prayers may avail much in the advancement of the missionary enterprise.

MYSELF and MISSIONS

"Here am I send me".

(Someone plays "I Gave My Life for Thee" softly on the piano while the following is given.)

Am I really missionary? Am I going to all I can with the blessed Gospel of salvation? Am I helping to send others to those I cannot reach? Am I supporting all the Kingdom enterprises with my money? Am I praying without ceasing for the work of the missionaries?

I am not missionary if I spend money lavishly on myself and give little or nothing to the missionary cause. I am not missionary if I refuse to attend the missionary meetings in my church. I am not missionary if I never remember to pray for the advancement of the Kingdom of Christ. I am not missionary if I claim to love the Negroes and the foreigners in distant lands and refuse to do anything for those who live near me. I am not missionary if I merely give my money to win the lost far away and do nothing to win the lost close at home. I am not missionary if I permit my church to spend much money on local expense

and send little to give the Gospel to those in the uttermost parts. I am not missionary if my interest in the lost has any but world limits. I am not missionary unless I am doing my utmost to give the Gospel to the whole creation.

Missions needs me. It needs my money, my prayers, my influence, my personality, my talents, my utmost in service. I need missions to enrich my life, to enlarge my soul, to utilize my time, to exercise my talent, to satisfy my heart longings, to fulfill my obligation to the world in which I live, to make me a partner with God in His redemptive work for humanity.

Oh, Jehovah God, make me really missionary! May I share Thy love for a lost world! May I feel Jesus' compassion for the multitude! May I have the Holy Spirit in my life, sending me out to win the lost! May I emulate the zeal of the early Christians and spare no effort that the Gospel may go forward! May I be really missionary!

QUESTIONS for REVIEW and DISCUSSION

1. Define missions in the words of others.
2. Define missions in your own words.
3. Where did missions really begin?
4. What was God's first missionary promise? His first missionary call?
5. Discuss God's purpose in the Israelites.
6. Discuss Jesus as a missionary.
7. Trace the growth of the missionary idea in the early Christian church.
8. Discuss the spread of Christianity in the first and second centuries.
9. Show that the Holy Spirit was the power in early missionary history.
10. Mention some occasions when Jesus prayed.
11. Discuss prayer in connection with early missionary history.
12. Am I really missionary?

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Papers
Prayer and Missions	Helen B. Montgomery
The Bible a Missionary Message	W. O. Carver
Missions in the Plan of the Ages	W. O. Carver
The Bible and Missions	J. B. Lawrence
The Kingdom without Frontiers	Hugh Martin

PROGRAM PLANS (Concluded from Page 19)

See "Prayer and Missions". "Upon whom does the power come?" See "Myself and Missions". From this go into the little pageant "The Old Year and the New", leading into the business session.

HOME MISSIONS STUDY BOOK

UP-TO-DATE has been brought the booklet "For My Countrymen's Salvation" an issue last year. So finely was it written by Miss Isabelle Coleman that it has been deemed a mark of Christian patriotism to commend its further use. This time it is suggested for mission study classes, an insert sheet bringing its statistics up-to-date. Early study of it will create a clearer atmosphere for further preparation for the Week of Prayer and Thank Offering for Home Missions, March 5-9 inclusive. Order the booklet at 25c a copy from State Baptist Bookstores.



OUR YOUNG PEOPLE



Miss Juliette Mather, W.M.U. Young People's Secretary

The YOUNG PEOPLE'S DIRECTOR FACES the NEW YEAR

By means of an acrostic on the word Union let us look at the work of the young people's director. Preferably she is third vice president of the W.M.S.

First of all, the young people's director

U-nifies the work of the Graded W.M.U. Just as it is easy for a large organized Sunday school class to forget that it is a part of the larger unit, the Sunday school, so it is easy for one of the young people's W.M.U. organizations to forget that it is a part of the larger unit, the Graded Union. The W.M.S. forgets that it is responsible for the work of the young people, the young people forget that the mother society bears any relation to them. It is the work of the young people's director to keep each conscious of the other. She "ties" one to the other by the very fact that she is an officer of the W.M.S. and at the same time the one person directly responsible for the W.M.U. young people's work.

Second, the young people's director

N-otifies the W.M.S. of the needs of the young people's W.M.U. organizations. An individual leader may not be able to secure the necessary magazines, standard charts etc. for her auxiliary—the young people's director tells the W.M.S. of that need. The W.M.S. may not see opportunities for fostering—the young people's director points them out.

Third, the young people's director

I-ncreases the efficiency of the W.M.U. young people's work. The ideal young people's director once a quarter calls together her counselors for a Council Meeting. There they consult about (1) monthly programs, (2) the observance of the season of prayer for that quarter, (3) mission study, (4) personal service, (5) Co-operative Program apportionments. Most important of all they check up on the Standard of Excellence. The problems of their different organizations are discussed. The young people's director advises her leaders, one counselor helps another and the work goes forward with greater efficiency. It is the duty of the director to see that reports of W.M.U. young people's work are made and sent to the proper places. Accurate, prompt reporting contributes to efficiency. A still further aid to efficiency is the observance of Promotion Day, planning for which belongs distinctively to the director.

Fourth, the young people's director

O-fficiates in the stead of the leader when an organization is without a counselor or when the counselor is forced to be absent. So she makes it possible for the work of that particular W.M.U. organization to go forward with certainty and regularity.

For the first four letters of the acrostic I have chosen verbs because verbs express action. A young people's director *unifies* the work of the Graded W.M.U.—she *notifies* the W.M.S. of the needs of W.M.U. young people—she *increases* the efficiency of such young people's work—she *officiates* in the place of the absent leader.

For the last letter I use a noun as we consider the *nature* of this young people's

(Concluded on Page 34)



COLLEGE Y. W. A.



Miss Juliette Mather, W.M.U. Young People's Secretary

NEW ZEST in COLLEGE and GRACE McBRIDE Y.W.A.



The rustling of the turn of the old year's pages seems to sober all hearts to meditative retrospect of twelve months swiftly sped, and it brings resolutions to mind and heart of finer life during the New Year. This impulse, often fleeting in the swiftly moving thoughts of youth, should be caught up and conserved by every W.M.S. which has or should have the privilege of contact with Ann Hasseltine or Grace McBride Y.W.A. organizations. The peculiar busy-ness of Y.W.A. members in college and hospital organizations should draw out unusually helpful fostering.

Some Women's Missionary Societies have found it both pleasant and helpful to plan for each member to "adopt" one or more young women as "college daughters" or "hospital daughters". Young women away in institutions miss the home atmosphere of loving interest more than they often admit even to themselves. The W.M.S. can contribute much of Christian guardianship by planning for every girl to enjoy a touch of home. Why not see that every Baptist young woman is invited out to dinner in a Baptist home soon after holidays? Then keep the contact established and develop it into a veritable bond of friendship which will be a blessing. The grind of routine in a hospital makes nurses particularly eager for the relaxation which comes in the friendliness of a home away from hospital cares; the temptations attendant upon the nurse's life make the shelter of the home a special blessing.

But there are other ways in which W.M.S. may foster College and Grace McBride Y.W.A. this late winter and spring. Mission study must be both fascinatingly interesting and intellectually on a par with their regular curriculum courses of study. Let the W.M.S. look to its very attractive members—faithful in preparation, skilled in teaching—for mission study teachers for mission study classes in these institutions.

Nurses have but limited time "off duty" which can be given to personal service but college girls delight in doing worthwhile deeds when they really are started. Recently a College Y.W.A. member remarked: "Well, we want to do some good personal service and we could do it, but we just don't get at it". The W.M.S. can certainly help them "get at it" by including thought of them in their personal service plans. College young women can help in any work your W.M.S. is undertaking in behalf of Negroes, in Good Will Center, in mission Sunday school. Because theirs is not a year round life it may be difficult to project nine months' plans but they could participate in the fostering society's activities. How pleased elderly blind Mrs. Smith would be to have a merry group of college girls come to sing and read to her—really more refreshing than to have the same W.M.S. member coming. "That troublesome class of boys? Now that Miss Jones from the college is teaching them, they are really models of behavior". Can't you hear the satisfaction at the mission Sunday school? Use your college young women by getting in touch with their personal service chairman—they have one nominally at least—and by leading her to direct her auxiliary in really worthy activities. As the New Year dawns, pick up these long anticipated services and put them into reality of action through your W.M.S. fostering, giving new zest to College and Grace McBride Y.W.A. life.



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"Let us walk kindly, friend:
We cannot tell how long this life shall last,
How soon these precious years be over-past.
Let love walk with us, friend!"



May love, friendship and kindness walk with us, friends, in Margaret Fund service. This new year "spotless from the hand of God" challenges us to press on with steadier purpose. We realize anew that ours is a holy task, a task that links ambassadors for Christ with a memorial fund, and thus spills out in an overflow of blessings on precious young lives. "Strange paths lie out before us" in the new year but, in order that we may make more clear the task, we need again to remember some points in order that love and kindness and friendship shall accompany us through the year.

Remember, this assistance for higher education for our missionaries' sons and daughters is a love gift of Woman's Missionary Union. Certainly no gift can be demanded.

Remember, the endowment money of the Margaret Fund is held intact and only the interest with yearly contributions from the states can be counted on for each year's scholarships.

Remember, every application for scholarship and for renewal of scholarship—must reach the committee before the May annual meeting, so that each application can be carefully considered and that we may know how to plan for the year's expenditures.

Remember:

Applicant must be son or daughter of a regular missionary of Foreign Mission Board, S.B.C., in active service; or of a former missionary who has served on foreign field at least one term, who was retired on account of ill health incurred in active service on the field and whose health continues to be so seriously impaired as to limit greatly his earning capacity in this country; or one who at death was serving under the Foreign Mission Board, S.B.C.

Or applicant must be a son or daughter of a missionary in active service under the Home Mission Board, S.B.C., in countries outside of the United States; or who has served at least six years in countries outside of the United States and who had retired on account of ill health incurred in active service in countries outside of the United States and whose health continues to be so seriously impaired as to greatly limit his earning capacity in this country; or one who at death was serving under the Home Mission Board, S.B.C., in countries outside of the United States.

Remember, applicant must be 15 years of age, preferably not less than 16, in good health, of studious habits and good character, and prepared to meet the designated number of units for standard high school or preferably college.

Remember, no married students, no students applying for assistance the first time who are twenty-one years or older are eligible.

Remember, scholarships are not granted for use in schools on foreign fields that are under the Foreign Mission Board, as the Board provides for such scholarships.

Remember, scholarships are not granted students remaining at home with parents.
(Concluded on Page 34)



TRAINING SCHOOL



Miss Carrie U. Littlejohn, Principal, 334 E. Broadway, Louisville, Ky.

TUNING IN on a GREAT CONFERENCE



Moral and spiritual borderlines are not desirable, but physical ones, geographically speaking, may be very advantageous. The location of Louisville has often proved so. In the case of the United Foreign Missionary Conferences held in twenty-nine cities in the east and middle west, we were particularly fortunate to be included, the only southern city with the exception of Oklahoma City, so favored.

For two days a team of outstanding speakers and conference leaders, headed by that matchless missionary statesman, Dr. E. Stanley Jones, took possession of our city. The evening mass meetings were held in the Warren Memorial Presbyterian Church, the largest church auditorium in the city, but even so, hundreds were turned away. People were heard to say as they passed that busy downtown corner with its eager crowds pushing their way into the church, "What's going on here anyway?" The days were given over to high school assembly periods (it is unusual in this city to have such a privilege granted religious workers), young people's conferences, various church groups and denominational conferences.

The Training School had the good fortune to have many and varied contacts with some of the members of the party. Dr. Yi-fang Wu, president of Ginling College, Nanking, China, and Miss Lillian Picken, evangelist and social worker of Satara, India, were our guests.

Miss Wu is internationally known as an educator and Christian leader in central China, yet withal she is endowed with that simplicity and graciousness of manner inherent in true greatness. Our interest in her was heightened by the fact that she is a member of our own denominational family.

Miss Picken has been a missionary for many years under the American Board of Foreign Missions (Congregational). She is a speaker who has no trouble holding an audience. She has consecrated all her brilliant powers and charming personality to the cause of Christ, which makes a winning combination anywhere. In addition to the regular meetings in the city, we had the privilege of having her talk at our chapel service one morning. To our great regret there was no time when Dr. Wu could render a similar service to us.

At lunch one day we had as our guests Dr. Herman C. E. Liu, the interesting president of the University of Shanghai, and Mr. Floyd Carr, field secretary for missionary education in the Northern Baptist Convention. Dr. Liu, on being introduced in the dining room, delighted us with one of his characteristic speeches. Our connection with that great school in Shanghai is certainly more closely cemented following this contact. Mr. Carr very graciously brought with him all his splendid exhibit of missionary materials and following luncheon showed it to the students.

Mrs. Lydia Glover DeSeo, known far and wide for the contribution she has made to religious drama, was touring with the team as specialist in missionary dramatics. Miss Ragsdale, teacher of missionary education, was fortunate enough to secure her for one of her class sessions. She gave to the group many stimulating and helpful suggestions.

We coveted for all of our church family some of the great privileges we enjoyed during those two days. We came out of that experience with a clearer idea of what missions ought to mean to a present-day Christian and a renewed determination to give ourselves to the challenging task in a worthy way.—Carrie U. Littlejohn



BOOK REVIEWS



Mrs. Julian P. Thomas, Virginia

Any books reviewed in this magazine may be ordered from Baptist Foreign Mission Board, Richmond, Va., or from State Baptist Bookstore. The price of each is quoted with its review.

The NEVER FAILING LIGHT



In "The Never Failing Light" Dr. James H. Franklin, executive secretary of the Northern Baptist Board of Foreign Missions shows us how the religion of Christ is slowly bringing the whole world under its influence, in spite of the failure of many organizations and institutions calling themselves Christian. He says his book is based on his personal observations in many lands and gives innumerable examples of outstanding Christians in the pagan world. He probes to the heart of our own short comings and warns us that we need to set our own house in order, explaining that the peoples of the world are watching the difference between our preaching and our practice.

We ourselves need to get a new and fresh vision of God's love, His reality and His nearness if we would make our

appeal effective.—Price: cloth \$1; paper 60c

HOW FAR to the NEAREST DOCTOR?

A VIVID and thrilling picture of the life and usefulness of the missionary doctor is presented in "How Far to the Nearest Doctor?" by Dr. Edward M. Dodd, medical secretary of the Board of Foreign Missions of the Presbyterian Church U.S.A. In making a tour of the world he has seen what has been done by physicians and nurses in bringing the peoples of heathendom to Christ. The wonder is that the Christian world was so long in realizing the value of medical missions in pagan lands.

He gives the life stories of many notable medical missionaries, showing that only a burning love for Christ and for these neglected peoples made them choose so difficult though so important a task. As one of them said: "God had only one Son, and He was a physician".—Price: cloth, \$1; paper, 75c

OUR YOUNG PEOPLE (Concluded from Page 30) director. The qualities that make up her character must be consecration, sympathy, enthusiasm, tact.

The southern W.M.U. latest available reports show that practically every A-1 Graded W.M.U. had at the head of its young people's work a young people's director. Let the young people's director face the New Year ready to fill her important place adequately well.—Ellen Douglas Oliver, Va.

MARGARET FUND (Concluded from Page 32) ents on foreign fields; exceptions are made however when parents are on furlough.

Remember, the missionary selects the college and makes all the necessary arrangements with the officials for the matriculation of the student. Many schools give free tuition.

Remember, students handle no scholarship money. The W.M.U. treasurer sends out all scholarship checks to the presidents of the colleges in which the students are enrolled. These \$250 scholarships are sent in two checks of \$125 each, when asked for by the student in early fall or early spring.

May love prompt every prayer and every deed of the Margaret Fund this year. May our Margaret Fund be an avenue of real blessing is our New Year wish.—Mrs. Frank Burney

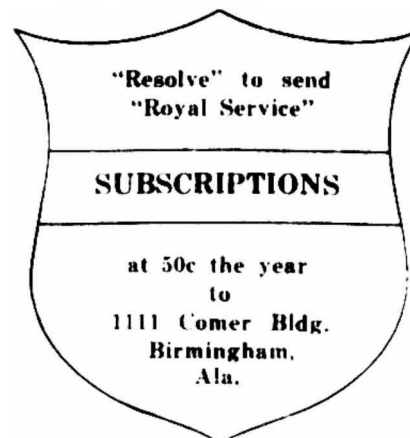
WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

Third Quarterly Report, July 1, 1933 to October 1, 1933

Mrs. W. C. Lowndes, Treasurer

STATES	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards				Received by W.M.U. Treasurer			
	Cooperative Program Undivided	100,000 Club and Tent Paying Campaign	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State Missions and Other in S.B.C. Program	Marg. Fd. W.M.U. Tr. Sch. Marg. Mem.
Ala.	\$ 435.78	\$ 2,565.29	\$ 1,183.46	\$ 497.59	\$ 3,885.64	\$ 5,782.08	\$ 450.00	\$ 35.23
Ark.	3.00	13.11	6.11	1.83	4.50	136.79	4.15	.62
Cal.	337.72	204.69	204.69	43.51	101.63	4,327.27	61.62	7.19
Col.	211.41	811.43	811.43	240.95	900.95	1,081.91	127.98	4.17
Fla.	1,721.04	803.12	803.12	60.79	1,721.04	3,832.14	606.75	22.82
Ga.	1,940.68	133.78	133.78	9.67	27.04	1,937.71	98.90	5.64
Ill.	69.05	131.47	131.47	672.96	3,876.87	9,284.39	250.00	82
Ind.	5,360.84	2,377.63	2,377.63	74.06	181.42	4,090.91	50.50	58.08
Iowa	346.40	528.99	528.99	461.33	1,738.06	5,244.77	739.95	13.80
Ky.	2,115.87	165.56	165.56	43.31	738.06	7,030.96	570.00	30.89
La.	949.86	3,654.42	3,654.42	2.00	384.71	1,653.10	50.00	1.02
Miss.	1,183.80	27.75	27.75	152.00	2,703.19	2,861.37	1,544.80	75.49
Mo.	1,168.20	680.50	680.50	598.63	3,776.96	8,979.57	450.00	65.92
N.C.	4,321.71	2,020.34	2,020.34	687.35	5,278.28	9,987.30	600.00	84.34
N.Y.	767.55	6,096.51	6,096.51	2,377.27	12,337.47	32,601.06	800.00	30.72
Okla.	318.00	5,379.83	5,379.83	870.55	21,256.56	32,730.48	1,001.35	189.41
Pa.	1.00	24,987.59	24,987.59	13,712.13	58,640.73	139,031.40	300.00	.31
Tex.	14.00	14.00	14.00	7,533.96	58,640.73	139,031.40	300.00	.31
Unk.								
Total	\$44,520.71	\$ 4,671.45	\$63,934.72	\$ 31,938.49	\$ 7,533.96	\$ 58,640.73	\$ 8,562.00	\$ 626.47
Cash Total	\$ 15,195.07							
172.11								
5,383.63								
2,708.95								
7,649.03								
27,774.45								
2,380.66								
22,954.19								
7,552.09								
9,663.89								
5,794.21								
18,325.72								
1,887.80								
28,771.46								
8,817.85								
19,432.85								
26,178.63								
55,010.51								
96,902.52								
14.31								
\$362,509.93								

Of the above total \$23,047.25 was given by W.M.S., \$19,602.92 by Y.W.A., \$8,577.13 by G.A., \$5,368.46 by R. A., and \$5,914.17 by Sunbeams.
 *This column includes \$3,311.96 gifts to Margaret Fund and Training School, \$247.05 gifts to Margaret Memorial Fund and \$3.00 special gift to Margaret Fund from Florida Executive Committee, S. B. C.
 **Received through Executive Committee, S. B. C.
 ***Reports for Second and Third Quarters.
 Value of Boxes to Missionaries \$4,071.82.



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TITHERS find it easier to pay regularly to Cooperative Program, Baptist Hundred Thousand Club and church expenses.



STUDY of home missions will strengthen one's resolve to give a real thank-offering in March Week of Prayer.