

Royal Service

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AUXILIARY to SOUTHERN BAPTIST CONVENTION

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The above "special delivery" would immediately remind W.M.U. women and young people that "now is the acceptable time" to begin preparation for

WEEK of PRAYER and OFFERING for HOME MISSIONS March 5-9 Inclusive.

Among the interesting items about the plans for the week's observance the following are noted:

Theme—Entrusted with the Gospel

Scripture—Romans 10:13-15

One hour will be observed each day except on Friday, the 9th, which is to be an all-day meeting.

Pastors are requested to preach on home missions on preceding Sunday and to emphasize home missions at mid-week prayer service.

State denominational papers are asked to publish the appeal of the Home Mission Board.

Families are requested to use daily the week's free leaflet, "Homes Praying for the Homeland".

From state Baptist book stores at 25c a copy should be purchased for use in February the Home Mission Board's booklet, "The Keys of the Kingdom".

Program, leaflets and envelopes for the March week are furnished free through the state W.M.U. headquarters.

Any society not receiving its supply by February 1st will please request the same from its state W.M.U. office.

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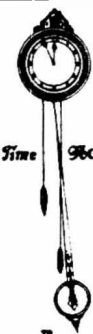
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 Royal Service

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MONTHLY MISSIONARY TOPIC—Persecution in the Spread of Christianity

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program

FEBRUARY—Persecution in the Spread of Christianity
 (The following are examples of and exhortations to courageous Christian living now rather than stories of persecutions in the past).

Is the Gospel Message World-Wide?	2
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EDITORIAL



"ARISE, GO over THIS JORDAN"

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



After the death of Moses God spoke to Joshua, calling him to a particularly difficult task. Israel—after forty years of wilderness wandering, a dis-spirited and defeated people, though a great host—were afraid to enter the promised land because they feared its giants and walled cities. Moreover between them and the land of promise flowed the Jordan River at its flood tide. Here were a great people and a man called to leadership facing a seemingly impossible situation. The words of Jehovah God to His chosen leader, Joshua, "Be strong and of good courage for Jehovah thy God is with thee", inspired them to answer: "Whatever you command us we will do and wherever you send us we will go". It was heroic faith, expressed in instant obedience despite formidable difficulties. They proved the promise of Jehovah God; He did not fail them.

This experience of Israel was a spectacular thing. Our task calls for patient, continuous, unrelenting effort in enlisting the women and young people within our churches in our common cause, promotion of our Lord's missionary enterprise. By its very nature it demands courageous, persistent action as faith-testing as this striking experience of the children of Israel. We too may prove the promise of Jehovah God.

We have but entered the portals of the new year's opportunities. We have much to encourage our service. The W.M.U. program topics for 1934 promise an unusually helpful and inspiring study. The theme, "Prayer in the Progress of Christianity", makes central the most vital element of Christian life and activity. The monthly topics offer a brief, consecutive study of Christianity from its beginning with a presentation of the mission fields and present missionary program. A heart-searching question with each program should tend to stimulate our members and societies to purposeful activity. Attractive presentation of these programs will enlist interest and invite sustained regular attendance.

With program emphasis upon the central place of prayer in Christian progress it is believed that the personal prayer life of Union members will be deepened; because prayer lifts horizons the program of Christian missions will, under God, be immeasurably hastened. A wider and more sustained participation in the special seasons of prayer will follow with a more general observance of the daily Calendar of Prayer. Missionaries and fields the world round will be energized and quickened. It is believed further that the programs will so awaken interest in the spread of Christianity through the ages that a marked stimulus to mission study will inevitably result and that with it will come a more faithful acceptance of our stewardship. Certainly the monthly programs will lead to self-examination and the purpose to be missionary in our homes and communities. Recognizing the value of the programs to young life we shall be led to take our fostering responsibilities more seriously.

It is conceded that the greatest hindrance to the missionary program is the indifference of Christians. Southern Baptists share in this hindrance to Christian missions. It is a Jordan of difficulty which must be crossed. Careful preparation
(Concluded on Page 29)



STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

CHECKING OUT

The Great Accountant
Will one day
Render us a statement
in full—
Not for the number of years
We've lived
But—
How we've lived them;
Not—
For the number of dollars
We've spent—
But
How we spent them!

us responsible not only for what we do but for what we can do?

How much faith do we have in God? Personally, I believe that God can still perform His age-old miracles, today, if we only have enough real faith. Let's begin today and "take stock".

As we begin the new year in our Woman's Missionary Society, I feel it is an opportune time for us to "take stock". Successful business men take inventory of their stock of goods, at least once a year, and are we not all in business—the most important business in the whole world? Jesus said: "Wist ye not that I must be about My Father's business"? Now what is a Woman's Missionary Society? "It is an organization of women, within the church, for the purpose of stimulating Christ-like living; studying the Bible; praying unitedly and giving for all our denominational work, at home and abroad". My, what a tremendous business!—
Mrs. James Stokely, Tenn.

Now let's take stock of our talents. We are all given some talent. True, some of us will probably have to rummage away back on the dusty shelves of the years to find it, but let's drag it out and modernize it, so it will be useful to ourselves and others. Do you know that you will be held responsible, if you fail to develop and use it to the best of your ability? Do you know that God will hold every single one of

"In That Sweet Tomorrow"

MORE deeply than words of mine can express do I regret that this magazine did not much earlier record the Home-Going late in September of Mrs. S. T. Lanham of Spartanburg, S. C. As Miss Edith Crane of Baltimore she served for four years (1907-11) as corresponding secretary of Woman's Missionary Union, S.B.C. Among the outstanding achievements of those years may be mentioned: Royal Ambassador work, organized personal service, emphasis on tithing, College Y.W.A. work, Standards of Excellence, Woman's Committee of Baptist World Alliance of which committee Miss Crane was the first corresponding secretary.

One adjective seems particularly applicable to her work and life—spiritual. One of the pastors of her Baltimore church once said that wherever the word "spiritual" is used in the New Testament the full meaning is "Spirit-filled". Those who knew our lamented friend in her work and home saw this fuller meaning clearly exemplified in her words and deeds. As few people whom I have intimately known she seemed constantly serving and yet ever ready for the summons "Enter thou into the joy of thy Lord".

To Judge Lanham and the two college daughters, to Miss Claris Crane and other Baltimore relatives the sincerest sympathy is extended. Certainly their and our loss is Heaven's gain.—Kathleen Mallory



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"For My thoughts are not your thoughts, neither are your ways My ways" saith the Lord.—*Isaiah 55:8*

The MOTHER of JAMES LACY



All Margaret Fund workers over the southland extend tender sympathy and love to James Lacy and his home circle because of the death of his mother in Saltillo, Mexico, late in October. Mrs. Lacy was the mother of ten children, five of whom died of scarlet fever within 15 days of each other about thirty years ago. In that lonely hour she was urged to give up the work in Mexico but she heroically replied: "No, we have given our children for Mexico; now we will go back and give our lives". This she and Mr. Lacy did, serving in the Baptist school in Saltillo. James is a Margaret Fund student in Abilene, Texas.

Because of the tender, sympathetic ministry of the Margaret Fund, both missionaries and students have been particularly grateful for it this past year. The women who minister "in His name" through this channel have had an added opportunity to bless and comfort in this service, for which we thank our Heavenly Father. 1933 was a year of unusual sorrow and trial for those connected with the Margaret Fund, because during it there occurred the death of two Margaret Fund students, the mothers of two and the father of one.

JOHN QUARLES

LAST month's issue of this magazine carried an announcement of the death of John Quarles, a Margaret Fund student of Georgia Tech. Among the many tributes paid to his memory by his pastor, Dr. Louie Newton of Atlanta, Ga., the following are quoted, with tenderest sympathy for his home circle and the deepest gratitude to his Margaret Fund chairman—Mrs. W. T. Henry—who was like an angel of mercy to John before and during his illness. Dr. Newton says:

I have known John since he came to Atlanta four years ago to enter Tech. He was the oldest of the three children of the lovely Quarles family. He was born on February 7, 1910, at Rosario de Santa Fe, Argentina. He had a marked personality—a self-reliance which was exceptional for one so young. He was serious without losing his buoyancy. He was mature without the loss of the brilliancy and enthusiasm of youth. I used to enjoy watching his face in the congregation—a quiet, observant face and, withal, a happy face.

From the very beginning of his illness from scarlet fever the doctors discovered a heart condition, dating back to his boyhood, which they feared as the complicating danger in his case. It turned out that their fears were all too true, and he steadily sank into an acute cardiac complication which proved fatal.

But throughout his illness John Quarles was the same good soldier which he had been in his boyhood and young manhood. He never wavered. He was resigned to what seemed to be the will of God. He passed down into the valley of the shadow unafraid, looking unto Jesus for strength and for comfort. In his life and in his death John was a bright and shining testimony for his Lord.

Just as I finished writing this tribute to John his father came into the study and brought the rest of John's church envelopes for 1933. "Here are the unused envelopes", said Brother Quarles, "and may we put this ten dollars out of his savings account into the offering through one of his envelopes?" Isn't it glorious to live in a day when the acts of the Lord are seen in the lives of people?



FROM OUR MISSIONARIES



SHOULD WE LEAVE the JEW ALONE?

Jacob Gartenhaus, Home Board Missionary



Addressing one of our state conventions recently, we emphasized the unprecedented opportunities of making Christ known to His people, Israel, contrasting their past attitude which was that of indifference, prejudice and bitter hate (which frequently resulted in violent outbursts) with that of today, of open mindedness and a willingness to examine the claim of Christ. I urged Christians to make use of the splendid opportunities of presenting Christ to these people.

Later in the evening, we sat around the fire place in the home of a prominent layman and deacon, discussing various subjects including Jewish evangelization. Naturally I expected the man to express his delight to learn that the brethren of our Lord, who have been alienated from Him through the centuries, are now receiving Him, but much to my astonishment he remarked after a moment of silence:

"You are trying to proselyte the Jews, but I have no sympathy with this kind of work. I believe in letting every man follow his own religion".

"Do you believe in the teachings of Christ and Paul?" I asked. (*What a question to put to a church leader!*)

With a slight hesitancy, he replied: "Yes, I do".

"Kindly tell me then", I said, "wherein my work differs from theirs. In an humble way I am trying to carry out the example which they by word and practice laid down. We are told that not only did the Master spend practically all of His earthly ministry teaching and preaching among His own brethren, but following the resurrection He commanded His followers to be His witnesses among all the nations, begin-

ing at Jerusalem (*Luke 24:47, Acts 1:8*). Likewise the apostle to the gentiles (*himself a Jew*) rarely missed an opportunity of witnessing to his own people; and his method was 'to the Jew first'. (*Romans 1:16*)

"Now in regard to your statement that the Jews have a religion and should therefore be left alone. So had they a religion in the time of the Saviour, for we are told that during that time there was not a town or a village, if it numbered only ten men, but had one or more synagogues. Larger cities had several of them, while the city of Jerusalem had no less than 480 or at least 460. And yet the Saviour said to these people: 'Whosoever therefore will confess Me before men, him will I confess before My Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven' (*Matt. 10:32-33*). He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him' (*John 3:36*).

"Or listen to the agonized cry of Paul for his unsaved brethren who were most zealous but were nevertheless lost: 'Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God but not according to knowledge. For they, being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth' (*Romans 10:1-4*). Paul knew of only one way of salvation for Jews and gentiles: 'For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him' (*Romans 10:12*). Yes,

the Jews had a religion but not the Christ, and that is what made all the difference in the world then and today."

Like so many others, this man had the wrong conception of what is was to be saved. To him it meant adequately caring for his family, feeding the poor, being a respectable citizen, taking an interest in social affairs etc. He did not realize that the clear teachings of the Word of God are that man is a sinner both by nature and by practice, without power to save himself (*Psalm 51:5, Romans 3:23, 1 John 1:8*), that the wages of sin is death (*Romans 6:23*) and that salvation comes only through faith in Christ, and one therefore must be born again (*John 3:1-8*). And when our people will fully realize this clear teaching of the Scriptures, they will no longer exclude the Jew from Christ's program.

WHEN CRAZY TSAT TSE CALLED UPON THE LORD

(As Told by Miss Margie Shumate
of Shiu Hing, China)

IT was market day at Tin Tong and the little chapel was nearly full of people who had wandered in from the market to see what the Jesus preacher was saying. Suddenly their attention was attracted by the entrance of poor, crazy Tsat Tse (*Sart Zee*), an insane woman whom everyone knew by sight, for she was often seen wandering through the streets of the town singing ribald songs for pennies which the hoodlums of the town and the soldiers would give her as they gathered about her to tease her and get her to sing. She was always filthy and ragged and sometimes used an indescribably dirty old mosquito net to drape around her body when it was cold. If it was warm she sometimes discarded all her clothing and lay down nude in the market to sleep.

On this day, as she came into the chapel in her filthy rags with spittle smeared over the lower part of her face, she was a loathsome spectacle and people moved farther away as she sat down

on one of the back benches. Someone started to drive her out but the preacher motioned to them to leave her alone and she sat through the service, at times seeming to listen to what was being said, at other times muttering to herself. She got up and left when the meeting closed but after that she came again and again when she saw a meeting was in progress and, if it was a woman's meeting when we would teach the women songs and Bible verses, she took an interest in learning and really memorized what was being taught more rapidly than some of the other women. The workers talked with her and taught her to ask Jesus to deliver her from the power of the demons which she said controlled her.

Her mind was never clear enough to tell a connected story but as she told parts of it from time to time we gathered that she had come to Tin Tong some twelve years ago from Foo Lum, a town in the neighboring county. Her husband had been in prison and finally died there. She had two little boys and she said the devil wanted the smaller one which she carried on her back and that the devil followed her day after day trying to take the child from her. Finally the devil did get the child and took its life. From the expression she used it seems that the devil squeezed the life out of the child (*I am telling the story as she told it*). She said that it was at that time she lost her reason and wandered over the country with the older boy following her.

She finally came to Tin Tong, a ragged, disheveled creature with a large ugly sore on her leg. It was there that Ah Tang saw her. Ah Tang was a man of past middle age, an opium smoker, a gambler, a lonely man with no one belonging to him, a human derelict. He had long wanted a wife but never could save up money to buy one and when he saw Tsat Tse he decided that she might meet his need and he doubtless could get her without money, so he told her to go home with him. She obediently followed him to his village five miles away, the boy go-

ing along with them, and she became Ah Tang's wife. There was no ceremony. It was just done by common consent. Many marriages are made in this way.

He found her useful for she could do a certain amount of work and she often brought home pennies after having gone to market at Tin Tong: these pennies were useful in buying opium, though they were destitute of the necessities of life. They thus existed for two or three years, after which the boy left them to go and make his fortune as best he could. He will come into the story again later on.

At times Tsat Tse would become violently crazy, for the devils would come—sometimes in the form of soldiers who tried to carry her off, sometimes in the shape of tigers who gathered around her and stared at her with fiery eyes, sometimes in the shape of phantom-like creatures with long, red feather tails. They would talk with her and take her by the throat and try to take her life. She would fight with them and scream defiance at them. At these times her husband would bind her feet, thinking to confine her to the house, but she would get out and sometimes jump for miles on her bound feet or perhaps get down on all fours and jump like a rabbit on her hands and feet. Once as she tried to jump she lost her balance and fell in the fire and was badly burned and suffered for months before the burns were healed. She once said to me: "In those days I did not know about Jesus or about the hymns or the Bible but I did know that there was a Heavenly Grandfather (*the most common expression for Heavenly Father used in this section*) and I used to call on him to deliver me".

Now let us take up the story where she began to come to the chapel. As she learned more and more and we taught her to pray she improved in every way. Her husband noticed the improvement and came to the chapel to find out what it was that was making such a change in his wife. He listened to the Gospel story and said that it was good and that if it were not for his opium habit he too would become a

Christian. We told him that God would free him from the opium curse if he would pray to Him and trust Him. But the trouble was the old fellow did not want to be freed from it. All he wanted was more of it.

I remember once about a year ago we were having a prayer meeting at Tin Tong. We were kneeling in a circle and praying in turn. When it came to Tsat Tse's turn, with tears streaming down her face she prayed one of the most touching prayers I have ever heard as she begged the Lord for full deliverance from the demons which she still felt were always near her. We also could not keep back the tears as we joined in the petition. God met the poor creature and saved her from the power of the demons. I am sure that He had her deliverance all planned out from the time when in utter darkness and dwelling among a people who also sat in darkness she had lifted up her poor blinded heart in a petition to the "Heavenly Grandfather" to deliver her, for is it not written that "it shall come to pass that whosoever shall call upon the name of the Lord shall be saved?"

Tsat Tse was saved. She was a new creature in Christ Jesus and was baptized in September of 1932. But her redemption was not yet complete. God had still more blessings in store for her. She was still poor and hungry and destitute. Her son became a mechanic and worked at a good salary in the engine room of an ocean steamer and visited many countries. He bought him a wife for three hundred and fifty dollars. He did not forget his poor crazy mother, for he sent her a picture of himself and the wife, and when he came in port in Hong Kong several times he sent her money but, alas, it always fell into the hands of the opium smoker and was spent for opium. Thus he, as well as she, never had a satisfying meal nor a warm garment and their only quilt was a dirty, ragged one, too ragged to be pawned. There was no use to give her money for we knew that he would manage to get it from her. There was no use to give her a warm garment for he would take it and

pawn it for opium, so there was little one could do for the poor, half-starved creature.

But now let me tell you the thrilling sequel to the story. Last month I was in Tin Tong, and as I had to leave on a certain Tuesday I asked the women to come out on Monday for a meeting for fellowship and prayer. It was two hours before meeting time and I was busy writing letters when Tsat Tse came to my room carrying a basket of knotty little sweet potatoes. She set the basket down and said: "I have brought you some sweet potatoes. I am going back home now". Although she spoke quietly there was suppressed excitement in her voice which I detected. I asked: "Why are you going home now? Why do you not stay for the meeting since you are here?" She replied, "My son and my daughter-in-law have come". Then it was I who was all excitement. I jumped up and exclaimed: "Have they come? Where are they?" She replied that they were in a certain restaurant waiting for her. I told her to go and bring them to the chapel. While she was gone I spread the news and soon we were all tense with excitement as we awaited the newcomers. She returned with the daughter-in-law, saying that her son had gone up the street. The daughter-in-law proved to be a brazen, worldly-wise little "flapper" with bobbed hair and painted face, fashionably dressed in a silk suit. As she stood beside Tsat Tse she looked like a creature from a different world. She had a vile tongue but evidently a kind heart withal. When we told her of all her mother-in-law had suffered, how crazy she had been and how the Lord had saved her—but even now how destitute she was because all the money which her son had sent her had been spent for opium—she beat upon her breast as if she were acting on the stage and declared that if she had a knife she would kill the opium smoker as soon as she saw him.

By and by the son came in, and he also did not look as if he belonged to the same world as Tsat Tse. There

she stood, barefooted and in rags while he was well dressed in a foreign suit and handsome overcoat. We insisted that they stay at the chapel that night and not move the baggage to the village until he had had an opportunity to make some sort of arrangements for living, for Tsat Tse had no accommodations to offer them. They spent the night with us, Tsat Tse staying as well. We killed a chicken and had a feast and all rejoiced as if the son belonged to us all. We learned that the son had lost his job, as so many millions of others had done, and had come back to Tin Tong with all his goods, hoping to find other work.

They brought forth bolts of goods out of the baggage and hastened to the shops to have new clothes made for Tsat Tse. Soon I noticed that the little flapper daughter-in-law, who by the way was only about sixteen years old, had thrown her woolen scarf around Tsat Tse's shoulders to keep her warm and had loaned her tooth brush which Tsat Tse was vigorously using! Possibly it was the first time she had ever brushed her teeth in her life. On seeing this I told the girl that, since her mother-in-law's teeth were black and decayed, she should just give her the tooth brush since she had allowed her to use it and should buy another one for herself. I hope she did so!

Well, it was all so exciting that we did not have much success with our meeting. When I finally did get the women quieted down and was ready to start the meeting, Tsat Tse without being invited to do so rose from her seat and folded her hands and closed her eyes. I thought she was going to pray but all by herself she reverently sang "Praise God from Whom All Blessings Flow". She then sat down. That night she was warmly covered with one of her son's comforts, but she told me that she could not sleep but lay awake all night long. I suppose she was too happy to sleep.

How I did want to see Tsat Tse in her new clothes, but I had to leave the next day and so did not get to see

(Concluded on Page 34)



MISSION STUDY DEPARTMENT



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

GOING DEEPER



Going deeper in mission study until it becomes crystallized in action was an utterance made at the Southern Baptist Convention in St. Petersburg, Fla. There is much in it. Our lives are not usually influenced greatly by mere superficial contacts.

It is only when we live with them day by day that deep impressions are made.

The boy, that becomes "air minded", studies aviation in every leaflet, illustration and book he can find. He dreams aviation by day and by night. He lives in the atmosphere of the aeroplane.

So with every other favorite object of life. We are transformed only as we sink into the depths. A casual reading of the command of our Master, "Lift up your eyes and look upon the fields", will not make any great impression until we have taken the near and the far look with the light of His Spirit upon us, as we gaze with His eye of compassion upon a lost world and realize that in Christ only have we the cure for a sin-sick world.

Katherine Scherer Cronk relates a story of a missionary who brought a vision of her field to a group of children. They drank in her words and, as she ceased speaking, a little voice said: "Couldn't we pray for them?" With heads bowed in reverence while prayer was offered those children's minds were active for the lost, each was turning over in his mind what he could do. And when heads were raised a boy's hand wriggled violently as he said: "Say, if they had Bibles, couldn't they read about Jesus? How much would one cost? Well, here is fifty cents, get one". Another boy found how he too could give fifty cents,

others gave dimes that would buy parts of Bibles. And in the hush of a sacred moment, as those children faced the great need of the world for Christ, a serious little voice said: "Maybe I could go over there when I am grown and tell them about Jesus". Those children that day were deep in mission study until it became crystallized in action.

As our women lift up their eyes and look upon the fields through mission study, surely, in like manner impulses will be stirred into action. The understanding mind stirred by the love constrained by Christ will become so missionary minded that innumerable ways will be found to join hands with the missionary in laboring for the lost. Every missionary message will mean just another vision of opportunity for service by prayer or gifts of possessions or life or in interesting others in the great privilege of being a co-laborer with God.—Mrs. Alfredo Diaz, Fla.

WHAT SHOULD WE EXPECT and RE-QUIRE of OUR MISSION STUDY TEACHERS?

HOW can a teacher of a mission study class further the cause of missions in a Baptist church if she is not wholly committed to Christ's program for the redemption of a lost world? When I say committed, I mean just that—truly consecrated, saying by her life, as well as her words: "None of self, all of Thee".

A mission study class prayed about, planned for and properly taught is responsible for information, which in turn begets inspiration and culminates in demonstration of the "Go ye" of the Master's plan. I have a firm conviction that no one should teach a missionary book, whose ears are not open to the pleas of our workers for more helpers; whose eyes do not overflow

with tears in sympathy with the missionaries' breaking hearts; whose hands do not reach out to win and interest others in this great cause; whose feet do not hurry to carry them in paths of service; whose minds are not filled with ideas for presenting Christ's plan in the most interesting way possible; and whose hearts are not overflowing with love for a lost and dying world. The day has passed when a teacher will be chosen because she can talk well, if she has not learned to live well. Of course if a cultured, well trained woman is likewise a Christ cultured woman, then the leaders of the Woman's Missionary Society are especially fortunate if they secure her as teacher, for in this day of rush and numerous distractions she will be prepared to hold her class by presenting her book in a convincing and attractive manner. We are paying too little heed to this matter of presenting missionary information in a manner to attract and hold the interest of our women and to win them to active participation in the missionary program. How shall they hear without a teacher? How shall they teach unless they know? How shall they know unless they study? How shall they study unless they care?

In addition to the qualifications of consecration, ability to present book material inspirationally and a heartfelt desire to promote missions, the teacher should provide herself with helpful equipment. Most certainly she should have a map of the country before the class during the entire time of study and she will also find posters very helpful in holding the interest of the class. Each class period a new poster should be placed on the wall and here the teacher's originality and ingenuity will be evidenced. She may not make the posters herself, but certainly she should plan them and see that the message they carry to the eye is a worth while and inspirational one.—Mrs. J. A. Hemphill, Mo.

The ATTRACTIVE LESSON PERIOD

As long as our mission study lessons are poorly and haphazardly planned

and presented we cannot expect anything better than the complaint that mission study is dry and a most uninteresting phase of our work. The fact of a program's containing good material and data that our women should know does not make it a successful program. It has to be put over.

In District Two of Mississippi we have been studying mission fields, putting special stress on making the programs attractive through original methods of presentation. The results have been most pleasing. One chairman writes: "We have women at our mission study programs who never come to other meetings".

A cleverly planned invitation may induce the women to look forward to a meeting and anticipate a good program. When invitations, written on colorful sombreros, were received in one W.M.S. to a program on Mexico, every woman was agog waiting for the day. When they arrived for the meeting the hostess, dressed as a Mexican senorita, welcomed them and ushered them into a realistic Mexican home. A treasure hunt about the rooms introduced Mexican curios and customs. The treasure was a Bible with a key to the devotional. Such a beginning, most attractive yet impressive, held every member expectant for the remainder of the program.

In the presentation of this program on Mexico the geography, interesting bits of history and current items were presented through maps, charts and posters, cleverly arranged. Pictures of the missionaries, with as many intimate connections as could be gotten together, and personal letters from some, giving their heart messages, made them really one of the women, all working toward the same great cause. Following the reading of each letter a prayer was offered for that particular worker and the problems of her field. This was a most inspirational feature. Refreshments of real Mexican dishes were served in Mexican style, while Mexican music was played on the victrola.

(Concluded on Page 34)

SOCIETY METHODS

A-1! WELL DONE!



A-1 in W.M.U. parlance means well done! It means a goal of excellency won! An A-1 W.M.U. family means that a church has a Woman's Missionary Society and at least four graded W.M.U. young people's organizations that are doing in the most excellent way the service for which they were organized. A-1, how done? From the experience of a third vice president of missionary societies in two churches which have attained this excellency I answer this question with the following suggestions:

Want to Be A-1: Accomplishment is born of desire. The leaders must first catch the vision of what an A-1 W.M.U. family would mean to their church and to the Kingdom of God and must earnestly *desire* such an accomplishment. Then they must pass this desire on until every member of every organization is fired with A-1 enthusiasm.

Will to Be A-1: The desire must grow into determination. This, too, must start with the leaders and pass on until every one from the W.M.S. president to the tiniest Sunbeam is saying "We *want* to, we *can* and we *will* be A-1".

Work to Be A-1: Then go to work and do it! Plan for it, pray for it, strive for it. Keep busy at the job from the first of January to the last of December. "Stick to the Standard". Keep it before all of the organizations all of the time. Use wall standards for checking up the records of each organization. In the W.M.S. assign to each officer the points on the Standard especially related to her work, thus delegating to each a special responsibility. Reports on points reached should be made at the business meetings of all organizations. The third vice president must keep constantly alert to the attainments of the young people's organizations. She must report these attainments to the W.M.S. and must see that the mother organization is faithful to her fostering duties. The pastor should do his part. He should cooperate with the W.M.U. leaders in giving publicity to the Standard in public announcements, bulletin etc. He should let the people know of the goals set for the missionary organizations and should invite the whole church to rejoice when the victory is won. *Recognize and emphasize the spiritual significance of the Standard.* Remember that being A-1 means doing effectively God's work of winning a lost world to Christ. The church, that attains the goal of an A-1 W.M.U. family, thereby increases the quantity and the quality of its missionary service both in the present and in the future. We believe that God as He looks on such an attainment says "Well done".

STICK to the STANDARD

(Tune—"I Walk with the King")

JUST stick to the Standard whatever you do,
Yes, stick to the Standard till it sticks to you;
And reach every point if you possibly can,
Just stick to the Standard, it is the best plan.

Chorus

Oh stick to the Standard for Jesus,
Just stick to the Standard each day,
And do your real best to meet every test,
Just stick to the Standard away.

(Concluded on Page 29)



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: "For RIGHTEOUSNESS' SAKE"—Matt. 5:10-16



Little Addie's hands were clean. Her face was expectant. She sat patiently before the piano, touching lightly the keys that her faithful teacher named. She had struck middle c so many times that she could hear it sing. As a child of nine her ear for tones was unusually good. For a year she had practiced finger exercises and tiny pieces written for beginners. This lesson was unusual. Miss Grimshaw had said to her favorite little pupil, "We are going to build a scale today". So the thing that might have been dry was made delightful. Addie learned that c was the keynote of her scale. It wasn't long until the other notes in an octave took their places. A scale—of c, d, e, f, g, a, b, c—became easy. The plan of scale building with whole tones and half tones never troubled Addie for she learned from a gifted teacher who knew how to deal with the child. As an advanced pupil she struck the same keys on the piano. She understood how notes of a scale were combined to make the joyful mazurka or the plaintive nocturne.

Somewhere near Capernaum, not far from the sea of Galilee the Master Teacher built a scale upon the keynote, "Blessed". He knew many of the people who crowded around Him. Natives of Nazareth and Capernaum whispered tales of this wonderful neighbor who spent whole nights in prayer. Men came from the hill country of Judea, even from Jerusalem to hear Him. His teaching was simple, yet "never man spake like this man". He had entered

into everyday experiences but He had exercised the gift of healing before their eyes. A miraculous draught of fishes had been caused by His word.

Seeing the multitudes He went up into a mountain. Only those who were interested would climb the steep hill to listen to more of the marvelous teaching. Questions arose. "What is the Kingdom?" they pondered or asked by the way. "What must we do? How may we get into this new Kingdom?"

Well prepared was our Lord and Savior to discuss the new Kingdom. Having endured temptation in the wilderness, having preached repentance, knowing now His audience and understanding their need, He opened His mouth deliberately and taught them. Eight notes were struck. Clearly rang the keynote of happiness or blessedness for the Kingdom citizen. He will be humble. When he weeps the Holy Spirit will comfort. Not proud, but meek, the earth will be his to enjoy. Longing after righteousness, his hunger will be satisfied. Mercy will be shown him and he will show mercy to others. Clean of heart, a lover of peace, gladly suffering for righteousness' sake, his is the Kingdom of Heaven. He will forget self. He will serve his neighbor. To share becomes a joy. To give of himself in prayer, to teach the way of salvation, to worship, to bear another's burden, to live for the glory of the Father, these become his delight.

Many true sayings seem like contradictions. So with our beatitude, "Blessed are they" (verse 10 of Matt. 5). Augustine expressed the thought for us: "It is not the suffering, but the cause of the suffering, that maketh martyrs". (Concluded on Page 33)

Calendar of Prayer February, 1934

Prepared by Mrs. Maud E. McLure, Ga.

FOR CHRIST, let me but hold Thy hand
And all the rest may go.
For nothing is, but only seems,
And life is full of idle dreams,
Until Thyself we know.

Topic: Perseverance in the Spread of Christianity

1—THURSDAY

Pray for Dr. C. E. Maddy, executive secretary of Foreign Mission Board, Richmond, Va.
Jehovah strengthens thee out of Zion.
—Psa. 124:3

2—FRIDAY

For Rev. and Mrs. T. C. Bagby, evangelistic work, Sao Paulo, Brazil, and Samuel, William and Luther Bagby, Margaret Fund students.
Thou shalt be steadfast and shalt not fear.—Job 11:16

3—SATURDAY

For Misses Flora Dodson and Lydia Greene, educational work, Canton, China.
Who shall separate us from the love of Christ?—Rom. 8:35

4—SUNDAY

For the Baptist World Alliance.
Keep the unity of the Spirit in the bond of peace.—Eph. 4:3

5—MONDAY

For Miss Claudia Edwards, director, and her co-workers at Good Will Center (owned by W. M. U. Training School) Louisville, Kentucky.
Jehovah giveth wisdom.—Prov. 2:6

6—TUESDAY

For Dr. and Mrs. M. N. McCall, superintendent of Cuban Mission, Havana, Cuba, and Moses McCall, Margaret Fund student.
For me to live is Christ.—Phil. 1:21

7—WEDNESDAY

For Miss Lila Venable, W.M.U. work, Shanghai, China.
Thou shalt be steadfast and shalt not fear.—Job 11:16

8—THURSDAY

For Rev. and Mrs. R. F. Elder, evangelistic work, Buenos Aires, Argentina, and Frank H. Elder, Margaret Fund student.
Lay up His words in thy heart.
—Job. 23:23

9—FRIDAY

For Rev. and Mrs. F. P. Lide, evangelistic work, Hwang-Hsien, China.
Jehovah will be thy confidence.
—Prov. 3:26

10—SATURDAY

For Miss Pearle Johnson, educational work, Shanghai, China.
Jehovah will keep thee from all evil.
—Psa. 121:7

11—SUNDAY

Pray that we may have the courage and fidelity of the early Christians.
Be thou faithful unto death.—Rev. 2:10

12—MONDAY

Pray for Rev. and Mrs. W. E. Allen, educational work, Rio de Janeiro, Brazil.
He will fulfill the desire of them that fear Him.—Psa. 145:19

13—TUESDAY

For Rev. and Mrs. R. A. Jacob, educational work, Pingtu, China.
Great is our Lord and mighty in power.—Psa. 147:5

14—WEDNESDAY

For all departments of our Home Mission Board work.
I will help thee, saith Jehovah.
—Isa. 41:14

Attended W.M.U. Training School

Calendar of Prayer February, 1934

THE whole wide world is nought beside
The wonder of Thy love.
And though my state be mean and strait,
Give me but heart to work and wait,
And I have Treasure-Trove.

—John Ozenham

Topic: Persecution in the Spread of Christianity

15—THURSDAY

Pray for Rev. and Mrs. A. L. Dunstan, evangelistic work, and Miss Pearl Dunstan, educational work, Pelotas, Brazil.

Be that doeth good is of God.
—1st John 11

16—FRIDAY

For Miss Annie M. Sandlin, educational work, Shichow, China
He will teach us of His ways and we will walk in His paths.—Isa. 2:3

17—SATURDAY

For Dr. W. W. Hamilton and faculty of Baptist Bible Institute, New Orleans, La.
This is love that we should walk after His commandments.—1st John 4

18—SUNDAY

Let us pray for the self abnegating zeal of the early Christians.

Be zealous therefore and repent.
—Rev. 9:19

19—MONDAY

For Miss Florence Walne (on furlough), evangelistic and literary work, Shimonoseki, Japan
I, if I be lifted up—will draw all men unto Myself.—John 12:32

20—TUESDAY

For Rev. and Mrs. Frank Matto, educational and evangelistic work among Mexicans, San Antonio, Texas

Goodness is profitable for all things.
—1 Tim. 4:8

21—WEDNESDAY

For Miss Eva N. Sanders, educational work, Lagos, Nigeria
They looked unto Him and were radiant.—Psa. 34:5

22—THURSDAY

For Miss Carrie U. Littlejohn, principal, and for faculty, students and Local Board of Managers of W.M.U. Training School, Louisville, Kentucky
Guide me in Thy truth.—Psa. 25:5

23—FRIDAY

For Rev. and Mrs. Paul C. Porter, educational and evangelistic work, Campinas, Brazil
The righteous is an everlasting foundation.—Prov. 10:25

24—SATURDAY

For Misses Ola Lea (on furlough), educational work, and *Blanche Groves, educational and evangelistic work, Soochow, China
Wisdom is profitable to direct.
—Eccl. 10:10

25—SUNDAY

For more faithful observance of the Sabbath
Blessed is the man that keepeth the Sabbath from profaning it.—Isa. 56:2

26—MONDAY

For Rev. and Mrs. L. M. Reno and Miss Edith West, educational and evangelistic work, Victoria, Brazil
Jehovah hath set apart for Himself him that is godly.—Psa. 4:3

27—TUESDAY

For Miss Addie E. Cox, evangelistic work, Kaifeng, China
I am with them, saith Jehovah, to save them.—Jer. 30:11

28—WEDNESDAY

For Rev. Jacob Gartenhaus, Home Board evangelist among Jews
O Israel, return unto the Lord thy God.—Ezek. 34:11

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



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

Topic: "For RIGHTEOUSNESS' SAKE"—Matt. 5:10-16

"JESUS, Thy robe of righteousness
My beauty is, my glorious dress;
Mid flaming worlds, in this arrayed,
With joy shall I lift up my head.

"WHEN from the dust of death I rise
To claim my mansion in the skies,
E'en then shall this be all my plea—
'Jesus hath lived and died for me'."

The Righteous

1st Day—Psa. 112:1-7
2nd Day—Isa. 51:1; 54:13; 60:21
3rd Day—Matt. 7:16-20; 12:50
4th Day—Luke 6:45; 18:16, 17
5th Day—John 10:4, 5, 27; 13:35; 15:14
6th Day—Gal. 5:22-26
7th Day—Eph. 1:1, 4-7

Promises to the Righteous

8th Day—II Chron. 16:9
9th Day—Ezra 8:22
10th Day—Deut. 33:9
11th Day—I Sam. 2:9
12th Day—Psa. 5: 12; 23:6; 25:10-14
13th Day—Prov. 15:29; 21:21; 29:26
14th Day—Isa. 43:2; 64:4

With Christ

15th Day—Rom. 8:1, 10; 12:5
16th Day—I Cor. 12: 12, 13, 27
17th Day—Gal. 2:20
18th Day—Col. 1:27; 2:4
19th Day—I John 2:3, 24, 28; 5:12, 20
20th Day—John 15:1-10
21st Day—John 17:21-23

The Fruits of Righteousness

22nd Day—Phil. 1:11, 29; 2:13; 8:12-14
23rd Day—I Thess. 1:3, 9, 10
24th Day—James 1:27; 2:14-26
25th Day—II Pet. 1:5-9
26th Day—John 14:21-24
27th Day—Rom. 5:1-5
28th Day—Rev. 2:2, 3, 19

"Pray Ye"

Hallowing the Heavenly Father's Name

That His Kingdom may come, His will may be done on earth

That Christians may recognize God as the bountiful giver of "our daily bread"

That we may "forgive them that trespass against us"

That W.M.U. members may realize that there is a home mission task and may strive to "measure up to" it

That God's guidance be granted to all Home Board workers and work

That unusually faithful preparation be made in February for the observance of the March Week of Prayer for Home Missions, March 5-9 inclusive

That every W.M.U. organization may strive to have every member make a worthy thank offering for home missions, every effort being made to reach the \$48,500 goal for the week's offering

That W.M.U. members, circles and organizations may each prayerfully decide upon and faithfully work toward their goal for the week's offering

That we thank God for the return of the birthday anniversary of the "Father of our country" and that we intercede for our land that it may "hold fast that which is good" in its heritage from the past

That renewed emphasis be placed on prayer, enlistment, mission study, personal service, stewardship of possessions, missionary education of young people, Baptist Hundred Thousand Club, Cooperative Program

Pray for Christians in every land, especially those who are "persecuted for righteousness' sake".

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, Virginia

TOPIC: PERSECUTION in the SPREAD of CHRISTIANITY

Hymn: "Onward, Christian Soldiers"
Scripture: Matt. 5:10-16 (See page 14.)
Duet: "He Loves Even Me"
Current Missionary Events (See page 35.)
Business

—Prayer

Hymn: "Fling Out the Banner"

Talk: Jesus the Persecuted (Page 20)
Talk: Persecution of the Early Christians (Page 21)
Talk: Faithful unto Death (Page 22)
The Story of Polycarp (Pages 22-23)
Talk: Persecution and Growth (Pages 23-24)
The Pageant of a Pin (Pages 24-25)
Impersonations: How Worthy or Unworthy? (Pages 26-28)
Prayer

Hymn: "Jesus, Keep Me near the Cross"

WHICH will be the first Business Women's Circle to adopt a foreign missionary as its very own and above its regular offering through the Cooperative Program? This is the clarion call just now from the Foreign Mission Board. Just \$800 is the total salary of a missionary for a year. Individuals, various groups and organizations of the church are pledging the salaries of specially adopted missionaries. Which will be the first B.W.C. to lead out in response to this present challenge of the Master?

Persecuted in 1934—Missionary Margie Shomate writes from Shiu Hing, South China: "I thank God that there are individuals and little groups here and there who are brave enough to turn away from idols and serve the living God even when it means that they are despised and persecuted". From Bucarest, Rumania, comes the message that "one need only to stand beside one of the officials, when he is registering a Baptist as leaving the recognized state-church, or to visit the court as they try cases of individual Baptists who have been sued by priests" to recognize the persecutions of Rumanian Christians. From Bahia, Brazil, a missionary writes: "The priests are aroused and excited. We are bound to have persecutions". A Jewish maiden of the southland writes: "My family no longer recognize or own me, but the love of Christ is sufficient".

Story after story from the daily annals of this new year of 1934 proclaims persecutions inflicted upon souls who turn unto the Lord as Saviour. How grateful are the B.W.C.'s for their liberty of soul and freedom of worship? Do these prayers of gratitude melt into supplications in behalf of their fellow Christians who today are receiving persecution for declaring allegiance to "Jesus Christ, Son of God, Saviour"?

Among the many exceptionally timely helps furnished in this issue are those on pages 4, 7, 11-13, 30, 35. "These ye ought to 'use' and not to 'leave' the others 'unused'!"

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



No subject brings greater heart searchings to Christians than that of martyrdom. Our study for February leads us back into the days when to be a Christian meant bodily torture and often death. We almost feel that we should be on our knees when we talk of those who suffered every known form of violence for Him. Reread Hebrews 11:35-38; 12:1, 4.

Our program material (pages 20-29) begins with a study of "Jesus the Persecuted". This may be used in the devotional that opens the meeting. At the close of this the first verse of "The Son of God Goes Forth to War" may be sung. Ask the women to keep their hymn books open at this hymn to be ready to sing the other verses as called for.

"Persecution of the Early Christians" may be told by the leader but she may call on two others to tell of the martyrdom of the apostles (see "Faithful unto Death") and to tell "The Story of Polycarp" (page 22). The leader may then add items from "Persecution and Growth". Sing the second verse of the hymn, "The Son of God".

The beautifully arranged exercise "The Pageant of a Pin" should be carried out by seven or more women as early as possible as suggested (page 24). Perhaps a shut-in member of the society would be glad to make the different parts of the pin as described. If the society is small, one woman could tell the whole story of this W.M.U. pin, using a large drawing of one to illustrate her talk. If any women present at the meeting are wearing these

pins, they should be asked to hold them in their hands and notice each emblem on the pin as its meaning is discussed. (Sing the third verse of the hymn.)

The next material given for the program is deeply impressive. "The Story of Two Dreams" should be given by four women who will put their best work into it. The leader may give the introductory paragraph. Two women draped in dark shawls may then enter and give the dialogue of the first dream. The second dream should follow immediately, the leader giving the brief introduction. (Pages 26-28)

In the closing moments a talk may be made on the dangers to Christians today. Not to us in America are there physical dangers, but there are the more subtle ones of the spirit (II Peter 3:17; Matt. 10:28). This enemy of the soul is as much to be feared today as in the time of persecution. He comes as a wolf in sheep's clothing, as a veritable angel of light, blinding us with confusing arguments and glittering promises. How great is the need of Christian armor against the wiles of the prince of darkness.

Before the Southern Baptist Convention, in Washington 1919, stood a group of young preachers on the eve of their return to their native land, Russia. They knew that bonds and imprisonment and worse awaited them. Yet they had only joy in their desire to preach the Gospel to their people. Who that saw and heard their leader can forget his message (Heb. 12:14) of fire, not with fear of suffering in the body but with fear of the falling away from that holiness that enables men to see the Lord? Let it be the earnest purpose of the Program Committee to put this message into the program.



PROGRAM for FEBRUARY



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 5.

Prepared by Mrs. C. D. Crenshaw, Tennessee

THEME for YEAR: Prayer in the Progress of Christianity

TOPIC for MONTH: Persecution in the Spread of Christianity

Hymn—Stand Up, Stand Up for Jesus

Bible Study—"For Righteousness' Sake": Matt. 5:10-16 (See page 14.)

Prayer that we may be willing to endure hardships as good soldiers of Jesus Christ

Hymn—Must Jesus Bear the Cross Alone?

Jesus the Persecuted

—The Persecution of the Early Christians

Faithful unto Death

—Hymn: The Son of God Goes Forth to War

The Story of Polycarp

—Persecution and Growth

Hymn—Faith of Our Fathers

Prayer that we may emulate the sacrificial spirit of the early martyrs

Pageant of a Pin

—Ode to the W.M.U. Pin

Worthy or Unworthy

—Hymn: Come Women, Wide Proclaim

Prayer that a spirit of consecration and a life of sacrificial service may make us worthy of wearing the W.M.U. pin

JESUS the PERSECUTED



"He was a man of sorrows and acquainted with grief". Such was the description of Israel's Messiah centuries before He was born. How pathetically perfectly did the earthly life of Jesus fulfill these words! His life began with a manger and ended with a cross. Among the gifts brought to His cradle was myrrh, suggesting the thought of death. The safety of His babyhood demanded a hasty flight into Egypt, while all of Bethlehem's babies were slain in an effort to destroy Him. All of His ministry was marked by the most pernicious persecution. He was mocked, ridiculed and criticized! He was bruised, chastized and murdered! They spat upon

Him, they struck Him in the face, they beat Him with cruel whips, they crowned Him with thorns, they led Him as a lamb to the slaughter! Those who should have accepted Him rejected Him; those who should have praised Him reviled Him; those who should have loved Him hated Him; those who should have hailed Him as a king crucified Him as a criminal. Surely He was the greatest martyr the world has ever known!

Jesus was not only persecuted Himself, but He foretold the persecution of His followers. He told them that they must share His persecutions: "If they persecuted Me they will also persecute you". Again He said: "They shall lay their hands on you and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for My name's sake" "and some of you shall they cause to be put to death". "Yea, the hour cometh that whosoever killeth you shall think that he offereth service unto God".

Jesus gave special promises to the persecuted. He promised them happiness: "Blessed are ye when men shall reproach you and persecute you and say

all manner of evil against you, falsely, for My sake". He promised them His presence and help in persecution: "Settle it therefore in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay". He promised them victory: "In this world ye have tribulation; but be of good cheer; I have overcome the world". He promised that persecution would be a blessing to their cause: "It shall turn out unto you for a testimony". How well these predictions and promises were fulfilled we shall see as we study the topic for today: **Persecution in the Spread of Christianity.**

PERSECUTION of the EARLY CHRISTIANS

THE story of Christian persecution begins almost simultaneously with the story of the early Christian church. The disciples were not long in finding out what Jesus had meant when He said, "Ye shall be hated of all men for My name's sake". They were not long in finding out that instead of wearing crowns they were to bear crosses; that instead of holding high places in an earthly kingdom they were to suffer much for a heavenly Kingdom. Only a few years elapsed between Pentecost and the stoning of Stephen. And then we read that "there arose in that day a great persecution against the church which was in Jerusalem". A little later we read that "Herod, the king, put forth his hand to afflict certain of the church, and he killed James, the brother of John, with the sword. And when he saw that it pleased the Jews he seized Peter also". Saul, at first a leader in the persecutions of the Christians, afterwards as Paul, the great missionary to the gentiles, suffered almost every conceivable form of persecution (II Cor. 11: 23-27). So runs the story of persecution all through the pages of the New Testament.

The first persecution of the Christians was instigated by the Jews. But beginning about 74 A.D. the Romans became the persecutors. There were ten great Roman persecutions. The first was under the Emperor Nero, thirty-one years after the ascension of Jesus. Very familiar is the story of how this wicked emperor burned Rome, fiddling with delight while the great city went up in flames, and how to extricate himself, he accused the Christians of this monstrous crime and, then as a punishment, brought against them an orgy of persecutions unrivaled for cruelty in the annals of history. Multitudes were apprehended; they were covered by the skins of wild beasts and then torn to pieces by devouring dogs; they were wrapped in combustible garments and fastened to crosses, then set afire, and these human torches set to illuminate Nero's gardens. Other emperors brought other persecutions almost if not quite as cruel as that under Nero. During the last one, under Diocletian, which lasted for ten years, it is said that houses filled with Christians were set on fire and whole droves were twisted together and cast into the sea. Seventeen thousand were slain in one month.

The Roman persecutions covered a period of about three hundred years. There were probably two causes for these persecutions, fear and hatred: fear that the Christians would set up a rival kingdom and usurp the power of Rome, and hatred because the Christians despised their false gods and spake against their idolatrous worship. To what extremes of torture this hatred led them is shown by the following description taken from Foxe's Book of Martyrs: "Whatsoever the cruelty of man's invention could devise for the punishment of man's body was practiced against the Christians—stripes and scourgings, drawings, tearing, stonings, plates of iron laid unto them burning hot, deep dungeons, racks, strangling and prisons, the teeth of wild beasts, gridirons, gibbets and gallows, tossing upon the horns of bulls. Moreover when they were thus killed, their bodies were laid in heaps, and dogs were left to keep them, that no man might come to bury them, rather would any pig eat them to be interred".

Of the persecutions of one year Jerome writes: "There is no day in the whole year unto which the number of five thousand martyrs cannot be ascribed, except only the first day of January".

Thus did the early disciples follow literally in the footsteps of Him who was "a man of sorrows and acquainted with grief". And oh how wonderfully did they endure hardship and suffering for His sake! How nobly did they bear up under affliction imposed in His name! Foxe says that although the kinds of punishment were divers yet the manner of constancy in all these martyrs was one. They esteemed it a privilege to die for Christ. Their songs of praise mingled with the crackling of flames that burned around them. They died with prayers for the forgiveness of their persecutors on their lips. Instead of fleeing from persecution they rather ran to meet it, so eager were they to suffer for Christ's sake.

FAITHFUL unto DEATH

THERE is little authentic knowledge of the lives of the apostles outside the record given in the New Testament, but tradition adds many stories to the New Testament account and tells of the suffering and ultimate death of each of the apostles. According to these traditional stories Peter and Paul both met death in the first persecution under Nero. It is thought that Paul was beheaded with the sword. Of Peter it is told that when Nero sought a matter against him to put him to death the people persuaded him to leave the city in an effort to save his life. But as he came to the gate he met the Lord Christ coming to meet him. Peter, worshiping, said: "Lord, whither dost Thou go?" And Christ answered, "I am come again to be crucified". By this Peter saw that Christ understood and approved his suffering, so he turned back to the city to meet whatever came. It is said that he was crucified with his head down and his feet upward, this by his own request because he felt himself unworthy to be crucified after the same form and manner as his Lord had been.

Matthew is supposed to have suffered martyrdom, was perhaps slain with the sword in a city of Ethiopia. Mark was dragged through the streets of Alexandria in Egypt till he expired. Luke was hanged on an olive tree in Greece. John was put into a caldron of boiling oil in Rome but escaped death and afterwards died a natural death at Ephesus. James the Less was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club. Philip was hanged up against a pillar at Hierapolis. Bartholomew was flayed alive by the command of a barbarous king. Andrew was bound to a cross whence he preached to the people till he expired. Thomas was run through the body with a lance. Jude was shot to death with arrows. Simon Zelotes was crucified in Persia.

Thus were those closest to Jesus faithful unto death and so may they claim the crown of life. Thus were they persecuted for righteousness' sake that theirs might be the Kingdom of Heaven. Thus did they set an example of fortitude and sacrifice for the inspiration of the Christians of every generation.

"These climbed the steep ascent to Heaven

Through peril, toil and pain;

Oh God, to us may grace be given

To follow in their train!"

The STORY of POLYCARP

AMONG the stories of the early Christian martyrs none is more thrilling than that of Polycarp, the venerable bishop of Smyrna. One night he dreamed that the pillow under his head caught fire and burned till he was consumed. On awaking he related the vision to those about him and prophesied that he should be

burned alive for Christ's sake. Only three days afterward he was arrested. He might have escaped had he tried, but he said, "The will of the Lord be done", and into the room where the officers awaited him he went with such a cheerful and pleasant countenance that they were reluctant to seize him. He ordered a table to be laid for them and exhorted them to eat heartily, begging them to allow him one hour to pray without molestation. This favor being granted he arose and began to pray and was so full of the grace of God that they who were present and heard his prayers were astonished and many felt sorry that so venerable and Godly a man should be put to death.

His hour of prayer spent, the officers placed him on an ass and brought him to the city. There met him on the way some who said, "What harm is it to say 'Lord Caesar' and to sacrifice and save yourself?" At first he was silent, but when pressed to speak he said, "I will not do as you advise me". When they saw that he was not to be persuaded they gave him rough language and pushed him hastily down so that in descending from the chariot he grazed his shin. But he unmoved, as if he had suffered nothing, went on cheerfully under the conduct of his guards to the stadium. A voice from Heaven said to Polycarp as he entered the stadium: "Be strong, Polycarp, and play the man!" No one saw Him that spake, but many people heard the voice. When the proconsul urged him, saying: "Swear and I will release thee; reproach Christ", Polycarp answered, "Eighty and six years have I served Him, and He never once wronged me; how then shall I blaspheme my King who hath saved me?" Then the proconsul said: "I have wild beasts; and I will expose you to them unless you repent". "Call for them", replied Polycarp, "for repentance with us is a wicked thing if it is to be a change from the better to the worse, but a good thing if it be to change from the evil to the good". "I will tame thee with fire", said the proconsul, "since you despise the wild beasts, unless you repent". Then said Polycarp: "You threaten me with fire which burns for an hour and is soon extinguished; but the fire of the future judgment and eternal punishment, reserved for the ungodly, you are ignorant of. But why do you delay? Do whatever you please".

So they committed him to the fire—the vision of the burnt pillow came true, and as his flames ascended to Heaven he cried: "Oh Father, I bless Thee that Thou hast counted me worthy to receive my portion among the number of the martyrs".

(This story follows very closely the story of Polycarp as given in Foxe's Book of Martyrs.)

PERSECUTION and GROWTH

THE purpose of persecution was to stamp out Christianity. They thought to do away with Christ by killing Him—they thought to do away with His religion by destroying His followers. But Jesus could not stay in the grave, and His religion could not be destroyed. Not mockings nor beatings nor scourgings nor floggings; not fire nor sword nor chains nor wild beasts; not drowning, not stoning, not burning nor crucifixion could impede the advancement of the Gospel. Indeed persecution seemed to hasten rather than hinder the progress of Christianity. At the very beginning we read that when the persecution arose at the time of Stephen's death "those that were scattered abroad went everywhere preaching the Word". Thus the persecution that had seemed a hindrance became a real blessing, for instead of one church in Jerusalem soon there were many churches scattered here and there, each one a missionary force.

So it was with all the early persecutions. The faithfulness of the Christians under persecution was one of the reasons of the rapid growth of Christianity during the first three centuries. Tertullian, one of the church fathers of Africa, is reported as saying to the Roman rulers: "The more you show us down the more

The fortitude of the Christians under trial, their refusal to give up Christ, even in the face of death, impressed those who looked on and oftentimes won new followers. Even the persecutors themselves were sometimes won to Christ by the death of the persecuted. The story is told that Nero sent two of his esquires to tell Paul of his approaching death. These found the apostle instructing people about Christianity and requested him to pray for them. This he did and prophesied that they would believe and be baptized at his sepulchre.

These are traditional stories and may or may not be true. But the spirit of the stories is undoubtedly Christian. Persecution was then and has always been an aid to the missionary cause. Where Satan tries to make martyrs he always makes missionaries. The seed that dies always springs up with new life to bring forth fruit an hundred fold.

Prologue — (Given by one holding a W. M. U. pin in her hand. The design is clearly set forth at the top of page 36 of this magazine). There is a little pin, of small financial value, but infinitely precious to thousands of southern Baptist women who wear it with pride and rejoice in its significance. We present the pageant of this pin that you may realize anew the spiritual value; that you may rejoice with increasing joy in its missionary significance and that you may wear it with an understanding pride.

The Form — (Given by one carrying a large piece of cardboard in the shape of the W.M.U. pin and covered with gold paper. This should be made as large as possible. He holds this while speaking and then fastens it to the wall just beneath the date placard.) The form of this pin is wonderfully rich in its significance. The casual observer might see nothing in it but a curved piece of gold coming to a point at each end, but those who know its story see in it a double fish head. This carries us back to the time of early Christian persecutions. Then, to be a Christian meant almost certain death, and it was not always deemed wise for Christians to disclose their faith, so they adopted the sign of the fish head as the secret emblem of Christianity. When a Christian met some one

The Open Bible.—(Given by one carrying a piece of cardboard in the shape of an open Bible bearing the words, "Laborers together with God". This should be made to fit on the pin form and as she speaks she should place it there in imitation of the W.M.U. pin.) On this pin is the open Bible. This suggests that we of the W.M.U. believe and follow the teachings of the Word of God. It is the foundation of our faith, the source of our doctrines, the guide of our conduct. We believe in an open Bible—open to the whole world that all might read its contents and believe its message. On this Bible of the pin is one verse taken from the Bible, "Laborers together with God". This is our special verse, chosen as our watchword to challenge, inspire and guide our activities. In all that we do we are laborers with God.

The Torch — (Given by one who fastens to the pin form a torch cut from cardboard, slipping it behind the Bible and the world in imitation of the W.M.U. pin.) Behind the Bible and the world there is a lighted torch. This suggests that members of the W.M.U. are torchbearers, carrying the light of God's love as revealed in His book to the whole world. "Ye are the light of the world".

Woman's Missionary Union.—(Given by one carrying these words printed on a piece of cardboard which will fit around the edge of the pin form. This she places on the pin form in imitation of the W.M.U. pin as she speaks.) Running around the edge of the pin—following the line of the fish head and encircling Bible, world and torch—are the words *Woman's Missionary Union*. Thus do we claim this beautiful pin, with all of its symbolic meanings, as our very own, belonging to us who are members of the Woman's Missionary Union. Ours is the sign of the fish head, with its challenging memories and inspiring significance. Ours is the Bible, open to save and to guide us in all our work. Ours is the world to love and to win, ours is the torch of Jesus to carry the light of His love to the ends of the earth. Ours is this pin to wear, to love and to live!

WERE bit of gold upon my heart.
 "I sing a song to thee:
 Thou art a tiny pin, thou art
 a golden gem to me!
 I place thee on my breast,
 Then know that I love the best.

You speak to me of those long dead,
Of sacrifice and glory;
For martyrs weave a noble thread
Of blood into thy story.
You carry on your golden crest
The emblems of a high behest.

The open Word, the world below,
A flaming torch above;
By these you bid me haste and go,
A messenger of love,
To speed the Word in east and west
Until the whole wide world is blest.

Oh precious pin of shining gold,
Come fill me with the fire
Of zeal that in thy tale is told,
Call me to service higher.
I wear thee, but I tremble lest
I fail to heed thy high behest.

WORTHY or UNWORTHY

A Story of Two Dreams

The First Dream—It was late in the evening of a day in the second century A.D. A group of Christians were slipping quietly from the catacombs where they had been holding a secret service. They were creeping along through a narrow passage way to an opening known only to them. All around was a "labyrinth of galleries from three to four feet wide, interspersed at intervals with small chambers excavated at successive levels in the strata of the rock". These catacombs had never been intended for a meeting place of the Christian living, but rather as a burying place of the Christian dead. However, the fires of persecution against the Christians were raging in Rome, every day they were being killed by the hundreds, so it was impossible for them to hold meetings in the open. But when the darkness of the night cast its protecting shadows over the earth, to the catacombs they crept, there to comfort and strengthen each other with hymns and prayers and Christian fellowship. On this particular evening they had been even more quiet and more serious than usual, for two hundred and more of their number had been apprehended during the day. And, even while they met, there were parts of Rome ablaze with the light of their burning comrades so they had not dared to sing a hymn, and even their prayers had been in whispers. They could not feel sure that any of them would be alive to assemble when another night should come. And now they were slipping out of their underground meeting place, a few at a time, so as not to attract attention in the streets.

In the dark passage way two women clasped hands, and one said to the other: "Eunice, I had a most wonderful dream last evening".

Then answered Eunice: "Oh Sister Felicitas, during these direful days how art thou able to sleep enough to have a dream?"

"I am not sure that I was asleep at all", said Felicitas, "mayhap my dream was a vision".

"Tell me of this dream", requested Eunice.

And Felicitas began: "I dreamed of a day far in the future, many centuries from now, a time when all this terrible persecution shall have ceased".

Eunice interrupted: "Oh, that that might happen now! How terrible are

the things that have transpired this very day. Only this morning I saw the Romans drag Sister Ruth out of her house, beating her with cruel whips. She has not returned, so doubtless she was stoned or given to the wild beasts to be devoured."

"But in my dream" continued Felicitas, "all of that was no more. I seemed to see Christ's name honored, and His followers allowed to worship and serve Him unmolested. Indeed it was considered more honorable to be a Christian than otherwise".

"Nay, Felicitas", exclaimed Eunice, "I feel that thou art wild in thy dreaming. Already over a hundred years have passed since our Lord was crucified, and still His followers are hunted and killed and murdered like criminals. Your dream must be false".

Then said Felicitas: "Rememberest thou not the words of the Master, 'This Gospel shall be preached to the ends of the earth', and hast thou not read in the letters of Apostle Paul, 'At His name every knee shall bow?' I believe my dream is a true prophecy of things to come. But let me tell you more about it. I seemed to see a throng of women—thousands—more than I could count, beautiful women they were, living in a strange distant land. These women believed the Word of God just as you and I do, they loved the cause of Christ just as we do but, oh, how different were their lives. Instead of meeting in gruesome catacombs such as these they met in lovely temples. Instead of whispering their messages to each other in dark passage ways they shouted them from the platforms of great convention halls. I even dreamed that they had a great organization for Christian women called the Woman's Missionary Union. The purpose of this organization was to make the whole world Christian".

"Truly it was a wonderful dream, Felicitas", exclaimed Eunice.

"Yes", said Felicitas, "but the most wonderful part was that I thought that we—poor, hunted, helpless Christian women of today—helped them in their work".

"Oh, how could such a thing be?" asked Eunice.

"I thought that they had the same sign of the fish head that we have only they had no need to use it as a secret sign. They wore it openly on their breasts as a beautiful emblem showing their loyalty to Jesus Christ".

"I do not understand how that could be done", whispered Eunice.

"Neither do I, but so it was in the dream! And, oh Eunice, I seemed to hear them tell about our day. They spoke of you and me and of our willingness to suffer for the cause of Christ. They called our lives noble and used us as examples of suffering and sacrifice, saying that they wanted to be like us".

"Thy dreaming gives me a most unworthy feeling", said Eunice.

"Even so did I feel unworthy as I dreamt, but when the dream was over I fell on my knees and prayed that I might be worthy of having a part in the great work of Christ which is sure to come. If I die tomorrow, as doubtless I shall, it will be with my head high and my eyes not on the pile of faggots around me, or the beast approaching to devour me, but on the vision of those out yonder in some future century who shall be stronger to live for the cause of Christ because I have been strong to die for it".

"So be it", whispered Eunice, and both slipped out into the night, praying that they might be worthy.

Second Dream—It was late in the afternoon of a day in 1934 A.D. A group of women had held a meeting in the spacious parlors of a Baptist church. They had sung their hymns of praise and conducted all their services with the assurance of those who feared no interruption from enemies. The meeting over, they laughed and chatted happily for awhile and then walked boldly out into the warm sunshine of a spring day, scattering here and there to their various homes.

Two of these women linked their arms and walked down the street together. One of them, whom we will call Mrs. Brown, said: "I had a dream last night".

"Dearie me! That is nothing. I dream almost every night", said the other, whom we will call Mrs. Smith.

"Yes, but this was different from most dreams", said Mrs. Brown. "In fact I do not think I was asleep when it came, for I was sitting in my chair, and—I think I had a vision".

"O nonsense!" exclaimed Mrs. Smith. "People don't have visions these days".

"I'm not so sure", said Mrs. Brown. "You see I was holding in my hand the W.M.U. pin which my circle had won by doing the most efficient work for last month. I was just thinking of the beautiful meaning of the pin".

"Oh", said Mrs. Smith, "I have heard the story of that pin many times".

"Of course I have too", said Mrs. Brown, "but somehow as I looked at it last night its significance seemed to take hold of my soul, and I had the vision. I seemed to see the Christians of long ago making the sign of the fish head as they met each other. There in my hand was that sign preserved for me in the shape of my pin. I seemed to see them holding their meetings in the secret recesses of the catacombs. I seemed to see the women whispering their words of encouragement to each other in the dark passageways, and I saw them—yes, I saw the women dying for the sake of Christ. I saw them devoured by wild beasts. I saw them burned at the stake. I saw them faithful unto death".

Said Mrs. Smith: "That wasn't a vision. You were just living over in your imagination what you have read about the persecution of the Christians".

"But wait", said Mrs. Brown. "Let me tell you the rest. Out from the many who lived and died in that far-away day I saw one woman—I thought that her name was Felicitas. I saw her as she was being tied to the stake; they were piling the faggots around her ready for burning, and just before her hands were tied fast she made to me the sign of the fish head. I looked at my pin, and there it was, the sign of the fish head extending across the centuries from one woman to another. Then I looked up to see the fire burn around Felicitas, and I seemed to hear her say, '*Jesus Christ, Son of God, Savior*'. As long as I could see her face her lips were forming those words, and across the centuries again I caught the message, 'I believe in Jesus Christ and am willing to die for Him. What are you willing to do for Him?' And then, instead of her face amid the flames I saw, rising out of the fire a W.M.U. pin, many times larger and more beautiful than the one I held in my hand. It seemed to shine, not with the lustre of mere gold, not even with the light of the fire, but with a heavenly radiance which glowed from the torch on its surface. Then I heard a voice, not from the pin, I think, but from within my own soul, asking the question, 'Are you worthy to wear this pin?' My dream was over, but the W.M.U. pin was still in my hand and the words 'worthy or unworthy' kept ringing in my heart. As I sat there I thought of the times I had stayed away from the missionary society meeting for some trivial reason. I thought of our Sunbeam Band without a leader, and I had repeatedly refused to take it. I thought of my foreign neighbor just around the corner whom I had never visited, whom I had never invited to our church. I thought of how I had always said that I could not afford to tithe, though affording many luxuries for myself and my family. All of these thoughts made the word 'unworthy' echo in my heart. But today I am wearing my pin, and I am determined that I shall be worthy of its meaning; with God's help I will be worthy in life, even as those martyred women of long ago were worthy in death to use the emblem that stands for sacrificial faith in Jesus Christ, Son of God, Savior".

"Make me worthy to wear the W.M.U. pin" was the prayer of both women

as they walked on together down the street. May this be the prayer in our hearts today!

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the persecution of Jesus.
2. Mention some predictions and promises made by Jesus in regard to persecution.
3. Describe some early persecutions of the Christians as given in the Bible.
4. How many Roman persecutions were there and how long did they last?
5. Give the causes of the Roman persecutions.
6. Tell something of the persecutions under Nero.
7. Give names of some early Christian martyrs.
8. Relate the traditional stories of the death of each of the apostles.
9. How did persecution aid in the spread of the Gospel?
10. Tell the story of the W.M.U. pin.
11. Who was the designer of the W.M.U. pin?
12. Can you wear this pin worthily?

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Papers
Foxe's Book of Martyrs	
Missions in the Plan of the Ages	W. O. Carver
From Jerusalem to Jerusalem	Helen Barrett Montgomery

EDITORIAL (Concluded from Page 4)

and attractive presentation of the monthly program offer to our societies an effective means to change denominational indifference, awakening interest and inspiring devotion which will be as leaven within our churches.

Israel said to Joshua, "Whatever you command us we will do and wherever you send us we will go". Their actions confirmed their words. In implicit obedience they witnessed the miracle of God's power. Nineteen hundred years ago Jesus, with a few disciples about Him, stood on a mountain top looking out upon a world. To them He said: "Go ye . . . and make disciples of all nations . . . and lo I am with you alway". The story of their obedience is the glory of the ages. Its endless commission and deathless promise are ours today. Obedient, we too may see the miracle of God's power.

SOCIETY METHODS (Concluded from Page 13)

Begin at the first and go straight to the end,
And work at each item again and again;
And never give up until all you have done,
Oh, never give up until you are A-1.

—Mrs. C. D. Creasman, Tennessee

3 FEB as February was the last month added centuries ago to the year's calendar and just as it is the last month of the winter's quarter, so it is the last month in which to prepare for the "Month Week of Prayer for Home Missions". Utilize to the full its few days for study of home mission books, for planning for the Month week's program, for saving dimes and dollars for the week's "Thank Offering for Home Missions". (See page 1.)

OUR YOUNG PEOPLE

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

The S and T in FOSTERING

Yes, they stand in the central place of importance in the very heart of the word; evidently without acting upon them, your W.M.S. is not complete in its fostering. S and T, what can they mean? No doubt about their interpretation: Subscribe Today.

How can you adequately foster young people's missionary education without gladly supplying them enough material for their programs? The Pharos demanded bricks without providing the necessary straw for their construction. The society cannot expect missionary hearted young people reared up without giving them the information which develops such Christian character. A Sunbeam band is not truly a Sunbeam Band if the so-called Sunbeam Band leader merely entertains the eager children in any fashion she can concoct but does not have *World Comrades* with its excellent program material, stories, hand work suggestions. No use calling a group meeting of your girls a Girls' Auxiliary if they do not have enough copies of the magazine from which to gain program materials, from which to read missionary stories, from which to glean enthusiastic letters of what Girls' Auxiliary organizations are doing. What good is accomplished by naming a boys' gathering a Royal Ambassador Chapter and then not providing *World Comrades* in sufficient numbers for the boys to learn about Royal Ambassador activities through the exchange of letters therein, for the boys to have program material to make their meetings worthwhile? Again why take the honored name Young Woman's Auxiliary, ascribe it to a monthly social gathering of your young women thus depriving them of the real interpretation of what Young Woman's Auxiliary means? Y.W.A.'s need *The Window of*

Y.W.A. for programs, for building up a real appreciation of their international organization as they read of Y.W.A. service all around the world, for the articles which emphasize the Y.W.A. ideals of Christian young womanhood. It is not fair to your young people or to your own W.M.S. or to the cause of Christ to claim to foster without providing at least 2 copies each of *World Comrades* for Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters and at least 2 copies of *The Window of Y.W.A.* for Young Women's Auxiliaries. Three copies each would assure better missionary information.

Besides the organization copies subscribed to by the society, the young people's director, the organization counselor and the W.M.S. Literature Committee should keep before children and mothers the thought of individual subscriptions to these magazines—the Literature Committee receiving, soliciting and forwarding as many such subscriptions as are at all possible. What are the young people of your church reading? This is not merely a matter of program performance, but your magazines bring fascinating stories, well-written, valuable articles on phases of conduct, and the pages of our monthly missionary magazines are free from all the glamour of advertisements. What are your young people reading? Look and see. Probably you will find movie magazines, detective magazines, trashy love stories. You say "We do not subscribe to these". But there they are—bought with stray dimes and quarters which could quickly be added up to make one dollar which would bring *World Comrades* or *The Window of Y.W.A.* to your library table. Or perhaps you find no magazine for young people at all; just barren neglect. Ev-

(Concluded on Page 34)

COLLEGE Y. W. A.

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

For LOVE'S SAKE



February has undoubtedly come to be the love month with all its accompaniment of red hearts, cupid bows and valentines. So February is the very month for the Personal Service Committee, at least, to study the new book, "Personal Service Guide" by Mrs. Una Roberts Lawrence. It will be just that many times better if your entire Y.W.A. can be invited and urged to study with the committee. Every College Y.W.A. member can be useful in a local missionary education organization during vacation and will want to take her place in W.M.U. somewhere when college days are ended: so each one needs to really know personal service. If the Personal Service Committee, at least, studies the book and puts its suggestions into practice, all the membership will learn by demonstration and participation, however.

Has the personal service of the College Y.W.A. really been something worthwhile or just a little inconsequential activity that you resorted to in order to state that you had done personal service? Honest admission is good for better activity in the future. Personal service should be a dignified worthy effort on the campus and in the community. Mrs. Lawrence's book will help college girls have seeing eyes and responsive hearts that they may comprehend what could be done. Moreover it will point out ways of beginning and continuing this service.

Personal service should really make a difference to campus and community. If there had not been a Personal Service Committee, if it had not functioned at all, if the Y.W.A. stopped its personal service would the campus even know it had stopped? That might be a fair test of the value of your aid in the

planning and work. Personal service should make an appreciable difference, one that would be noticeably missed. Of course the flowers and notes for the unfortunate girl in the infirmary are not to be despised but aren't there more far-reaching matters which should also claim attention? You will find many set forth in the "Personal Service Guide".

Nor will Mrs. Lawrence's book permit you to be so busy doing that your very busyness frustrates your real purpose of soul-winning, because continually she keeps in the forefront of your thinking the motivation of personal service. It is all to be done "for love's sake" and that remembered lifts it out of the class of mere deeds. If we once comprehend, even as much as finite mind may, the love which sent Christ to live a life of unbroken personal service our personal service would be dignified in striving to emulate that love. The Personal Service Committee assisted by the College Y.W.A. counselor will not only be directing in doing things but will keep constantly before the young women the love of God, unfathomed, often unappreciated, unthought of by the Christians even as by those lost ones whom we are striving to win.

Study the guide; do not say "We cannot do all these things" and complacently do none of them. Some suggestions will fit or be adaptable to your situation; begin as you can and, keeping undimmed the vision of what you desire to do "for love's sake", go on to attain that too in due time. Study the "Personal Service Guide", 25c from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala., or from state Baptist book stores.

(Concluded on Page 33)

TRAINING SCHOOL

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

ALUMNAE NEWS



In view of present conditions we are particularly happy to report that the majority of last year's graduates have work, either secular or religious. Where they are engaged in secular work they are giving much time in their local churches and associations. For instance:

Gladys Williams is dean of women in Campbellsville College, Kentucky; Alice Waldron is secretary at the Wyatt Park Baptist Church, St. Joseph, Missouri; Amorette Folsom is educational director in the Baptist Church in Florida, Alabama; Martha Cortner is assisting Miss Nelle Bullock in the Good Will Center in Chattanooga; Ruth Holloway is working with a social agency in Dallas, Texas; Margaret Whisenhunt is temporarily employed by the Transient Bureau of Atlanta; Mary Currin is teaching in Morrisville, N. C.; Evalyn Wyman is teaching in her home town, Blandville, Kentucky; Lulia Mosgovoy is working in a department store in Atlanta; Ruth Mahan and Margaret McMahon are temporarily doing W.M. U. field work in their home state, Alabama; Grace Phelps is completing her college work at Meredith College; Elizabeth Hampton is studying at Oklahoma Baptist University.

Leila Myers and Ruth Parker, students of last year, are employed by a social agency in their home town, Sumter, South Carolina. Mary Billings, also one of last year's students, is temporarily employed by her County Tuberculosis and Health Association in Hinton, West Virginia.

Mattie Bland ('32) of Oklahoma has recently gone out to Brazil as an independent missionary, her own associa-

tion assuming her support. She will assist in our mission school at Porto Alegre.

Edna Campbell ('32) took up the work last fall of educational director in the First Baptist Church in Belton, South Carolina.

Margaret Bruce ('31) is now full-time student secretary in Georgetown College, Kentucky.

Maud Garner ('22) is teaching in the Baptist Orphans' Home, Franklin, Tennessee.

Vivian Ora Pittman ('31) is state young people's leader on a volunteer basis in her home state, Louisiana.

Bertha Wallis ('31) several months ago became associate director of the Good Will Center in Oklahoma City.

Miss Sallie Thomas, formerly corresponding secretary of Illinois, is now Mrs. Ernest Riffey at Girard, Illinois.

Mrs. John Hathaway ('18) is now corresponding secretary of Illinois W. M. U.

Jennie Graham Bright ('15) has resigned as corresponding secretary in Kentucky. Injuries resulting from an automobile accident have made a prolonged rest necessary.

Alice Wells ('27), who for several years has been a missionary in Shanghai, China, last summer married Mr. Harold Hall, an independent Baptist missionary located at Yangchow, China.

Lottie McCoy ('28) is teaching in the public schools at Harlan, Kentucky.

Mrs. H. A. Ackland ('27), who has been serving as a missionary in Africa under the Sudan Interior Mission, visited the school recently.

Ola Lea ('24), Southern Baptist Convention missionary in Soochow, China, is spending her first furlough

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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 CHRISTIAN MISSION in AMERICA



"The Christian Mission in America", by Hugh T. Kerr, gives new courage and inspiration to its readers. Written by a Presbyterian pastor in Pittsburgh and dedicated to the officers and members of his church in gratitude for twenty years of friendship, the writer says he seeks to answer the question as to what are the assets of the church and what is its influence in the life of the nation.

He defines the Christian mission as the effort to share Christ with all men of every race and creed, to give them the best we have—Jesus Christ. He shows how successful this effort has been and, while he does not minimize the errors into which the church has fallen, he proves by facts and figures that the church still marches forward ahead of every other institution in

making for the betterment of the world. Price: paper 60c; cloth, \$1

CHRIST and HUMAN SUFFERING

Of deep interest to all is the subject of suffering and how to meet it. E. Stanley Jones in his latest book, "Christ and Human Suffering", tells the ways in which many religions of the world—Buddhism, Hinduism, Mohammedanism, Christian Science etc.—have undertaken to show how suffering may and should be met. His experiences in oriental countries, as well as at home, have given him the opportunity of knowing how great this need is.

He contrasts these ways with Christ's way and makes it plain that only through suffering do we attain character; he leaves it to us to decide whether we prefer comfort to character. Only by following this "Way" can humanity be victorious and turn the cross into a crown. Price: cloth, \$1

BIBLE STUDY

(Concluded from Page 14)

Before the French revolution a great deal was said about the woman citizen. She played an important part in the nation's life. In the beginning of colonial history women encouraged and toiled. When covered wagons crossed the Mississippi the lovely young bride cheered the heart of her gallant pioneer. Today American women cast their votes on the issues of the day, whether political or moral. Possibly no term used in speaking of our country's affairs means so much as "Christian citizen". How much more do we need to live as becometh citizens of the Kingdom of Heaven! "Seek ye—" (quote Matt. 6:33).

"Plans and programs for women's circles and helps for young people's societies all over Roumania go out from the James Memorial office. Our mimeograph is always in use. With a few girls from the school going out every year with a salary of \$3 a month to work with the societies, our Baptist women will soon find themselves growing in numbers and in soul power".

COLLEGE Y.W.A.

(Concluded from Page 31)

These remarks might have been directed to counselors of local Y.W.A.'s and other young people's missionary education organizations. A study of the "Personal Service Guide" will help these counselors and will greatly help each Y.W.A. Personal Service Committee.

OUR YOUNG PEOPLE

(Concluded from Page 30)

every mother is particular about the food served on her dining room table; why not be equally careful, even more careful, about the food on her library table? One builds bodies, the other builds character. Which is more important? Let counselors, W.M.U. young people's directors, literature committees see this strategic force of their work and not think of it as a trivial matter. You need not be embarrassed to ask for the subscription dollar; you do a real service to put *World Comrades* and *The Window of Y.W.A.* into homes where they will be picked up, glanced at, read. You may never know what line will impress some boy or girl, some young woman with their duty and privilege regarding Kingdom service. It is a settled matter that youth reads something. It is your opportunity to see that youth reads the right thing. As above explained interpret the importance of right reading to the mother, and she will appreciate your taking her dollar and sending in the subscription for her.

This year of 1934 realize that your fostering centers in providing program material, oh W.M.S. This year of 1934 see that S and T are poignant letters, stalwart and true, pointing you an intimate way of trusted service to every home, oh counselor, director and literature committee!

TRAINING SCHOOL

(Concluded from Page 32)

year in the Training School doing some work at the University of Louisville as well as in the Training School.

Nannie Lou McMichael ('26) is working with the Fulton County Relief Administration in Georgia.

Mrs. Agnes Durant Pylant ('23) recently went with her husband to the First Baptist Church, St. Petersburg, Florida, where both are employed.

Virginia Hill ('22) resigned last spring at Eldridge Academy in Alabama

to become pastor's assistant in Camden, South Carolina.

Elise McCaa ('30) has been elected treasurer of South Carolina W.M.U.

MISSION STUDY

(Concluded from Page 12)

Other programs just as attractively and successfully presented have been reported. The plight of Chinese women with bound feet was more nearly appreciated when the real Chinese shoes were shown as a part of the program on China. The leaders of the study on Indians, Cuba, Europe or South America were doubly repaid for their efforts in presenting the "same old things" in a new and interesting way.

These programs were not arranged at a moment's notice or with a moment's planning. Hours of time, study, thought and prayers made them attractive and worth while.

For our mission classes to be a building force in our societies and of far-reaching value, effort must be put into our programs to make them attract interest and to inspire to greater endeavor. These few words are taken from actual experience and observation and passed on to others with the hope and prayer that they may be helpful to some.—Mrs. J. H. Nutt, Miss.

From OUR MISSIONARIES

(Concluded from Page 10)

the final transformation. The young daughter-in-law had never heard the Gospel but the son knew something of it and said that he would like to be a Christian. I am praying that he may be able to find work in Tin Tong and that they may both become Christians. And may we not hope that the poor old opium smoker may yet come in for his share in the transforming power of our Lord's redeeming grace?



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James, Virginia

In view of the topic for the month and the fact that it was in the Near East and Europe that persecutions took place and throughout which Christianity spread notwithstanding, current items concerning this territory seem particularly appropriate.

Jerusalem has 90000 people of whom 51000 are Jews. 20000 Moslems, 19000 Christians. All Palestine has 175000 Jews, 760000 Moslems, 91000 Christians. *Watchman-Examiner*

The Jewish Daily Bulletin reports 25-000 Jews converted to Christianity in Prussia alone during the past 25 years. This does not take into account Jews who went over to Catholicism.

To celebrate the 10th anniversary of the Fascist Government in Italy Mussolini has issued a series of new postage stamps, one of which has pictured on it the open Bible on the pages of which is inscribed the word *Evangelism*. On the lower part of the stamps is the word *Credere* (Believe). In the rear is the cross (not the crucifix) and on the side the flags of Italy and the Fascist lowered in salute. It is believed that the circulation of this stamp will preach a great sermon to a people who have been taught that the Bible is a closed book to all but the priesthood.

According to information gleaned from the press, there were 24 Baptists executed early in January of 1933. From last reports received 53 others from northern Caucasus villages were on trial under fictitious charges. The accused, we are told, carry themselves with great dignity; they only pray quietly and sing hymns.

In spite of all opposition, groups of young people in Russia meet in the name of Christ to strengthen Christian-

ity among youth and have received the name "Christomol" in contrast to the name "Komsomol" which means "Union of Communist Youth". The organization of the Christomol has taken place in conditions almost identical with those which existed at the beginning of Christianity.—*Missionary Review of the World*

Five hundred acres of ground have been secured in Palestine, on the road from Gaza to Beersheba, for the purpose of establishing a colony of Hebrew Christians, under the auspices of the International Hebrew Christian Alliance.

Over against the account—in "Current Events" of January *Royal Service*—of the persecution of Baptists in Rumania the following extracts from letters recently received from our American missionaries in Rumania shine like rays of sunlight.

"We have 50 young people on our campus now—26 in the boys' building (the seminary) and 24 in the girls' (James Memorial). The two schools are entirely separate although the girls sometimes attend the lectures in the seminary".

"In the James Memorial School we have Rumanians, Hungarians, Germans and Russians. They have classes in Old and New Testament, Sunday School methods and W.M.U. work, also courses in Rumanian grammar and literature, in gymnastics and dressmaking. The girls do all the house work, cooking and buying".

"The Y.W.A. of the school meets every week when they study missions. They teach in the local Sunday schools where they put into practice the methods and lessons they have learned in the school".



Month by month **ROYAL SERVICE** sets forth the four-fold idea of the emblematic pin of Woman's Missionary Union: a world in the darkness of sin; Christ Jesus, the Light of the world; the Bible as the Word of God; W.M.U. members as co-laborers with Him. No W.M.S. member, no W.M.U. home can afford to be without this monthly reminder of these four fundamental facts. Perhaps your subscription has lapsed—if so, please, redeem the time by immediately renewing. Perhaps your friend is not a subscriber—if so, enrich her life and home by forthwith enrolling her name. Also, please, urge your circle and your society to secure and promptly forward many renewals and new subscriptions to

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