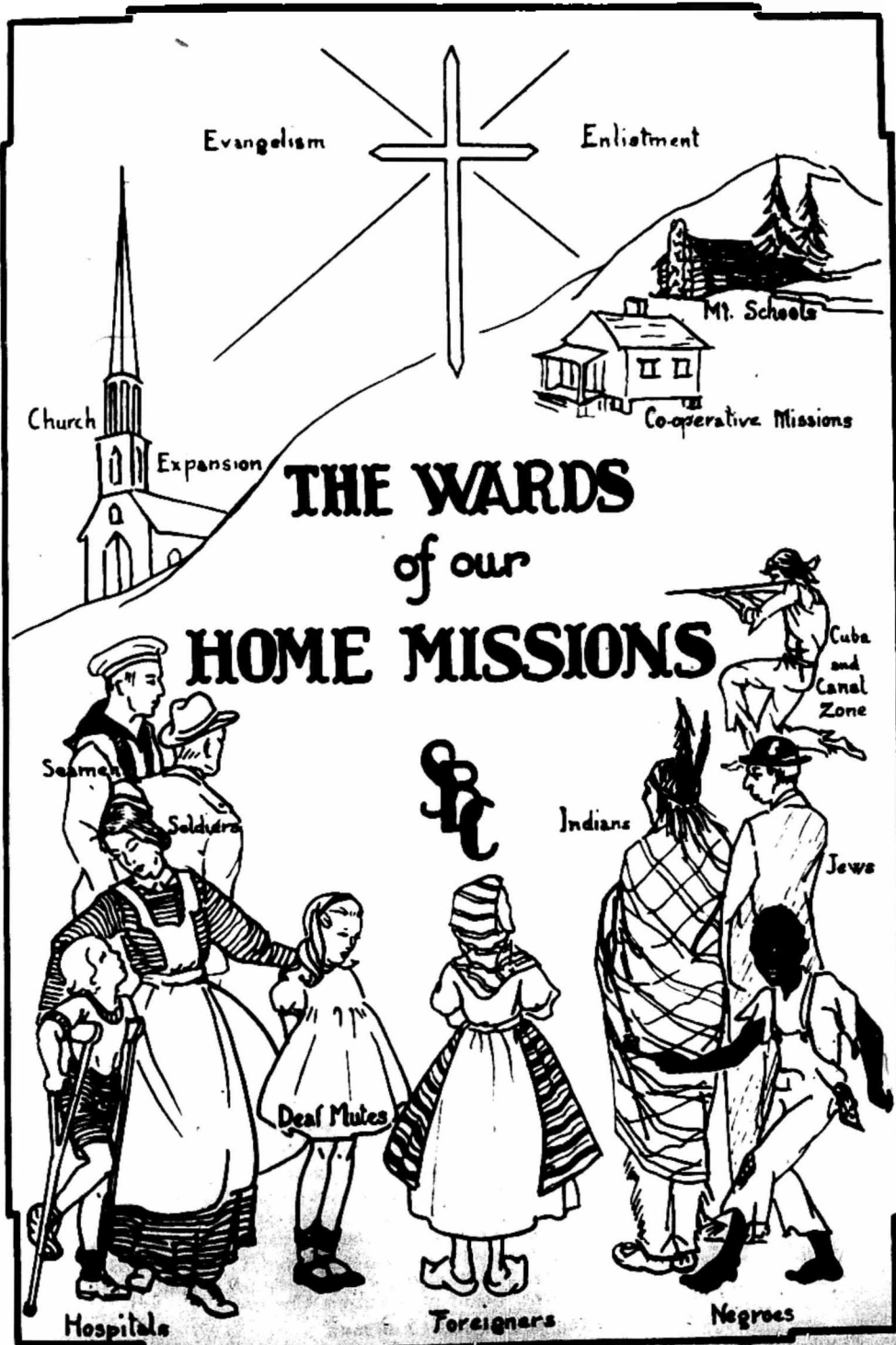


Royal Service



Week of Prayer for Home Missions—March 5-9

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Royal Service

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ANNOUNCEMENTS.....	1, 5-6, 11, 21, 31, 32, 35, 36
BAPTIST 100000 CLUB.....	31
BIBLE STUDY.....	16
BOOK REVIEWS.....	31, 34
CALENDAR OF PRAYER.....	17-18
COLLEGE Y.W.A.....	32
CURRENT EVENTS.....	15
EDITORIAL.....	4
FAMILY ALTAR.....	19
FROM OUR MISSIONARIES.....	11
HOME MISSION PRAYER WEEK.....	1, 5-10
LEAFLETS.....	3, 10
MAGAZINE ANNOUNCEMENTS.....	35, 36
OUR YOUNG PEOPLE.....	14, 32, 33
PERSONAL SERVICE.....	12
POEM.....	35
"PRAY YE".....	19
PROGRAM—B.W.C., March Week, Plans.....	7-10, 20-31
STEWARDSHIP.....	13
TRAINING SCHOOL.....	14
TRIBUTE TO DR. T. B. RAY.....	11



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MONTHLY MISSIONARY TOPIC—PERIODS of LOST POWER

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

MARCH—Periods of Lost Power

"Away with Him".....	2
A Religion of Power.....	2
A Story of Martin Luther.....	3
Our Missionaries' Need (Poem).....	2
The Plowman's Bible.....	2
The Word (Simple Poems: 12 Characters, All Women or Women and Young Men).....	10

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EDITORIAL



"WHITHERSOEVER THOU GOEST"—Joshua 1:4

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



Every W.M.U. meeting of these first months of the new year no doubt will place major emphasis upon the Union watchword, that its stirring, inspiring message may have its rightful place in the hearts and lives of every member and that it may serve to quicken spiritually the activities of every organization. Please note that not a pause, not so much as a comma intervenes between its final "thee" and the last phrase "whithersoever thou goest". Strengthened and inspired by its comfort and assurance we dare not grasp its promise without accepting this final significant condition. Suppose Joshua, called to leadership, and Israel, hope awakened, had contented themselves with further wilderness wanderings or had complacently encamped there on the eastern bank of the Jordan: they would thereby have nullified the promise. The promise was inseparably linked with their own purposeful activity; it was contingent upon their obedience. Joshua called of God to leadership, the priests bearing the symbol of God's presence, God and file of the people, not one was exempt from the condition "whithersoever thou goest". They must be obedient. Go, they must, each one, or forfeit the promise.

The Christian who seeks comfort in the assurance of these words spoken to Joshua must be committed to obedience to the will of God. Christian missions, above all movements, is impelling and compelling. Go is its key-word. The history of missions strikingly emphasizes its paramount importance. The Great Commission is a comprehensive outline of Christian activities, following the command and prefacing the promise. By it there is laid upon Christians of all time an obligation to go, to do. Leaders may come and go, workers within the ranks may vary, messengers may change, but the task is unchanged, it is ever the same, until that day when the Lord Himself shall pronounce it finished. Faithful obedience is therefore the outstanding Christian virtue. Obedience is indeed the very test of faith.

Woman's Missionary Union in adopting for its watchword "Be strong and of good courage for the Lord thy God is with thee" accepts its obligation "whithersoever thou goest". It acknowledges anew its responsibility for missionary inspiration and activity. It is reenergized for its changeless task. Individual members, claiming the comfort and assurance of this watchword, commit themselves to its condition—obedience—and diligently apply themselves to service. Programs and plans are means to an end: to make us all more genuinely missionary, more consistently obedient to our Lord's "Go ye", more fitted to claim His promise, "Lo, I am with you always".

As to 1933 LOTTIE MOON CHRISTMAS OFFERING

As this issue "goes to press" the offering's receipts are incomplete but, even so, they are highly encouraging. The next issue of this magazine will carry an up-to-date tabulation of the offering by states. In the meanwhile, please, continue to glean for the offering, having it promptly forwarded being carefully designated for the "Lottie Moon Christmas Offering for Foreign Missions".

APPEAL for the MARCH WEEK of PRAYER OFFERING

J. B. Lawrence, Executive Secretary-Treasurer
Home Mission Board

IN MAKING this appeal for the March Week of Prayer Offering let me first express my deep appreciation for the generous support given home missions by Woman's Missionary Union throughout the years. I would especially mention the offering of last March: it was a most glorious achievement for the women and W.M.U. young people to raise \$62,629.99 with all the banks in the country closed. That offering saved our work.

This year, as heretofore, we are looking to the March Week of Prayer Offering for the continuance of our work as now projected. The money raised by the women and W.M.U. young people in the March Week of Prayer will be all the funds available for the support of the missionaries given in the list of designations. We earnestly appeal to every society to make its offering as large as possible this year.

If more than the amount set as the goal should be raised, we have ample place for every dollar. The Oklahoma Baptist State Mission Board has dropped its Indian work. This work will be abandoned if it is not taken over by the Home Mission Board. We have no way to care for this work unless our women and W.M.U. young people furnish the money in the March Week of Prayer Offering.

In addition to this, we have one new field that we need to enter and two fields that we are now working in where our work needs to be enlarged. The new field that we should by all means enter is the mountain section of our homeland. In Kentucky, Virginia, North Carolina, Tennessee, Georgia and Alabama there is a great territory, Baptist in sentiment, that is now being neglected. On the western side of the Mississippi, there is the great Ozark region, comprising south Missouri, north Arkansas and northeastern Oklahoma. This is a rich field for mission work.

We need also to enlarge our work among the Negroes and the foreigners. We have in our office several letters from well trained and well educated young men and young women, saying that the Lord has called them into special fields of home mission service and wanting to know if we can't enable them to carry out God's will in their lives by putting them to work. Surely these God-called young men and young women should be put to work. Our hope is in the March Week of Prayer Offering.

It is my candid judgment that right now the evangelization and Christianization of the homeland is one of the most important and imperative tasks before southern Baptists. This seems evident when we consider the menaces and dangers that now threaten the civilization of America. These are so potential for evil that unless we meet them with the Gospel of Christ in an heroic campaign of evangelization, our homeland may become the center of an essentially pagan civilization.

Do we fully realize what is taking place here in the homeland? The forces at work are mighty and sinister. Communism, atheism, Sabbath desecration, lawlessness, the liquor traffic, race prejudice and worldliness are undermining the spiritual foundations of our civilization. There is also the modern world spirit, the passion for possession, the revolt against tradition, the throwing off of the restraint of authority, crass materialism, racial antagonisms and the castes of labor and capital.

The forces arrayed against the progress of the Gospel are mighty and sinister. We cannot meet these mighty opponents of the cross of Christ in isolated

(Concluded on Page 13)

HOME MISSION CAUSES for WEEK'S OFFERING FOREIGNERS

Alabama	
A. Pociarelli, Birmingham	1,000
Good Will Center, Birmingham	500
Mary Hamden, Birmingham	600
Florida	
J. F. Plainfield and Wife, Tampa	2,000
Fannie H. Taylor, Tampa	1,000
Mrs. Aurelia Bass, Tampa	740
J. W. Silva and Wife, Ybor City	600
Illinois	
Mary E. Kelly, Christopher	485
Mildred Bollinger, E. St. Louis	1,800
A. Foulon, Greenville	365
New Mexico	
J. G. Sanchez and Wife, Albuquerque	720
J. B. Parker, Albuquerque	500
Another Worker in New Mexico	640
TEXAS	
Paul C. Bell and Wife, Baptist Institute	2,400
I. E. Gonzalez, Austin	800
Mrs. I. E. Gonzalez, Austin	304
A. Vales, El Paso	720
Gladys McLanahan, El Paso	485
Lillie Mae Weatherford, El Paso	485
George B. Mitala, Brownsville	400
D. Ruiz, San Angelo	400
Daniel Delgado, Corpus Christi	514
Cayetano Garcia, Uvalde	450
J. A. Lopez, Pearsall	484
Joel Garcia, Cameron	380
Moses Robledo, Eagle Lake	380
Matias Garcia, San Antonio	680
Emmett Rodriguez, Kerrville	680
Abel R. Serna, Santa Rosa	380
Ollie Lowellyn, San Antonio	380
Andres Cavazos, Laredo	380
Louisiana	
Acadia Academy	3,400
J. W. Newbrough, Rescue Mission, New Orleans	1,800
Oklahoma	
Pascal Arpio, Krebs	720
INDIANS	
Alabama	
R. M. Averitt and Wife	560
New Mexico	
Mrs. E. Hyl Burnett Hicks, Albuquerque	800
Rev. and Mrs. C. W. Stumph, Albuquerque	1,300
Oklahoma	
A. W. Hancock and Wife, Shawnee	800
D. D. Cooper and Wife, Shawnee	860
Rev. A. Worthington, Pawhuska	1,200
Roe R. Beard, Pawnee	1,140
Grace Clifford, Nardin	800
North Carolina	
J. N. Lee	240
NEGROES	
T. Theo. Lovelace (Cor. Sec. National Baptist Convention)	600
Worker in Louisiana	120
Miss Jenkins, Abilene, Texas	120
R. J. Moore, Tuscaloosa, Ala.	240
R. T. Pollard, Selma, Ala.	240
O. F. Dizan, Albuquerque, New Mexico	120
New Work	
One Special White Worker among Negroes	1,800
WORK among DEAF	
J. W. Michaels, Mountainburg, Ark.	900
A. O. Wilson, Dallas, Texas	900
Traveling Expenses	600
SPECIAL WORK in MOUNTAIN MISSIONS	
2 Special Workers in the Mountains	1,500
Mrs. Una Roberta Lawrence (Salary and Expense)	1,700
Miss Emma Leachman (Salary and Expense)	2,000
Work Conducted by Jewish Missionary	764
Pagana	600
Cuba	22,100
TOTAL for THANK-OFFERING GOAL	\$ 62,500

PREPARING for PRAYER WEEK

M. M. S. Programs for Week of Prayer for Home Missions

March 5-9 Inclusive, 1934—Sponsored by
WOMAN'S MISSIONARY UNION, S.B.C.

Theme for Week—Entrusted with the Gospel

Scripture for Week—"Whoever shall call upon the name of the Lord shall be saved.

.... How shall they preach except they be sent?"—Rom 10:13-15

Goal for Week—\$68,500, a 10% Increase over Offering of March, 1933



MONDAY: March 5, 1934—SUBJECT: The Entrusted Message

"Whoever shall call upon the name of the Lord shall be saved"—Rom 10:13

HYMN: "My Country, 'Tis of Thee"

PRAYER of THANKSGIVING for God's Goodness to America

REPEATING of SCRIPTURE for WEEK: Rom. 10:13-15

TALK on WEEK'S THEME: Entrusted with the Gospel

HYMN: "I Love Thy Kingdom, Lord"

DEVOTIONAL: Call to Prayer

Petition: "Ourselves"—I Pet. 3:12; Psa. 87:1-9

Intercession: "Others"—Matt. 9:38; Isa. 58:6-14

Answered: Hosea 12:4-5

SEASON of PRAYER: (Directed by Leader of Devotional)

HYMN: "I Love to Tell the Story"

STUDY of LEAFLET: The Fields and Work of the Home Mission Board

SEASON of PRAYER for Home Board work and workers

HYMN: "Stepping in the Light"

STUDY of LEAFLET: Revival Fires

PRAYERS of PRAISE for Such Victories

HYMN: "Revive Thy Work, Oh Lord"

DISCUSSION of Home Board's Appeal (See appeal from Dr. Lawrence on page 2.)

ANNOUNCEMENTS of Week's Plans

—BENEDICTION

TUESDAY: March 6—SUBJECT: The Need of the Message

"How shall they call on Him in whom they have not believed?"—Rom. 10:14

LORD'S PRAYER (in Unison)

—HYMN: "Holy, Holy, Holy"

DEVOTIONAL: Call to Prayer

Petition: "Ourselves"—Isa. 65:24; Psa. 80:3, 19

Intercession: "Others"—II Thess. 3:1; I Tim. 2:8

Answered: Acts 10:30-31

SEASON of PRAYER (Directed by Leader of Devotional)

HYMN: "Make Me a Channel of Blessing"

STUDY of LEAFLET: Cuba

SENTENCE PRAYERS for Work and Workers in Cuba

HYMN: "Bringing in the Sheaves"

STUDY of LEAFLET: Through the Storm in Cuba

PRAYER of THANKSGIVING for God's Protection of Cuban Christians

HYMN: "Let the Lower Lights Be Burning"

ANNOUNCEMENTS as to Week's Plans

REPEATING of SCRIPTURE for WEEK: Rom. 10:13-15

BENEDICTION

WEDNESDAY: March 7—SUBJECT: Our Responsibility for the Message

"How shall they believe in Him whom they have not heard?"—Rom. 10:14

HYMN for YEAR (Standing): "All Hail the Power of Jesus' Name"

PRAYER of PRAISE for the Gospel Message

DEVOTIONAL: Call to Prayer

Petition: "Ourselves"—Matt. 16:22; 6:9-13

Intercession: "Others"—Matt. 18:19; 19; Ex. 32:32

Answered: Luke 11:5-13

SEASON of PRAYER (Directed by Leader of Devotional)

HYMN: "Work, for the Night Is Coming"

STUDY of LEAFLET: Centers of Evangelism

SENTENCE PRAYERS for Such Work and Workers

REPEATING of SCRIPTURE for WEEK: Rom. 10:13-15

STUDY of LEAFLET: A Living Sacrifice

THANKSGIVING PRAYERS for God's Blessing on Consecrated Service

ANNOUNCEMENTS as to Thursday's and Friday's Plans

SEASON of PRAYER that week's financial goal may be reached

BENEDICTION

THURSDAY, MARCH 8—SUBJECT: The Necessity of Special Messengers

"How shall they hear without a preacher?"—Rom. 10:14

HYMN: "Rescue the Perishing"

REPEATING of SCRIPTURE for WEEK: Rom. 10:13-15

PRAYER for GOD'S GUIDANCE of PROGRAM

DEVOTIONAL: Call to Prayer

Petition: "Ourselves"—Heb. 4:16; I John 5:1, 14, 15

Intercession: "Others"—Rom. 10:1; Philimon 4

Answered: James 5:17, 18

SEASON of PRAYER (Directed by Leader of Devotional)

STUDY of LEAFLET: The Necessity of a Special Messenger

SENTENCE PRAYERS for the Work and Workers Thus Presented

HYMN: "Take My Life and Let It Be"

STUDY of LEAFLET: Is Anybody Coming?

SEASON of PRAYER for Work among Indians

ANNOUNCEMENTS as to Friday's Program

PRAYER that week's financial goal may be reached

HYMN: "Jesus Calls Us"

—BENEDICTION

FRIDAY: March 9—10:30 A.M. to 3:00 P. M.

SUBJECT: Our Task—Sending the Messengers

"How shall they preach except they be sent?"—Rom. 10:15

HYMN for YEAR (Standing): "All Hail the Power of Jesus' Name"

SILENT PRAYER for God's Guidance of Day's Program

DEVOTIONAL: Call to Prayer

Petition: "Ourselves"—Psa. 60:16; Rom. 10:12

Intercession: "Others"—II Chron. 6:39; John 17:9-20

Answered: II Chron. 7:12-15

SEASON of PRAYER (Directed by Leader of Devotional)

HYMN: "Faith of Our Fathers"

PRAY for our teachers in self-supporting day schools maintained by our home mission churches in Panama and in Cuba. PRAY for Cuban-American College, its students, teachers and the homes touched by its influence, that it may be increasingly an influence for character building in the nation of Cuba. PRAY for Acadia Academy and its student body of preachers and volunteers for mission service, its faculty and its wide-spread mission work among the French in Louisiana. PRAY for Mexican Baptist Institute, its devoted principal and his family, its teachers and the preacher boys and the little churches and mission stations they serve. PRAY for Anglo-Mexican Institute at El Paso, Texas, its consecrated teachers and the homes touched by its influence. PRAY for the night School for Chinese in San Antonio, the missionary and young men there.

PRAY that today souls may be saved through these missionary institutions.

HYMN: "Sweet Hour of Prayer"

STUDY of LEAFLET: Fields Calling
PRAY for Miss Mary Kelly, Miss Mildred Bollinger, Miss Mary Headen, Miss Fannie Taylor, Mrs. Aurelia Baes, Miss Mary Gladys Sharp, Miss Ollie Lewellyn, Miss Lillie Mae Weatherford, Miss Gladys McLanahan, who are visiting among many nationalities on their mission fields. PRAY for the workers in the 7 West Indian churches in Panama; for Mrs. H. R. Moseley, Miss Mildred Matthews, Miss Eva Smith, Dr. and Mrs. M. N. McCall, Rev. Herbert Caudill in Havana; for Miss Christine Garnett, Guanajay, Cuba. PRAY that through them the message of salvation may be preached in the homes of the people. PRAY for the faithful women who, having believed the message, are the helpers of the Home Board's missionaries in their work among many nationalities. PRAY for the regular church services with the Navaho Indians at Alamo, New Mexico.

REPEATING of SCRIPTURE for WEEK: Rom. 10:13-15

STUDY of LEAFLET: Shall Home Missions Go On?

PRAY for the growing revival on home mission fields. PRAY for the mission services on the French field that souls may be saved. PRAY for the services in our Italian churches and missions. PRAY for the many services among the Mexican people. PRAY for the services in all our Good Will Centers. PRAY for the meetings in our Indian churches. PRAY that the Word of God will touch hearts with power and that the revival may spread throughout the land. PRAY for our new missionaries, Rev. and Mrs. C. W. Stumph to the Indians of New Mexico; Rev. J. B. Parker to the Spanish Americans of New Mexico; and Rev. G. O. Foulton to the French and other nationalities of southern Illinois. PRAY for the week's offering that all these missionaries may stay on their fields.

The STORY of the SONG by Sister Mary Peters

SOLO (Using Song by Mrs. Peters)

INGATHERING of THANK OFFERING for HOME MISSIONS

DEVOTIONAL: Call to Prayer

Petition: "Ourselves"—Jer. 33:3; Psa. 116:1, 2

—SILENT PRAYER

Intercession: "Others"—Acts 4:31; James 5:14, 16

Answered: I Chron. 14:9, 10

SEASON of PRAYER (Directed by Leader of Devotions)

HYMN: "Must Jesus Bear the Cross Alone?"

PRAY for Cuba, that there may be peace. PRAY that our missionaries and preachers may have power; that they may be able even in the midst of strife and disaster to hold fast the ground gained, carry on with courage and build steadily for a new and better land. PRAY for the people of Cuba, thousands of whom have never heard the Gospel. PRAY for the young Cuban men and women who have surrendered their lives in consecration, that soon we may have a school where they may be trained. PRAY for the young people of Cuba, whose land is in such tragic state, to whom life can offer so little. PRAY that they may look to the Lord and serve Him. PRAY for the church at Cardenas that it may be rebuilt from the ruins the storm left. PRAY for our faithful, devoted Cuban Baptist people.

HYMN: "We Praise Thee, Oh God"

PRAISE God for His protecting power over the home missionaries this year, especially our missionaries and workers in Cuba and the Rio Grande Valley where storms swept. PRAISE God for the great ingathering of souls, for more than 3000 baptisms, for the new churches and the new mission stations. PRAISE God for the sacrificial lives of the missionaries who carry on the work even though many must by other work supplement salaries too small to live on. PRAISE God for the young people in these missionary homes, growing up with the desire to follow in the consecrated footsteps of their parents. PRAISE God for the brief but beautiful life of Margaret Howard Wilson, Navaho Indian missionary called Home April, 1933. PRAISE God for the fruitful life of our missionary pioneer, C. W. Burnett, called to the Heavenly Home July 30, 1933. PRAISE God for the lives and work of Rev. Jacobo Gonzales and Rev. Arturo Pontigo, missionaries in Cuba, called Home last year.

HYMN: "There's a Wideness in God's Mercy"

PRAY for the people of the mountain regions who are without the vital message of the Gospel. PRAY for those among the Negro people who are being led away from the Gospel by worldly aims and false religions. PRAY for cities of our southland where thousands live without contact with the Gospel. PRAY for God's guidance on all home mission work. PRAISE Him for being entrusted with the Gospel. HYMN (as Benediction): "America, the Beautiful"

LEAFLET HELPS for MARCH WEEK of PRAYER

The following will help as you observe Home Mission Week of Prayer. You will note that no leaflets are listed for W.M.S. use, the pageant being prepared primarily for Women's Missionary Societies, their W.M.U. young people's organizations participating:

The Light Dawns—Pageant of Home Missions—(19 adults, may be all women; group of children; 1 each W.M.S., Y.W.A., G.A., R.A. and Sunbeam members) Price, 10c

Leaflets for Young People

For Young Woman's Auxiliary

"You Did Not Forget"

2c

For Girls' Auxiliary

"My Word Shall Not Return Void"

2c

For Royal Ambassador Chapter

Mike of the North End

3c

For Sunbeam Band

"Teny-Meeny-Miny-Mo"

3c

Send remittance with order, please, using 2c or 3c stamps (2c ones preferred). Order early from

W.M.U. LITERATURE DEPARTMENT

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Pages 5-10 are perforated in order that they may be more readily used for the March Week of Prayer.



FROM OUR MISSIONARIES



SOUTH ALABAMA MISSION FIELD



My heart has been made to rejoice as I have seen the earnestness of some of our people. Last summer we held three Daily Vacation Bible Schools with good results. In one of these schools we had three mothers who walked for some distance, bringing their little babies too small to walk. While the babies played on the floor the mothers earnestly studied their Bibles for about three hours.

During our school we had five to accept Christ as their Savior. Six confessed that they had wandered away and asked to be restored to the church.

But we have so many on our field who have not been reached by the power of Jesus Christ. There is a community on our field that we have failed to get into in a worth while way. But we have regularly prayed that the Lord would somehow open up the way that we might be able to carry the Word of God to souls dying in sin in that community. Last summer that prayer began to be answered. Mr. Averitt held night services there and in one week six accepted Christ as their Savior. The Lord has blessed our efforts to serve Him for which we are glad. —Mrs. R. M. Averitt, Home Board Missionary, Calvert, Ala.

tribute to Dr. T. B. Ray

FOREIGN MISSIONS lost an exceptionally devoted advocate when on January 15 the spirit of Dr. T. B. Ray of Richmond, Va., was called to be "forever with the Lord" of the missionary enterprise. Dr. Ray's studious habits, extensive travels, conferences with missionary leaders of other denominations, correspondence and contacts with student volunteers and with missionaries on furlough or afield during his more than a quarter of a century's service for the S.B.C. Foreign Mission Board ended his mind and heart to an unusual degree in behalf of foreign missions. Remarkably sympathetic was his attitude toward the purpose and plans of Woman's Missionary Union in behalf of foreign missions, notably in its annual Lottie Moon Christmas Offering.

To FT. WORTH in MAY

The 79th session (89th year) of the Southern Baptist Convention is to be held in Ft. Worth, Texas, beginning on the third Wednesday in May (16th). In the same city in the same "merry month of May" will be held the 46th annual session of the Woman's Missionary Union, Auxiliary to the S.B.C. The April issue of this magazine will carry definite announcements as to the dates of the W.M.U. meeting, hotel rates, plans for annual meetings of the southwide W.M.U. committees etc. Please be much in prayer for these tremendously important gatherings in Ft. Worth in May.



PERSONAL SERVICE



Southwide Personal Service Chairman, Mrs. P. B. Lowrance, Tenn.

DAILY VACATION BIBLE SCHOOLS for NEGRO CHILDREN

A Worth While Type of Personal Service Work



The women of greater Little Rock, Arkansas, feel that our City Baptist Woman's Missionary Union rendered a real personal service this last summer when, through the efforts of their Interracial Committee, they fostered six Daily Vacation Bible Schools for Negro children and two City-Wide Training Schools for adults. For the past five years the City Union—through its Interracial Committee, composed of a general chairman, the city missionary and one member from each society—has been conducting a City-Wide School of Missions for Negroes.

In the school a year ago a course in Daily Vacation Bible School work was given in order to get the importance of the work before the people and to train colored teachers for future usefulness. Then the Interracial Committee—under the leadership of Mrs. C. H. Thorpe, chairman for Little Rock, and Mrs. M. A. Treadwell, chairman for North Little Rock—met and made plans for six schools to be run simultaneously for two weeks in the various sections of the two cities where the most children would be available. Later these plans were submitted to the Women's Missionary Societies and they agreed to foster the schools by means of teachers, handwork material, treats etc. The plans were then carried into the Negro churches, presented at the Sunday school hour, where the interest and co-operation of the pastors and children were enlisted. The city missionary and the committee had held conferences previously with the colored pastors, also had consulted with the two colored city unions. The location of the schools was agreed upon and date set for same.

The text books for the teachers were obtained from the Sunday School Board gratis and were greatly appreciated. The city missionary chose the directors for the schools and together with them and the committee secured the remainder of the faculty. Very few of the eighty-four teachers that were enlisted had ever had experience in this line before. They came from the Women's Missionary Societies, the Y.W.A.'s, G. A.'s. and R.A.'s. of our churches and what a spiritual blessing they received! Training schools were held for them and numerous conferences conducted by the missionary before the actual work started and, then, never had we experienced such enthusiasm and such untiring effort as was put forth by this group of women and young people. Such visions of service came to them as they felt and saw the ready response and the intelligent interest of a thousand and forty-eight little Negro children, whose hearts and minds were so eager and ready to learn more about God. Color was forgotten, race prejudice was laid aside, they only saw a thousand little children with shining eyes and melodious voices singing praises unto Him who had made of one blood all the nations of the earth. Unusual talent was discovered among the children. Poets, singers, violinists, artists came to light. Twenty-three conversions were had in one school. Others dedicated their lives to special service. In North Little Rock, one school was directed and taught by colored help alone. In another, twelve Catholic children were enlisted. One group of white women were so inspired that after closing the colored school, they went back to their church and conducted a school for their own children, having 114 enrolled in the

(Concluded on Page 34)



STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

PERSONAL—to YOU!



This first message from your stewardship chairman is intended as a personal and most earnest appeal to each and every member of a Woman's Missionary Society—first of all for her prayers and, second, that she realize the inescapable obligation that rests upon her to help in re-instating God's own plan for financing His own work. This must be done or the work of the Kingdom will languish more and more and we will suffer further and severe chastisements.

For more than a decade we have had some preaching and much teaching concerning God's law of tithes and offerings. Nevertheless, the big majority of southern Baptists go complacently on spending that "holy tithe" on themselves. Why? Many excuses are given but there is really but one reason—covetousness. We covet God's tenth and take it for ourselves. How dare we do this? Many reasons, but we mention only two:

First—as one recently said: "There is much practical atheism among Christians. I am not speaking of the foolish little man who shouts from some platform, 'I do not believe the Bible'. I am talking about those church members who say with their lips that they believe the Bible is God's Word and that He means what He says therein, but their lives prove that they do not".

Second—there is that large number of Christians who have been deluded by Satan into believing that God excuses them from tithing, that He understands their "peculiar circumstances" just now, that He knows that they just "had to have" the things they bought and how "sorry they were that they just couldn't tithe last year", and they have assured the Lord(?) that as soon as they have a larger income they will not only tithe but "make up for lost time in generous offerings". Of course they will not do any such thing, but excuse making is as old as Adam, and Satan is still the Arch Deceiver.

Obedience is the key that unlocks the windows of Heaven where the blessings are kept and it is the only proof of our love that counts with Jesus (*John 14: 15, 21*). Our watchword bids us: "Be strong and of good courage . . . for Jehovah thy God is with thee" (*Joshua 1:9*). Note that this promise is preceded by a command, as are most of the precious promises. Verse eight reads: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success".

"Good success"—what God calls success—comes only to those who "observe to do" His law. May it be yours!

APPEAL for MARCH OFFERING (Concluded from Page 5)

groups. We must bring to bear upon the problems that confront us the impact of the whole denomination. The Home Mission Board is the agency through which southern Baptists are attacking these problems. May the blessings of Heaven rest upon our women and W.M.U. young people in their March Week of Prayer effort!

TRAINING SCHOOL

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

NEWS ITEMS from the TRAINING SCHOOL



The second half of the 1933-1934 session has opened auspiciously. Four new regular students have entered: Misses Ada Jackson and Grace Morehead from Kentucky, Elizabeth Green of Ala. and Gloria Ruiz of Texas.

Miss Ruiz is a daughter of one of our pioneer Home Board Mexican missionaries in Texas. She is prepared for study in the Training School, having graduated last summer from Baylor College. She has also had much experience in the work with her father. We give her a hearty welcome to our fellowship. We hope the school will make a real contribution to her development and preparation for further service. We also expect her to make a worthy contribution to the school by bringing us in close touch with an important phase of our home mission task.

Mrs. W. E. Broach of Georgia has come for a brief period to audit classes, especially those that will help her in local church work. Are there others who could spend some time profitably in a similar way?

Just before Christmas our Chinese student, Ming Yung Wu, completed her work and on December 24 left us for San Francisco, from which port she sailed December 29 on the President Coolidge for Shanghai. It was a great loss to the school for her to go in mid-session, for she won the love of all by her charming personality and consecrated attitude toward life and all its opportunities and responsibilities. Never a call came from any group regardless of denomination or race that she did not weigh the opportunities very carefully, forgetful always of self. Because of that very self-forgetfulness added to her great zeal for missions, it was necessary often to protect her from too

many outside engagements. As she goes back to her work in China, we follow her with our prayers.

Two other students completed the work in mid-year. They were Miss Dorothy Britton of Virginia and Miss Elizabeth Lundy of Georgia.

We are glad to report that we have been able to put into the curriculum this term a course in handicrafts. A well trained, experienced instructor has been secured. The class is meeting a real need here and now in helping the girls plan programs for their club and recreational groups in the centers where they are working. It will also serve well in the future, especially in Daily Vacation Bible School work. We hope to offer such a course each year.

In addition to the other regular courses, a study in "Training in Worship" is being offered this year under Miss Ragsdale's leadership. We are coming more and more to realize the values contributing to spiritual growth inherent in worship. Therefore, it behooves us to know how to plan intelligently worship programs for different age groups.

In addition to their regular field appointments the students render varied and helpful service by teaching study courses and mission study classes and talking to many organizations. Missionary and devotional talks have been made recently to associational meetings, Week of Prayer services, organized classes, Epworth Leagues, B.Y.P.U.'s, Business Women's Circles, Women's Missionary Societies and Y. W. A.'s. Churches of other denominations often call on us for such services and the students consider it a privilege for service as well as an added opportunity to get practice in a phase of work that they will be called upon to do often in the future.

-14

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

History records 23 distinct religions of which 12 have disappeared. The 11 living religions had their birthplace in Asia and only three of them aim to be world-wide. They are: Buddhism which is struggling for supremacy by using (*many of*) the methods of Christianity; Mohammedanism which would conquer the world by the sword; and Christianity which would prevail by love.—*Alliance Weekly*

Bishop Frank G. Mosher of the Protestant Episcopal Church, whose experience covers 40 years in China and the Philippines, in speaking at the National Christian Council in Manila, had the following to say of missionaries he had known: "They tower far above any other group of foreigners in the orient. They go on furlough less frequently than business men. They live more frugally. Within the last century the missionary has planted Christianity so deeply in the orient that it cannot be uprooted. I have never known a missionary who did not try to see the Gospel in its essence apart from his western training".

The first Mohammedan mosque to be built in the United States will be erected near Michigan City, Indiana, by an Arabian society. There are about 350 Moslems in Michigan City, about 12000 in Detroit and about 8000 in Chicago.—*Christian Century*

Baptists (*of Brazil*) in South America are sending missionaries to Portugal in Europe, and Portuguese Baptists recently sent a missionary to Africa.—*Watchman-Examiner*

Counting the missionaries and the workers on all its fields and in all its depart-

ments, our Home Mission Board now has 202 on its roll.

Reports from the LaPlata Convention—composed of messengers from Baptist churches of Argentina, Uruguay and Paraguay in South America—show a net increase in 1932 of nearly 200 members. At the beginning of 1927 the total membership was less than 3000. It has now risen to 4292.

A member of a Baptist church, which was established by Adoniram Judson more than 100 years ago in Rangoon, Burma, holds one of the two highest positions open to native Burmese under the present government. He is the minister of education.

For the first time in history a set of official stamps for use on letters has been printed by a government department, the profit on which is to be paid over to a religious organization in recognition of the help given by missionaries to the country. This is in the Dutch East Indies, where the government has printed four sets of stamps which are sold at a small additional fee for the help of Salvation Army work among lepers and beggar boys in Java and Sumatra.

Following the earthquake of 1923 a group of Tokyo Christian laymen have been back of a movement to provide Christian story-tellers for the public primary schools of the city. Arrangements are made with the authorities to have speakers visit their school and tell the children Bible stories. These speakers are accompanied by a Christian singer who teaches the children Christian songs.



BIBLE STUDY



Mrs. W. E. 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: "HALLOWED BE THY NAME"—Matt. 6:9-15



In the time of Christ people met, bowed and said "Peace be unto you". When Jesus taught His disciples to pray He gave them a salutation or a way to address the Father.

Coming to God there must be adoration and worship. God's goodness is recognized. His glory and power are in our minds. He is the Creator. His care has brought us to this good day. He knows our needs even before we ask. Reverently, quietly we may lift our hearts and voices, conscious of His greatness, yet mindful of His love. We may say, "Our Father". Authority to do this was given the disciples by His Son, Jesus Christ. Christian prayers are different from all other prayers. They begin by calling God Father. They close by claiming the petition in His Son's name. What a privilege to say, "Our Father"! How good it is to have the prayer known as "The Lord's Prayer"! Teach it to your children. Pray it daily. Study the meaning of its six petitions.

"Our Father in Heaven, we hallow Thy name: May Thy Kingdom holy on earth be the same. O give to us daily our portion of bread: It is from Thy bounty that all must be fed."

"Forgive our transgressions and teach us to know That humble compassion which pardons each foe: Keep us from temptation, from evil and sin. And Thine be the glory, forever! Amen!"

Many books on the life of Christ do not deal with His prayers at all. His activities are easier to expound than His prayers. In fact it is easier to be active in service than it is to pray as Jesus prayed. Very seldom do we pray, meeting all of the requirements of Matthew 6:7-15. In the prayers of our Saviour we have the example of forgiveness: "Father, forgive them". We see Him surrendering His will com-

pletely: "Not as I will, but as Thou wilt". He prayed before He called Lazarus from the grave. He prayed at the bedside of the sick ones whom He healed. Study His prayers. Then you will be better able to realize the presence of the Holy Spirit who will lead you to say, "Our Father".

In the fourth century St. Augustine prayed: "Give me Thine own self, without whom, though Thou shouldst give me all that ever Thou hadst made, yet could not my desires be satisfied". Nine hundred years later Thomas à Kempis wrote the prayer: "It is too small and unsatisfactory, whatsoever Thou bestowed on me, apart from Thyself". Christian experience today brings us to the same great yearning for communion with our Maker, our Father. It is natural for the heart, the voice, the mind, the spirit of redeemed man to say, "Our Father".

The references for "Family Altar" (page 19) group Scriptures on prayer in behalf of nations. It would be a distinct service to your country if you would seek to be an intercessor in its behalf. May we invite you to study prayers for Israel? Notice how men of old confessed the sins of their people and asked humbly for forgiveness. Go a step further into the heart of God and ask Him to sanctify our nation for the sake of His Son that our nation may be a help to the nations of the earth. Then, is it too much to ask that we even pray for the nations of the earth? Call them by name. Lay them before the throne. Pray for the salvation of rulers, for the faith and consecration of rulers who already know the Saviour of the world.

"When we pray, say: 'Our Father! . . . Hallowed be Thy Name'".

Calendar of Prayer

March, 1934

Prepared by Mrs. Maud E. McLure, Georgia

GUIDE me to Thee,
O Saviour dear
Let me forget
Life's fret and fear.

GIVE me Thy power,
All sin forgive;
Help me each day
In Thee to live.

Topic: *Periods of Lost Power*

1—THURSDAY

Pray for Miss Martha Franks, educational work, Taining, China.

He that hath the Son hath life. —I John 5:12

2—FRIDAY

For Mrs. S. L. Ginsburg (*Retired on Pension*), evangelistic work, Sao Paulo, Brazil

Great peace have they that love Thy law. —Psa. 119:165

3—SATURDAY

For Misses Susan Anderson and Neale Young, educational and evangelistic work, Abeokuta, Nigeria

Because I live ye shall live also. —John 14:19

4—SUNDAY

Pray for faithful observance of the Week of Prayer for Home Missions, March 5-9 inclusive. Pray also for church services, mission Sunday schools, sanatorium, rescue missions and all other work of Home Mission Board.

Psa. 86:17; Deut. 4:7-8; II Chron. 7:14; Acts 4:12

5—MONDAY

Pray for teachers and students in Home Board schools in southland, Panama and Cuba.

Whoever shall call upon the name of the Lord shall be saved. —Rom. 10:13

6—TUESDAY

Pray for Home Board missionaries as they visit in homes on their fields. Pray also for Georgia W.M.U. in annual session at Beale Tift College, Forsyth, March 6-8.

—Rom. 15:14

7—WEDNESDAY

Pray for growing revival on home mission fields and for mid-week prayer meetings in Home Board institutions.

—John 8:12

8—THURSDAY

Pray for Cuba and for Baptist missionaries, preachers and members in Cuba.

—I Tim. 2:1-2

9—FRIDAY

Thank God for protection of Home Board missionaries and members of their churches; for conversions and sacrifices on Home Board fields. Pray for mountain people, Negroes, unsaved hosts in southern cities.

—Rom. 15:13; John 15:16; II Cor. 4:5-6; I John 5:16; John 15:7; Isa. 44:3

10—SATURDAY

For Dr. J. E. Lawrence, executive secretary of Home Mission Board, Atlanta, Ga.

In the fear of God is strong confidence. —Prov. 14:26

11—SUNDAY

Pray that in inter-racial matters our nation may observe the Golden Rule.

Whoever ye would that men should do unto you, even so do ye also to them. —Matt. 7:12

12—MONDAY

For Miss Emma Leachman, field worker for Home Mission Board

Surely I know that it shall be well with them that fear God. —Ezek. 34:31

13—TUESDAY

For annual sessions of W.M.U. of North Carolina, Rocky Mount, March 13-15

Thou shalt also be a crown of beauty in the hand of Jehovah. —Isa. 62:3

14—WEDNESDAY

For Prof. and Mrs. H. S. McCall (*on furlough*), Baptist Temple, Havana, Cuba

Whoso walketh wisely shall be delivered. —Prov. 22:28

†Attended W.M.U. Training School

Calendar of Prayer

March, 1934

PRAY all my life
Be thine to use;
Into each act
Thy love infuse.

LORD, help me daily
Thy path to see;
Lord, let me ever
Walk close to Thee.

--Mrs. C. H. Talbot

Topic: Periods of Lost Power

15--THURSDAY

For Dr. and Mrs. L. R. Scarborough and faculty of Southwestern Seminary and Training School, Fort Worth, Texas
In all things we are more than conquerors.—Rom. 8:37

16--FRIDAY

For Mrs. Una Roberts Lawrence, mission study editor for Home Mission Board
Let the peace of Christ rule in your hearts.—Col. 3:15

17--SATURDAY

Pray for Miss Pearl Todd, educational work, Chefoo, China.
Blessed are ye that now beside all waters.—Isa. 42:20

18--SUNDAY

Pray that America be delivered from the curse of strong drink.
Wine is a mocker, strong drink a brawler.—Prov. 20:1

19--MONDAY

Pray for Mrs. H. R. Mosley and Miss Mildred Matthews, evangelistic work, Havana, Cuba.
I have loved thee with an everlasting love.—Jer. 31:3

20--TUESDAY

For annual sessions of W.M.U. of Tennessee, Chattanooga, March 20-22, and for W.M.U. of Cuba.
Ye are an elect race, a people for God's own possession.—1 Pet. 2:9

21--WEDNESDAY

For Miss Ruth Randall, educational work, Rio de Janeiro, Brazil.
Blessed are they that keep My ways.—Prov. 8:32

22--THURSDAY

For Misses Lillian Thomason and Hannah J. Plowden, University of Shanghai, China.
I, if I be lifted up . . . will draw all men.—John 12:32

23--FRIDAY

For Miss Mary Kelly, worker among foreigners, Christopher, Ill.
If any men love God, the same is known by Him.—1 Cor. 8:3

24--SATURDAY

For Miss Agnes Graham, Colegio Bautista, Temuco, Chile.
My covenant will I not break.—Psa. 89:34

25--SUNDAY

For a great spiritual awakening in our own country.
Renew a right spirit within me.—Psa. 51:10

26--MONDAY

For Rev. and Mrs. B. W. Orrick, evangelistic work, Montevideo, Uruguay.
It is good for me to draw near to God.—Psa. 73:28

27--TUESDAY

For annual sessions of W.M.U. of Alabama, Birmingham, and W.M.U. of Virginia, Roanoke, March 27-29.
This Gospel of the Kingdom shall be preached in the whole world.—Matt. 24:14

28--WEDNESDAY

For Rev. and Mrs. J. E. Davis, Mexican Publishing House, El Paso, Texas.
The path of the upright is made a highway.—Prov. 15:15

29--THURSDAY

For annual sessions of W.M.U. of Illinois, Harrisburg, March 29-30, and for the Argentina-Uruguay W.M.U.
Many nations shall join themselves to Jehovah.—Zech. 2:11

30--FRIDAY

For Miss Naomi Schell, Good Will Center, Tobata, Japan.
O taste and see that Jehovah is good.—Psa. 34:8

31--SATURDAY

For Rev. and Mrs. J. R. Allen (on furlough), evangelistic work, Bello Horizonte, Brazil.
Jehovah is the portion of my inheritance and my cup.—Psa. 16:5

†Attended W.M.U. Training School

FAMILY ALTAR

Mrs. W. E. Gray, Alabama

HERE is a vision, clustered room,
As high as Heaven, as fair as day,
Where, though my feet may join the throng,
My soul can enter in and pray.

ONE hearthstone, even, cannot know
When I have crossed the threshold o'er;
For He alone, who hears my prayer,
Has heard the shutting of the door.

"After This Manner"

1st Day—Matt. 6:9
2nd Day—Matt. 6:5-8; 7:7,8
3rd Day—Phil. 4:6
4th Day—Jer. 31:9; 33:3
5th Day—Rom. 1:9; 12:12
6th Day—1 Sam. 12:20-25
7th Day—11 Chron. 7:12-16

"Forgive Us"

15th Day—Matt. 6:14,15
16th Day—Psa. 51:3, 4
17th Day—Prov. 19:11; 28:13
18th Day—Prov. 24:17,29; 25:21,22
19th Day—Matt. 18:21,22
20th Day—Mark 11:25
21st Day—Col. 3:13

"Behold, He Prayeth"

22nd Day—Matt. 11:25,26; 14:19,23; 19:13
23rd Day—Heb. 5:7
24th Day—Mark 1:35; 8:6
25th Day—Luke 5:16; 22:31,32
26th Day—John 14:16
27th Day—John 11:41,42; 12:27,28
28th Day—Matt. 26:26,27
29th Day—Luke 9:18, 28, 29
30th Day—Luke 23:34
31st Day—John 17

In Behalf of Nations

8th Day—Ezra. 9:6,15
9th Day—Isa. 59:12,13
10th Day—Ex. 32:32
11th Day—Dan. 9:3-6, 16-19
12th Day—Deut. 9:18, 25-29
13th Day—Neh. 9:32
14th Day—Joel 2:12,13

"Pray Ye"



"Enter into His gates with thanksgiving and into His courts with praise"

Thank God for Jesus Christ, salvation through faith in Him, for the Bible, the privilege of being laborers together with God, for missionaries at home and abroad, for young people in training for missionary activity, for faithful stewardship through tithes and offerings.

"Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service"

Pray that W.M.U. women and young people may "serve the Lord with gladness"; that they may seek and find opportunities for directed personal service; that they may win many souls; that mission study classes may be faithfully taught; that all the young people may be taught how to serve in and through W.M.U. organizations.

"If we ask anything according to His will . . . we know that we have the petitions which we have asked of Him"

Petition God in behalf of: observance of Week of Prayer for Home Missions, March 5-9 inclusive; goal for week's offering, that full \$68,500 may be ingathered; all Home Board work and workers; foreign missionaries and their work; native Christians, especially in lands where freedom to publicly worship God is denied; Baptist Hundred Thousand Club; annual meeting of southern Baptists in May.



BUSINESS WOMEN'S CIRCLES



Miss Isabelle Coleman, Virginia

POSTER or PROGRAM-HEADING SUGGESTIONS: On center of poster, which will of course give time and place of meeting, paste small print of Todd's Nazarene. (Todd's Nazarene may be secured from Baptist Foreign Mission Board, Richmond, Va., 8 1/2 x 11 inches, 35 cents; 12 x 16 inches, 50 cents; 12 by 15 inches, colored, \$1.50.) Around this picture, below and to the sides, paste pictures of men, women and children of all nations, some facing the center picture, some with their backs turned. Inlay the space between these figures with gold and black paper, using the gold about those facing the Nazarene, with black about those with backs turned. At top print: *I Am the Light of the World—Jesus.*

TOPIC: PERIODS of LOST POWER

All Hail the Power of Jesus' Name

Response: Silent Prayer

Incidents from Far and Near (Page 15)

Scripture Study: Matthew 6:9-15 (Page 16)

Earnest Prayer

All: "Hail to the Brightness of Zion's Glad Morning"

Notes on the "Fading Light" (Pages 22-23)

Dark Ages (Pages 23-25)

Sing: "The Morning Light Is Breaking"

Hear of the "Light Shining in Darkness" (Pages 25-26)

Impersonation of "Lives of Light" (Pages 26-28)

Now a Solo: "The Lord Is My Light"

Earnest "Women Who Let Their Light Shine" (Page 28)

New "Modern Darkness" (Pages 28-29)

Our Call: "Arise and Shine" (Pages 29-30)

Words of Response and Prayer

Schools of Missions—The south has been divided into seven districts with a group of foreign missionaries on furlough in each. These are eager to promote Schools of Missions anywhere and everywhere. Write the Baptist Foreign Mission Board, Richmond, Va., for a missionary leader for the School of Missions that your Business Women's Circle will foster.

Willie Carrico, that enthusiastic, persevering, successful B.W.C. worker in Louisville, Kentucky, writes: "The City-Wide School of Missions sponsored by the Baptist Business Woman's Council and the Y.W.A.'s. of Long Run W.M.U. was held at Broadway Baptist Church, Louisville, November 13-17, 1933. Missions in the Bible, by Dr. J. B. Lawrence, was most interestingly presented by Miss Emma Leachman. Wheelbarrow Trips through China was the subject so delightfully given by Dr. T. W. Ayers. Both speakers were genuinely appreciated and their helpful messages will be long remembered by the many who so regularly attended. From every angle the School of Missions exceeded our expectations in attendance, ranging from one hundred and ninety-two the first night up to two hundred and thirty-six, with one thousand and thirty-seven attending the five nights, with twenty-five churches from our association represented".

March—the Month of Missions—For W.M.U. it is the month of home missions (See pages 5-10.) For B.W.C.'s it is indeed an added opportunity for special study, special prayer, special giving to home missions. Stanley Jones says: "Home and foreign missions are alternate beats of a Christian's heart".



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



We are all accustomed to reading continued stories in magazines. Many times we find we have forgotten much of the first of a story before the last chapter comes to us. So it is apt to be with our Woman's Missionary Society programs this year. We are studying in a continued story form month to month the history of the beginnings and growth of Christianity. Some of us have forgotten the first chapters, some probably were absent from the meeting and did not hear the early part of this history.

It may be well, where the program is given in a small society, to have a word of review to recall to the members the preceding chapters. The January topic was "The Beginning of the Missionary Enterprise". Refer to that issue of the magazine for its sub-topics. The February program dealt with the persecution that followed the preaching of the ideals of the Prince of Peace.

For this March meeting we have a distressing topic, not of physical pain but of the "Periods of Lost Power". We are to deal with the centuries when Christianity rose to popularity and became weak and lacking in power. To understand this subject we must call to mind the two that lead up to it.

The leader may be the best one to give this brief review for she can be the more sure it will be brief. A clock or watch is an important object for the proper conduct of a missionary meeting and no leader should be without one. The leader may include in her talk the

first subject, "Why the Light Failed". This, given in outline is: 1. Union of Church and State; 2. Development of Forms and Ceremonies; 3. Doctrinal Controversies; 4. Lessening of Missionary Work. (See pages 22-24.)

The next subject given in the program material is "The Dark Ages". The one who makes this talk will tell of "Barbarity Conquering Civilization". This talk will tell of the darkness that blotted out literacy and artistic efforts, of the lack of development in agriculture, industry and inventions and of the oppressive feudal system. The speaker will bring in the topics: 1. "The Word Lost"; 2. "Vision of Christ Lost"; 3. "Spiritual Power Lost". (See pages 24-25.)

The next speaker may use the subject "Light Shining in Darkness". She may tell the stories of Ulfilas and Patrick of Ireland and of "Women Who Let Their Light Shine". If it seems best three women may take these subjects. (See pages 25-28.)

The leader may close the program with a talk on "Modern Darkness", with the closing admonition "Arise and Shine". Shine through prayers, gifts and consecrated living. (See pages 28-30.)

Since this promises to be a rather long program, it is better to leave off some of the subjects than to hold the meeting too long. A little learned is better than much forgotten. In some societies it would be best to tell in the briefest way of the Dark Ages and then give the stories of some who kept alive the light of Christianity during that period.

THE front cover page drawing is the generous gift of Miss Nancy Bonar, who is art supervisor of the public schools in Spartanburg, S. C. It can be readily used on posters announcing the Week of Prayer for Home Missions, March 5-9 inclusive.



PROGRAM for MARCH



The list of reference material given at close of this program is the chief source used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in this listed material and in leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. C. D. Cressman, Tennessee

THEME for YEAR: Prayer in the Progress of Christianity

TOPIC for MONTH: Periods of Lost Power

Hymn for the Year — Watchword for the Year
Bible Study—"Hallowed Be Thy Name": Matt. 6:9-15 (See page 16.)
Prayer that the name of God shall be hallowed around the world
Hymn—How Sweet the Name of Jesus Sounds
Fading Light — The Dark Ages
Hymn—The Light of the World Is Jesus
Light Shining in Darkness
Lives of Light
Ultilas of the Goths
Patrick of Ireland
Women Who Let Their Lights Shine
Prayer thanking God for the light of Jesus' love
Hymn—Send the Light
Modern Darkness — Arise and Shine
Hymn—Hail to the Brightness of Zion's Glad Morning
Prayer that we may do all in our power to give God's light to America and to the whole world

FADING LIGHT



Jesus brought the light of salvation to a world that was lost in the darkness of sin. When He came "the people that sat in darkness saw a great light", for "in Him was life and the life was the light of men". Of Himself He said: "I am the light of the world; he that followeth after Me shall not walk in darkness but shall have the light of life". He transmitted His light to His followers, saying: "Ye are the light of the world". He commanded them to let their light shine that others might see. He committed to them the task of carrying this light to all the sin-darkened world.

In previous programs we have seen how rapidly the light of Christianity spread in the first centuries of the Christian era. It was a period of great Christian power and growth. Faithfully did the first disciples carry the light of Jesus' love to earth's dark places. Not even persecutions could extinguish its ray, but they rather increased the brilliancy of its shining and the extent of its suffusion. By the end of the first century the Gospel light had spread to almost every part of the known world. By the end of the third century so popular had Christianity become that all persecution ceased and, in the year 313, by the edict of the Emperor Constantine, Christianity was recognized as the official religion of the Roman world. Julian the apostate, viewing the triumphs of Christianity,

exclaimed: "Oh Galilean, Thou hast conquered!"

It did indeed seem that Christianity had conquered—that the Kingdom of God had come among men. But just when the light seemed to shine brightest it began to fade—just when Christianity was most powerful it began to lose power. This may be attributed to several causes. First, it was a great calamity to the cause of Christ when Rome adopted Christianity in an official capacity. God did not intend that there should be any connection between church and state. In such a connection the church became rich and politically powerful, but it also became poor in spiritual graces and weak in its resistance to evil within its own ranks. Gaining in worldly power, it lost its spiritual power. As Doctor Mason in "Outlines of Missionary History" says: "Though the wind of persecution and material opposition died away, the enervating sunshine of governmental protection and popularity threatened to do more evil than the severest storm blast had accomplished. The purity and simplicity of the early faith began to abate, and heresies and crudities of thought to arise within the church itself. Thus the battle of the church was no longer waged with heathenism without but with heathenism within".

A second reason for the fading of the light was the development in the church of a complicated organization and an elaborate system of forms and ceremonies. At first the organization of the church had been very simple and informal, but gradually through the years it grew into the complicated organization known as the Holy Catholic Church. Order and rank and authority became more and more imposing until the right of direct approach to God was taken away from the common people and given only to priests. The simple and beautiful ordinances instituted by Jesus became elaborate, magical(?) sacraments. The church rather than Christ was exalted in the minds of the people.

Another cause of the fading light was the doctrinal controversies which engaged the attention of the church lead-

ers. For many years in great church councils "by strenuous and bitter debates, it was determined what men must believe and practice". These controversies diverted the attention of the leaders from the great task of giving the Gospel to the world.

This brings us to what was the greatest cause for the fading of the light, namely, the abatement in missionary work. The missionary spirit in the church did not altogether die, but it took on a new aspect. Missions, instead of being the main business of the church, became only one part of its task and a relatively unimportant part at that. The effort was not to give Christ to lost individuals but to force the church on pagan nations. "Missions, therefore, became nationalistic rather than individualistic". Moreover, where in the early history of Christianity each individual Christian had felt the responsibility of giving the Gospel to others, now this work was delegated altogether to the clergy. There was little inspiration for other than the priests to concern themselves with the salvation of the lost when it was believed that salvation came only through the official ministrations of the sacraments. So the missionary light burned low and the church thereby lost its power.

For these and other reasons, after the edict of Constantine, the light of Christianity, which had shone so brightly through the first three centuries, grew dimmer and dimmer, until there came a period of the world's history which is known as the Dark Ages. But never did that light go entirely out. Even in the darkest days it flickered here and there and kept itself burning until the time when again it flared up to flood a whole world with its brilliance. But that is a story for another program. For today let us think about religious conditions during the Dark Ages—not forgetting the light that faded but refused to go out.

The DARK AGES

DURING the days when Rome was in her glory and the early Christians were suffering persecutions at her hands,

our ancestors were rude barbarians, roaming the forests of northern Europe. During the period of the fading Christian light they made frequent raids on Rome and, finally, in 476 A.D. succeeded in bringing about the fall of the Roman Empire. This meant that barbarity had conquered civilization. "Man was back again in an almost primitive state. Knowledge was gone; civilized manners were gone. All the fruits of study, philosophy and investigation were gone". (*Ruth Carver Gardner in "Christ in the World"*) The Roman Catholic Church still remained, but her spiritual power had been so stifled by ritualism and sacraments that her light burned dim. So the world entered into the Dark Ages.

It was a day of literary darkness, for no great poets or other writers brightened the literary sky. It was a day of artistic darkness, for there were no painters or sculptors or musicians to shed the light of artistic beauty in the world. It was a day of economic darkness, for there were no great industries, no great inventions, no progress in agriculture or in any other line. It was a day of social and political darkness. For the feudal system obtained throughout Europe. A few rich nobles ruled with ruthless power. The rest of the world's people were slaves. Edwin E. White, in "The Story of Missions", gives the following description of conditions during the Dark Ages: "The state of Europe at the beginning of the Dark Ages was deplorable. There had been a terrible decline in the late days of the Empire, and the inroads of the barbarians made matters worse. Towns once populous were deserted and overrun with woods and wild animals. North of the Rhine alone six deserts were said to exist at the end of the sixth century. Such dense forests as the civilized world does not know today covered much of what is now the most populous part of Europe. In these gloomy forests the Celts and Teutons and Slavs followed their gloomy religion, worshipping idols and the power of nature and all offering human sacrifices on occasions. There was no education and in many cases

no written language. There was practically no knowledge of medicine, and there was an enormous amount of cruelty and bloodshed. Warfare and conquest were the business of the 'noble' classes. For the common people life was hard and poverty stricken".

The darkest dark of this dark period was the religious darkness that prevailed. One part of the world's population groped in pagan darkness; the other had God's light but had permitted it to fade until it was powerless against the night of heathenism which prevailed. Let us notice some of the conditions of this religious darkness.

The Word Lost—With the development of the priesthood there grew the idea that people in general were not capable of reading and interpreting the Word of God. So, whereas the period of Christian growth of the first three centuries was marked by a great use of the Holy Scriptures and other Christian literature, during the Dark Ages the Bible was taken away from the people. It was seldom provided or read in the vernacular. Most services were held in classic Latin, which few of the people could understand. There were no Bibles in the homes of the people. They had no chance to read and interpret God's message to their own hearts, therefore had to take what the priests said as a guide for doctrine and conduct. The Word of Light was lost. No wonder the ages were dark!

Vision of Christ Lost—With the Word lost it inevitably followed that the true vision of Christ was lost. The emphasis was placed on the church rather than on Christ. Methods of evangelism were not conducive to a spiritual knowledge of Jesus. The aim of evangelism was not to bring men under the power of Jesus but under the power of the sacraments as administered by the priests. It was not to lead men to find Christ as a personal Savior but to induce or force them to permit the clergy to save(?) them through ceremonies of magical(?) value. Mass conversion was the order of the day. The Scripture, "Compel them to come in",

was interpreted to mean that men should be forced into the membership of the church. Well known is the story of Clovis, King of the Franks, who promised that if he should be successful in battle he would accept Christianity. He had success, and kept his promise and, on Christmas day in 496 A.D., was baptized together with his chiefs, his army and three thousand of his captives. On one day in England ten thousand were baptized. Tradition says that they baptized each other two by two. Charlemagne was zealous in forcing Christianity on pagan peoples. His policy was to baptize them first and evangelize them afterwards. One of his laws was: "If any Saxon shall try to hide himself unbaptized and shall scorn to come to baptism and shall wish to remain pagan, let him be punished by death". Of course such a plan of forced evangelism meant an unregenerated church membership and a lost vision of Christ. How could the people know Christ when they were told nothing about Him and were merely forced to take on the outer forms of His religion? How could the church leaders know Him when they had so perverted the spirit of His teaching? And not knowing Him, how could they live like Him?

Spiritual Power Lost—During the Dark Ages the church developed great political power. By the seventh century the idea prevailed that the approval of the pope was necessary to the right of kings and that his blessing brought divine power to their rule. So it came to pass that the church became a definite political power and claimed the right of supremacy over all the political states of the world. Naturally, under such conditions the church became very wealthy. Kings, in return for the favor of the church, poured their treasures into her coffers. Support by public taxation gave the church both political and monetary power, but all of this meant lost spiritual power. The church leaders depended on wealth and prestige instead of on God. The priests often lived lives of luxurious

ease which of course led to licentious revelry. Such was not the plan of Christ for His followers. His disciples were not to be ministered to but to minister. They were not to aspire to high positions of authority but were to seek humble opportunities of service. They were to be poor in worldly goods that they might become rich in spiritual graces. So the power, which the Holy Spirit gave to the followers of Christ to seek the souls and change the lives of men, was lost in a selfish and degenerate priesthood and in an ignorant and unregenerated church membership; spiritual darkness reigned in the world.

LIGHT SHINING IN DARKNESS

IT MUST not be thought that there was no missionary work done during the Middle Ages. Some bright and shining lights of missionary endeavor pierced the darkness of this period. The missionary work of the Dark Ages was of three types. First, there was the mass conversion which has already been discussed. While this was not ideal missionary work and while it resulted in many evils which obtain in the religious life of Europe even until this day, it was largely the means by which a form of Christianity was carried to all parts of Europe. And, bad as it was, it improved conditions among the wild barbarian tribes of Europe and prepared the way for a better form of evangelism.

A higher type of missionary work was that carried on by monastic communities and orders. Not all monasteries were places of luxurious and licentious living—not all priests were of the selfish and self-seeking type. In fact the monastic system originated in a protest from devout church leaders against the glare and pomp of public Christianity. Many monasteries were centers of missionary light that radiated blessings through great communities. Many priests were missionary in spirit and shared Christianity as they understood it with all the zeal and self-sacrifice of the modern missionary. During this period four monastic orders

were formed whose purpose was to defend and extend the Christian faith. These were the Benedictines, the Franciscans, the Dominicans and the Jesuits. Each of these was established by a monk whose reputation for devotion and self-sacrificing service has left a stream of light shining down the centuries. To be sure the doctrines they taught were in many respects false, and their manner and means of propagating the Gospel were unfortunately distorted, but they displayed a sincerity and faithfulness to duty which we would do well to emulate. The field of operation of these orders was worldwide. They carried the Roman form of Christianity to the whole world. As we read of their zeal and the rapidity of their missionary progress we wish that they might have had the true light. What a wonderful power they might have been in giving the true Gospel to a lost world! If all Catholic missions could have been real Christian missions—giving to people the simple Gospel, apart from rites and ceremonies and false ideas of salvation—the whole world might have been evangelized centuries ago.

During the Dark Ages there was another type of missionary work which more nearly approached our missionary work of today. This was that done by individual missionaries. Some of these were either Roman or Greek Catholics and co-operated with these churches in their work. But others were independent spirits who dared for the sake of the Christ they loved to blaze new trails that people might be given the message of salvation. Often, with little or no support from ecclesiastics, these bold spirits went forth to meet the giant forces of paganism and win them to the Christian faith.

While the missionary work of the Dark Ages was, according to our ideals, very crude and incomplete, it was by no means a failure. We can see at least two benefits to the cause of Christ resulting from this distorted religious activity of the Middle Ages. First, Europe was won to a form of Christianity. To be sure it was a very poor form

but it was a great step forward from the paganism it displaced, and it planted the seeds of growth to better things. Edwin M. Bliss in "The Missionary Enterprise" says: "Whatever of intellectual, moral, social, civil, political development there is in Europe or America today can be traced directly to the missionary labors of that time".

In the second place, mediæval missions furnish an inspiration and challenge to us. "If Christianity then, with the comparatively feeble and inadequate means at its command, could subdue such diverse and such hostile races as the Celts, Norsemen, Goths, Slavs, Magyars, it surely need not fear failure with any others". (Bliss)

LIVES of LIGHT

Leader — As has already been stated there were in the Dark Ages individuals whose lives of unselfish service were gleaming lights amid the darkness. We are going to tell today the stories of two of these lives of light.

ULFILAS of the GOTHs

BACK in the days when Christianity was still a living power a band of Goths raided the Balkan Peninsula, crossed the Hellespont and returned to their home beyond the Danube with their spoil, including a group of Christian captives. Of these a child was born in the very year of Constantine's famous edict of religious liberty. The picturesque name of Ulfilas, meaning "Little Wolf", was given to this child. That his parents were people of rank and influence is indicated by the fact that as a young man he was sent by Alaric, king of the Goths, on an embassy to Constantinople, where he remained for ten years. Here his conversion and education took place. Then he returned as a missionary to his own people and devoted the rest of his life to seeking the Goths for Christ. He used no force but preached, taught and lived the simple Gospel. So successful was his work that practically the whole Gothic nation accepted the new faith.

Mr. Bliss cites two characteristics of

Ulfilas' work: "He emphasized life rather than creed and he taught the people to read the Bible". The Goths were without books or writing, so in order to give them the Bible in their own language he had to invent an alphabet, contriving letters from sounds known in neither Latin nor Greek. Then after translating the Bible, he had to teach the people to read their own language. "He translated the whole Bible except the books of Kings, omitting these because he feared that they would tend to feed the war-like passions of the Goths. Only his translation of the New Testament, however, has come down to us, the best extant copy of which is now in the University of Upsala, Sweden. It is known as the 'Silver Bible' because the letters are written with silver ink upon a purple background. It is extremely precious to the world because it is the earliest existing form of the true Teutonic speech, the mother language of all Europe and America". (Mason)

PATRICK of IRELAND

ONE of the greatest missionary spirits of the Middle Ages was Patrick, who has become known as the patron saint of Ireland. "It is somewhat strange that the name which popularly stands for that of the typical Irishman was not the name of any Irishman at all but of a Scotchman whose zeal for Christianity led him to brave captivity and toils that he might plant the banner of the cross amid the wild tribesmen of ancient Erin". Patrick was born in Scotland near the present site of Glasgow. When about sixteen years old he was carried to Ireland together with hundreds of other captives, in a raid made by an Irish chieftain on the Scottish coast. His captor sold him to an Irish chief who made him his cowboy and his shepherd. Back in his home in Scotland the youth had been well instructed in Christianity. In his new home his life of solitary toil and exposure furnished opportunities for meditation and prayer, so his religious nature developed into great intensity. After six years as a captive in Ireland

he escaped and went to Gaul where he probably studied for the priesthood. Then he returned to his old home in Scotland, but he could not remain comfortably at home, for a vision called him back to Ireland. He saw in a dream a man from Ireland who banded him a letter headed "The Voice of the Irish", and he heard in the dream the voice of men who had lived near the place where he had been held captive calling to him: "We entreat thee, Holy Youth, come and walk still among us". Obeying this vision of his dream Patrick returned to the land of his captivity.

From the beginning he had many difficulties. He was driven away from his first landing. At another place a chief took him for a pirate and was at the point of killing him when something in the youth's face made him change his mind. This chief became Patrick's first Irish convert and his life long friend and helper. For many years Patrick worked for the salvation of Ireland "with rare zeal and discretion, founding churches, schools and monasteries and preaching the Gospel throughout the length and breadth of that wild and savage land".

While Patrick is a canonized saint of the Catholic church and while the religion he established soon became and remains to this day a most fanatical type of Roman Catholicism, it seems to be an historical fact that Patrick himself was not an orthodox Catholic. Dr. Barnes in "Two Thousand Years of Missions before Carey" writes: "The authentic records do not indicate that Patrick had any connection with the pope or with popery, though doubtless he shared the common respect of the old Roman world. The modern Romish sect did not then exist. Patrick's grandfather was a married priest. There is no auricular confession, no adoration of Mary, no extreme unction in the reliable records of his life". Speaking of the influence of Patrick's work, Paul Hutchison writes: "Not only did he transform Ireland, giving it a type of piety and a standard of culture better

than that of any other part of Europe of his day, but he inspired a whole line of Christian heroes who ultimately took the Gospel through all the rest of northern Europe".

WOMEN WHO LET THEIR LIGHT SHINE

CHRISTIAN women had an influential part in the missionary work of the Dark Ages. The influence of his wife, Clotilda, was largely responsible for Clovis' acceptance of Christianity. Ethelbert, king of Kent, married a wife of the Franks, Bertha by name, who was a devoted Christian. So great was her influence with her husband that, when Augustine and his band of missionaries came to Kent, King Ethelbert welcomed them, assisted them in their work and within a year's time accepted their faith. Her daughter followed the example of a worthy mother and won her husband, the king of Northumbria, to Christianity. Two devoted Christian women had a part in winning the Russian ruler, Vladimir, to Christianity—Princess Olga, his grandmother, whose teachings influenced his early life, and the Grecian Princess Ann, who against her desires married the barbarian king for the sake of winning him and his people to her faith.

Not only in the palaces but in the monasteries women did their part in the missionary work of the day. Co-education was the rule of the monasteries. Monks and nuns studied, taught, lived and labored in the same institution. A woman by the name of Brigida shares with Patrick the honor of establishing many monasteries in Ireland where through the years thousands of Christian workers were trained. An English nun, Hilda, presided over an establishment at Whitby where some leading ministers were educated. Lioba, another English nun, was described as being "beautiful as the angels, fascinating in her speech, learned in the Holy Scriptures". Thus was the darkness of the Dark Ages made less dark because queens, princesses, nuns and other faithful women let their light shine for the glory of God.

MODERN DARKNESS

THOSE who attended the Century of Progress Exposition in Chicago last summer tell marvelous tales of the lighting effects on the fair grounds. They describe a fairy land of lights in every color of the rainbow, glistening and gleaming against the dark sky in a panorama of unbelievable beauty. And we are told that this marvelous display of electrical brilliance was caught from a star millions of miles away. All of this is a symbol of the enlightened age in which we live, when a century of progress in education, art, literature, invention, discovery and industry has set lights ablaze for the glorification of the whole world. Yet amid all the light of the present day we find conditions which remind us of the Dark Ages and call us to beware lest we let our lights fade and find ourselves in another period of lost power. In fact, study of present conditions almost convinces us that we are even now in a period of lost spiritual power.

Again we find ourselves in danger of losing the power of the Word of God. To be sure more Bibles are printed and bought than ever before, but the question is: "Are they being believed and lived as they should be?" It is possible to have God's Word and yet grope in darkness because that Word is not believed and practiced and so cannot shed the light of its power into the life. We are living in a day when many are pointing a finger of scorn at the Holy Word of God, daring to question its divine inspiration, ruthlessly cutting out portions of it as impossible to believe, scoffing at its teachings and denying its power. Such conditions will surely lead us again to a dark age.

Again we see that there is danger that we shall repeat other errors of the Middle Ages and lose our vision of Christ. We remember that this darkness came because of too much emphasis on organization, formalism and ritualism in the church. Do any of these evils threaten us today? Perhaps not among southern Baptists—who stand squarely against the union of church

and state and anything that resembles autocracy of church government—and yet isn't it possible for us to become so absorbed in our church organizations with all their activities that we will lose the vision of the Christ for whose service we are organized? Isn't it possible for us to think so much of the form and splendor of our own church services that we will forget our duty to give Christ to a lost world? There are churches in the Southern Baptist Convention that spend more on music than they give to foreign missions. There are churches that can afford many paid workers at home but cannot afford to pay the salary of a missionary to people dying without Christ. There are churches that have spent so much for great buildings that they are unable to support Kingdom enterprises. Doesn't this indicate that there is a danger in our repeating the sin of the Dark Ages and losing a vision of Christ and His Kingdom by over-exaltation of the local activities of our churches?

Once again the love of luxury and greed for wealth and power are killing the spirituality of the church members of our country and robbing our churches of the pentecostal power which is theirs by right. In our own America monstrosities of evil occur every day and we seem helpless to stem the tide of sinister influences that threaten to destroy us. Our politics have become so corrupt that it seems almost impossible to get righteous laws enacted and enforced. It is very hard to get justice in any of our courts because men either are afraid of losing their political power or are remunerated for perverting justice. The desire for greater gain on the part of a few rich men of our land erased from our constitution our prohibition law. The same spirit of personal aggrandizement which caused the World War is moving among the nations today threatening to plunge the whole world into another cataclysm of bloodshed. Unequal distribution of wealth and unfair social distinctions keep the flames of communism going with such increasing power that there is danger of a world conflagration.

And while these serious conditions prevail the Christian people of America build their magnificent homes, ride in luxurious cars, clothe themselves in silks and satins and diamonds, spend money on smokes, drinks, picture shows, cosmetics and every other luxury that their extravagant desires demand and refuse to support adequately the Kingdom of God. They have plenty of time for worldly pleasures but little time for prayer, Bible study and soul winning. They are devoting their talents to business, clubs and educational pursuits and refusing to use them for God. Is that such a far cry from the conditions which produced the spiritual darkness of the mediaeval period? Alas no! And we have so much better chance to live in the light than they had. They didn't know that light could be caught from a star and shed brilliance over a great fairyland of wonders. They didn't know that that same light could be converted into power to send luxurious cars rolling over great highways, to turn the wheels of great factories and to multiply the skill of agriculture and industry a thousand fold. They had not the light of our scientific discoveries or of our educational processes or of our political freedom. Neither did they have the spiritual light which has come to us from centuries of the open Bible and from generations of faithful leaders who have given to us a rich heritage of spiritual inspiration. Yes, we have every reason to make ours the lightest age the world has ever known—the most powerful age in history for the extension of the Kingdom of God. Then woe to us if we permit spiritual shadows to extinguish the light of our spirituality and bring us to another dark age.

ARISE and SHINE

THE question each heart is asking at this moment is "How can I retrieve America's lost power? How can I rekindle her fading lights?" The answer is found in Isaiah's admonition: "Arise and shine, for thy light is come". Our light is come—the light of salvation through Jesus Christ the Son of God.

No need for us to sit in darkness for we have seen His great light. No need for us to live in a period of lost power, for all the power of God is at our disposal. All we need to do is to arise and shine.

We can shine by our prayers. The Dark Ages came because men ceased to claim the power of God through prayer. If dark ages come again it will be for the same reason. There is absolutely no excuse for Christian weakness. We can link up with the great dynamo of God's power and so obtain enough of current to flood the world with His light. He who made it possible for the Chicago fair grounds to be lighted from a star millions of miles away will make it possible for us to do marvelous things for Him if we but arise, get in connection with the star of His boundless power and shine. And the only way to make this connection is through prayer. Let us not forget the theme for the year: **Prayer in the Progress of Christianity.** Christianity goes forward on the power of prayer, but without prayer it is powerless. Let us make this an age of Christian progress by being powerful in prayer.

We can arise and shine through our gifts. Luxurious living and love of wealth helped to produce the Dark Ages. Let us not permit that to happen again. The antidote for luxurious living is lavish giving. We should love

wealth only as a means of promoting Christ's Kingdom. Our gifts in God's hands can generate a power to shake the world. Our consecrated dollars will glitter and gleam and shed a radiance of love into darkened hearts to the ends of the earth.

We can arise and shine through consecrated living. Wrong ideals of living characterized the Dark Ages. Wrong ideals of living today are filling the world with spiritual darkness. But we can live for Jesus if we will. We can stand for the things that are right in our community, in our state and in our nation. We can consecrate our vote to the cause of righteousness. We can help to place the right kind of men in public office. We can believe and practice the Word of God and teach it to our children and to our neighbors' children. We can be faithful to the services and activities of our church and thus increase its influence for righteousness in our own community and to the ends of the earth. We can think wisely, worship devoutly and serve faithfully. We can be honest, upright, unselfish, loving, tender and true. By consecrated living we can let our light shine so that others will see our good works and glorify our Father who is in Heaven.

Arise and shine! No need for our age to know darkness for we have the light. All we need to do is to arise and shine!

QUESTIONS for REVIEW and DISCUSSION

1. Quote some verses from the Bible relating to light.
2. How is light a fitting metaphor for Christianity?
3. What brought Roman persecutions of the Christians to an end?
4. Discuss the extent of Christianity at that time.
5. What conditions produced the Dark Ages?
6. Discuss the condition of Europe during the Dark Ages.
7. Tell something of missionary work during the Dark Ages.
8. Discuss the weakness of this work.
9. Tell of some of its benefits.
10. Mention names of some Christian leaders of this period.
11. What was Ulfilas' greatest work?
12. Mention some other missionaries who have followed in his train in translating the Bible into foreign languages.

13. Give reasons for the belief that Patrick was not a Catholic.
14. Tell something of the influence of Christian women of the Dark Ages.
15. Mention some conditions today which parallel conditions of the Dark Ages.
16. How may we retrieve America's lost spiritual power?

REFERENCE MATERIAL

The Window of Y.W.A.	World Comrades
Home and Foreign Fields	State Denominational Papers
Christ in the World	Ruth Carver Gardner
The Course of Christian Missions	W. O. Carver
The Story of Missions	Edwin E. White
Outlines of Missionary History	Alfred DeWitt Mason
Two Thousand Years of Missions before Carey	Lemuel Call Barnes
The Missionary Enterprise	Edwin M. Bliss
From Jerusalem to Jerusalem	Helen Barrett Montgomery

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COLLEGE Y. W. A.



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

Y.W.A. CAMP CALLS



With March the call of our Southwide Y.W.A. Camp comes ringing to the eager hearts of Baptist young women. For ten years now they have heard and answered by coming. The first summer 116 came; last summer 363; we wait to see how many will meet together on June 26 in the entrancing North Carolina mountains. With the prompting encouragement of Mrs. James, at that time president of Woman's Missionary Union, and Miss Mallory the call went out in 1924—

Come to Ridgcrest for Y.W.A. Camp
Fellowship, Friendship, Frolic and His Spirit over All!

Now once more the call sounds over our southland. Because of the successful camps of the past ten years, there will be a slight historical flavor to the feast of good things offered this year. Young women of other camp years are especially urged to come again because Mrs. James, Mrs. Cox and Mrs. Armstrong will all be at camp this season. Will it not be a privilege of a lifetime to be with these three presidents of the past W.M.U. decade? We look forward to this triple treat as a rich blessing which will count in the Christian development of every young woman who comes for June 26 to July 6, 1934.

We wish every W.M.S. and every Y.W.A. could hear an account of the joys of our Southwide Y.W.A. Camp by a young woman who has attended it any year. A recent letter brings this expression from an attractive, curly haired blond at camp last summer:

"I would like for you to know that the foundation which was laid in July is bearing fruit now. I thank God because He led me to Ridgcrest and gave me an opportunity of knowing His disciples who have been in His service longer and have grown more consecrated".

Another young woman who attended our Southwide Y.W.A. Camp three years ago but whose church has been represented every summer since because of her enthusiasm wrote: "We are looking forward already to sending someone, or more if we can, to Ridgcrest Y.W.A. Camp. It has meant so much to those of us who have gone, we want others to share it all".

The hotel management has made a very gracious offer which we hope will encourage associational leaders and W.M.U. directors as well as Y.W.A. counselors to urge at least 10 of their young women to attend: *every leader bringing a group of ten to hotel or huts will be entertained with them free.* Now isn't that fine? *The hotel rates are \$2 a day; in the huts the rate is \$1.50 a day.* All eat together in the same dining room. The huts are built to accommodate groups on double decker beds with central bath separate from the different huts. *The enrollment fee of two dollars for each person in attendance will be paid on arrival at Ridgcrest.* This is to care for general camp expenses in so far as possible. *Mr. R. F. Staples, hotel manager, would like \$1 reservation fee in advance for each one planning to come, this to be applied on the bill for the ten days.* Send this dollar, to assure your space, to Mr. R. F. Staples, Ridgcrest, N. C. Write your state young people's leader that you are going or even hoping to go. Often she has very low train or bus rates arranged for or can help you have a car full to make the trip quite economically. You will want to journey with the others

(Concluded on Page 33)



OUR YOUNG PEOPLE



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

MARCH—a TIME to GROW



A missionary organization is not mercenary, but in March W.M.U. organizations and members undoubtedly think in terms of home mission giving resultant from home mission praying. After all "our giving is a straight measure of our loving", so these seasons of prayer become a sort of test of the measure of love being released in the hearts of our young people—love for God and love for His Kingdom. The special programs for each department of our missionary education system will reach your organization through your state W.M.U. headquarters, directed to counselor or president according to the custom in your state and according to the age of the organization concerned. If your Sunbeam Band, G.A., R.A. or Y.W.A. has suddenly and recently changed officers it would be well to inquire of the former officers as to the material, unless long enough for the state headquarters force to have changed their mailing list.

With the outline program in hand let your program planning committee for organizations above Junior G.A. and R.A. (and some Jr. G.A.'s and R.A.'s are eager to help also) meet with counselor and plan your meeting carefully in every detail. The more the meetings really belong to the young members themselves the more interested they become and the more meaningful their meetings are to them. Keep constantly in mind that this is a prayer service, quite different from the usual missionary meeting giving missionary information. This prayer meeting seeks

to gather up information to prompt to prayer, the praying being the main objective. Better a brief prayer service, in most cases, than a long customary program.

Be sure that all understand how God answers prayers for His work through using our gifts. Our young people need to see money at work for Christ so that they will prefer to put it into mission work rather than into their fancies and pleasures. Making the receptacles at a previous meeting will help in understanding this. Be sure the W.M.S., all families of your congregation and all homes represented in your organization know the plan for these receptacles. They are to be made attractive with home mission pictures and are to be kept in a conspicuous place where money can be put in often. This will help to interest the entire family in the home mission offering with its \$68,500 goal.

Also be sure the homes know about the "homes praying for the homeland" effort through the special leaflet bearing that title. The hope is that homes will use these devotional helps in family altar worship. Children and young people can be stirred to want to aid in finding a time when their family can pray together. What may this time of home prayer not mean to the home itself as well as to home missions? And if a blessing for a week, why not carry it on in a daily family worship period? (See "Family Altar" page 19.)

Yes, this special prayer season brings a time for earnest, serious service on part of counselors and leaders that our young people may grow spiritually as a result of their praying and giving.

COLLEGE Y.W.A. (Concluded from Page 32)

from your state, singing and making merry as well as preparing hearts for the high days of inspiration at Ridgcrest.

Y.W.A. CAMP CALLS—June 26 to July 6, 1934—Come! Come! Come!!!



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.

PERSONAL SERVICE GUIDE



Women of W.M.U., Auxiliary to Southern Baptist Convention, who have been puzzled as to what should be counted as personal service, are most grateful for the "Personal Service Guide" by Mrs. Una Roberts Lawrence, published just a few months ago. Mrs. Lawrence's directions are so complete that no mistake need be made in carrying out instructions. She has fully described directed and individual personal service and has given lists and examples of every sort. However, she warns her readers that each church or section may find something not mentioned by her.

In her usual inspiring way, she arouses the interest of her readers so that many who have not previously taken up this personal side of religious service will be induced to add it to the work of their societies.—Price: paper 25c. Order as directed above or

(Concluded from Page 12)

middle of August!

The work was greatly aided by the services rendered by one of our leading physicians, who gave health talks to the children. When he could not be present, the work was given by nurses from our Baptist State Hospital. Both white and Negro pastors assisted by their presence and helpful messages. The white and colored women visited and aided wherever they were needed.

Closing exercises were conducted in all of the schools, but the climax was reached when, at the regular quarterly meeting of the City Union, time was given the Interracial Committee to feature their activities. Groups of Negro boys and girls, together with their par-

from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

BUILDERS of a NEW WORLD

ROBERT MERRILL BARTLETT'S "Builders of a New World" stirs the reader to the belief that it is our responsibility so to change conditions as to bring about the brotherhood of man. Starting with the thought that it is in our power to think independently and not to have the "blue print" mind, the writer argues for the simple life and for the new patriotism that takes in the whole world and not just our own country.

He has traveled widely and knows and has visited people who are making over the world—Kagawa, Grenfell, Gandhi, Ramsay MacDonald, Albert Schweitzer and others who know no difference of race or country and who are endeavoring to bring about world brotherhood. His stories of these famous workers inspire us to join in their efforts.—Price: cloth \$1; paper 60c

ents and pastors, came to express their gratitude to the white women. A beautiful and effective demonstration was given by the children. The entire life of Christ had been covered in their Bible lessons. They retold stories, they quoted whole chapters and choice passages of Scripture. They sang hymns, displayed hand work, gave their flag and Bible drills and proved to the whole incredulous assembly that all of that and much more had been accomplished at the cost of only 4¼ cents per child. We only hope that this particular line of work of our Interracial Committee in Little Rock has come to stay. We believe that it has been one of the most profitable projects of our City Union.—Helen Shaw, City Missionary, Little Rock, Ark.

My Crucified Lord

LOVE divine, so full, so free,
Reveal Thyself in part to me!
I dare not look upon Thy face,
I cannot comprehend Thy grace,
But give me glimpses here and there
That now Thy suffering I may share.

Thou, Man of sorrows, acquainted
with grief,
Hast suffered all for my relief,
Despised too, rejected of men!
How sad I am and humbled when
I see myself ungrateful oft
And cry: "O Lord, lift me aloft!"

O cross on which my Savior died,
That court in which Thou wast denied,
The Garden of Gethsemane
For quiet prayer where Thou didst flee,
There wast betrayed with cynic kiss—
My soul is not worthy of this.

O love, O cross, O crown! For me
It means salvation full and free.
Thy life was lived and then laid down
That I might wear with Thee a crown.
All, all for me, that I may know
Thy love for me, and like Thee grow!

—Mrs. R. M. Cater, Ga.

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REALLY remarkable was the renewals and subscriptions record in behalf of **ROYAL SERVICE** in the calendar year of 1933 as shown below in the left-hand column. Two states—Arizona and South Carolina—exceeded their respective quotas and thus their names are most gratefully and proudly inscribed on the magazine's banner. Eleven other states very nearly reached their quotas. To each and all of the 19 states **ROYAL SERVICE** is sincerely grateful.

SURELY each state will this calendar year put forth additional effort to reach its quota as shown below in the right-hand column. The quota for each is only a 5% increase over its 1933 record. A re-study of pages 69, 70, 96 of the 1934 W.M.U. Year Book may greatly promote this all-state victory for **ROYAL SERVICE**.

RECEIVED			QUOTAS	
in 1933			for 1934	
Ala.	4435	Ala.	4655	
Ariz.	90	Ariz.	85	
Ark.	1683	Ark.	1765	
D. C.	150	D. C.	155	
Fla.	2237	Fla.	2350	
Ga.	5689	Ga.	5975	
Ill.	825	Ill.	865	
Ky.	4347	Ky.	4560	
La.	2405	La.	2525	
Md.	405	Md.	425	
Miss.	3614	Miss.	3795	
Mo.	4018	Mo.	4225	
N. M.	357	N. M.	375	
N. C.	6371	N. C.	6690	
Okla.	2737	Okla.	2875	
S. C.	4616	S. C.	4850	
Tenn.	4261	Tenn.	4475	
Tex.	6562	Tex.	6890	
Va.	6386	Va.	6705	
Misc.	264			
Total	61,441	Total	64,240	

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