

Royal Service



MRS. W. C. LOWNDES, Baltimore, Md.
W.M.U. TREASURER—1893-1903; 1906-'34
Treasurer Emerita—1904-'05

(For article honoring Mrs. Lowndes, see page 6.)

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Royal Service

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 Royal Service

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MONTHLY MISSIONARY TOPIC—Waking to World Vision

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program APRIL—Waking to World Vision

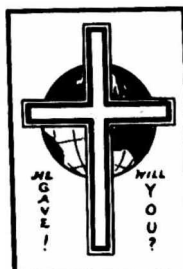
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EDITORIAL

The MID-YEAR MEETING

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



On January 23, 1934, W.M.U. members found upon the Calendar of Prayer an object of great importance in the life of our Union: "The mid-year meeting of the W.M.U. Executive Committee and of state W.M.U. corresponding secretaries in Birmingham Jan. 30-Feb. 1 inclusive". Members in the homeland and around the world, faithful in prayer, contributed immeasurably to the presence of God's Holy Spirit and His guiding in the decisions of that meeting.

This annual mid-year meeting is undoubtedly one of the most significant in our Union life. Its personnel includes the chosen leaders in W.M.U. The general officers, the W.M.U. vice presidents and corresponding secretaries of the nineteen states, chairmen of south-wide committees on young people's work, stewardship, personal service, mission study, Margaret Fund, the principal of the W.M.U. Training School, three W.M.U. representatives and the resident members of the Executive Committee meet for three days of intensive work upon W.M.U. projects and plans, some of which are to be presented to the W.M.U. annual meeting in May for its action. This year there was a total attendance of sixty, each state in S.B.C. territory being represented. At each mid-year meeting there are certain sessions when the corresponding secretaries withdraw and in their own group discuss the methods used in the various states, counseling together and mutually benefitting by this exchange of ideas, thus contributing to uniformity of plans and ultimate success of such plans.

It is believed that several things considered in this mid-year meeting will be of immediate interest to *Royal Service* readers everywhere. It is well known that careful consideration is given to plans for the Weeks of Prayer for Foreign (1934) and Home (1935) Missions, to the monthly missionary program topics, watchword, hymn, plan of work and W.M.U. Year Book for 1935. This consideration is given through intensive work of sub-committees, consideration by the entire body to be finally referred in most matters to the May annual meeting for action. These may seem to be routine matters, but the careful consideration of them brings ultimately marvelous results in Union life and to the advancement of the Kingdom. Any proposed activities and lines of advance of south-wide committees receive the consideration and counsel of the whole group.

On other pages of this issue will be found the tribute and honor accorded Mrs. W. C. Lowndes, the retiring treasurer of the Union, whose thirty-nine years of gracious and competent service have endeared her to southern Baptists everywhere, more especially to W.M.U. members. In anticipation of her resignation as announced at the May meeting in Washington, a nominating committee consisting of the nineteen vice presidents had been appointed and upon their recommendation Mrs. W. J. Cox, of Memphis, Tenn., was elected treasurer. Her service as president of the Union the past eight years, her marked ability, her devotion and loyalty commend her for this new task. The joy with which the announcement of her election is made will be matched by the satisfaction with which it will be received throughout our entire territory. She will assume the duties of the office at once.

Another action, reached after thorough discussion and with unusual unanimity of thought, is being recommended to the May annual meeting that the W.M.U. meet biennially, the next meeting — (after the approaching one in Fort Worth) — to be held in October 1936. It was the consensus of opinion that meetings held every two years could be made times of high inspiration, that in the intervening years more help could be brought to the state W.M.U. annual meetings, that large savings of money could be effected, thus augmenting the work of denominational missions at home and abroad. The spirit with which the suggestion was received in the committee, the union of thought concerning it and its final adoption for recommendation to the W.M.U. annual meeting in Ft. Worth lead us to commend it for your thoughtful, prayerful consideration and your vote as delegates according to the leading of the Spirit in your hearts. The resultant proposed changes in the Union's constitution are noted on page 7.

Dr. M. E. Dodd, president of the S.B.C., was the guest of the mid-year meeting and brought a characteristically illuminating message concerning present conditions and expectations of the future. He outlined three aims for southern Baptists with which all hearts should be in accord; spiritual unity and vitality; doctrinal soundness and loyalty; missionary zeal and activity: "People are not missionary by nature but by grace. Personal experience with Christ alone creates missionary zeal". His message was stirring and thought provoking.

Encouraging news of large increases in the Lottie Moon Christmas Offering for Foreign Missions led to a high and hopeful note as this significant meeting opened. It gave buoyancy to plans for the future. It led to the hope and prayer that such increases might attend the March Offering for Home Missions, which by action of the mid-year meeting will henceforth be known as the Annie W. Armstrong Offering for Home Missions, thus commemorating the life, the service and the zeal for this cause of one who served for so long and so ably as corresponding secretary of our Union, one whom the Union delights to so honor while she lives among us.

It is believed that these considerations of the W.M.U. Executive Committee and state W.M.U. corresponding secretaries will be received with keen interest by W.M.U. members and that they will be led to greater devotion in prayer that the action of the Union's annual meeting in May in Fort Worth, Texas, may be in all matters guided of God. The opening session will be held on Monday night, May 14; the closing session is to be on Wednesday morning, the 16th. It is hoped that all W.M.U. delegates and many visitors will definitely arrange to reach Ft. Worth in time for the Monday night session and to remain throughout all the sessions of the Union and of the Southern Baptist Convention.

"In My Father's House"

INTO the place thus prepared was received on the first Sunday in February the trusting spirit of Mrs. J. W. Kirkman of Baltimore, Md. For fifteen years (1906-1921) she was a resident member of the W.M.U. Executive Committee, being particularly interested in its work among the immigrants and other foreigners in Baltimore. For at least twelve years (1922-1934) she was the State Personal Service Chairman, being very active in the Good Will Center and Homemakers' Clubs. Among the many charms of Mrs. Kirkman was her joy in sharing flowers from her garden, her custom being to furnish them in their abundance and beauty for the meetings of the W.M.U. Executive Committee. Their fragrance and that of her unusually Christian life linger to bless her home and countless others. To her family Woman's Missionary Union extends sincerest sympathy, quoting the comforting Christ-given assurance: "Because I live, 'she' shall live also".

HONORING MRS. W. C. LOWNDES

FRIENDS! This is a sacred hour! There is such a flood of mingled emotions at this moment that the task—yes, *task*—is very difficult and yet one which the heart delights to try to do. Our powers are not adequate to rightly express, by word or deed, for Woman's Missionary Union the deep gratitude and profound appreciation of one whose service has been distinguished by ability, wisdom, devotion and consideration of others—our beloved treasurer, Mrs. W. C. Lowndes.

For nearly 40 years she has walked and worked, has talked and toiled for and with the Union. For nearly 40 years she has given her best to its development. It is interesting to know that it was in the annual meeting of W.M.U. in Washington, D. C., 1895, that Mrs. Lowndes was made treasurer of the Union, the watchword for that year being "For God and Home and Every Land". How typical of her far reaching services; in truth has she given herself "for God and home and native land".

Her tolerant, human spirit and broad constructive intelligence have helped to guide its actions loftily, widely and wisely. Woman's Missionary Union prizes most highly her long years of service as treasurer, and hearts are grieved and sad today because she feels now she must retire. The parting gives us inward pain.

In all of the Union's history no officer has been in longer active service than Mrs. Lowndes, and no life has created greater respect from all with whom she mingled. Hers has been the sweetest, wisest, richest, deepest service. Always her countenance has beamed with happiness, gentleness and benevolence, because of work "well done" and because of her great, loving, understanding, sympathetic heart. Her soundness of judgment has multiplied the coffers of the Union, and her courageous attitude has reflected hope in eager hearts about her and from them spread over the bruised and beaten world.

Some one has said: "There is great significance in a name. If we have any right to be born we must put meaning in our name, must pack it with content. When first named it is X. Y. Z. After college a name should have some significance, after 40 years should have distinction all its own, after 400 years should shine with divine glory like the stars". It takes 30 years to build a mind of necessary fibre to meet life's demands, but to build a *name* is a lifetime job. Mrs. Lowndes at birth was given a name with a meaning—Elizabeth—"God her oath". Some years before she had reached forty, she had so lived and so packed it with content, that it had a distinction all its own for we see her soon chosen as the treasurer of Woman's Missionary Union of the southland.

Elizabeth Lowndes has so constantly guarded her name—laboring together with "God her oath"—with never a tarnish, that now Woman's Missionary Union desires to build a permanent memorial to perpetuate it, so that after 400 years—yea, always—it shall shine with divine glory like the stars. How we delight to honor our precious, beloved Mrs. Lowndes! We therefore recommend:

1—That a scholarship be created in the Margaret Fund, by the 1933 interest on the endowment, by the cash balance and by voluntary contributions, \$7,000 being required.

2—That this scholarship be named the "Elizabeth Lowndes Scholarship".

3—That this scholarship be awarded for the senior year to a student distinguished for high scholastic standing, leadership, personality and character.

Mrs. Lowndes, the Union desires you to be its guest to and at the annual meeting in Fort Worth in May.

The members of this W.M.U. Executive Committee and the state W.M.U. corresponding secretaries, wanted you to have some little love gift that you could feel and see and handle. In presenting this little token of our great love, dear Mrs. Lowndes, we realize it is not a worthy expression of our feelings. As we

wrap this shawl about you, may you know you are covered and enfolded by our prayers and love and grateful appreciation. Let it remind you daily that we love you, we prize you, we honor you. "We thank our God upon every remembrance of you", and we pray His blessed peace on the golden evening of your useful and far reaching life. (See page 1 for picture of Mrs. Lowndes wearing the shawl.)

Your culture, your exquisite refinement, your patience, your courage, your hopeful attitude, your perfect bookkeeping, your sound judgment, your ability not to sting but to stir and inspire, make a contribution and an example to followers in your footsteps that shall challenge their best. Friends, hers is a royal soul, hers is a royal service, and "her own works shall praise her in the gates".

Mrs. H. M. Wharton
Miss Carrie U. Littlejohn
Miss Ethel Winfield
Mrs. J. G. Reynolds
Mrs. Frank Burney, *Chairman*

"BE STRONG and of GOOD COURAGE . . . for JEHOVAH, THY GOD IS with THEE"—Joshua 1:9

BE STRONG and of good courage, though deep the waters roll;
The Lord thy God is with thee, and He still has control.
Oh, be thou not affrighted, for 'tis God gives the command,
And His great power will lead thee into the promised land.

We may see only barriers, dark waters rolling deep;
But He has said, "Go forward!" and His commands we keep.
We in His name shall conquer though all earth's wisdom fail.
He knows, and He has promised His Kingdom shall prevail.

Though loss and sorrow test us, and we cannot see the way,
We can always trust His promise, "I am with thee all the way".
Go ye and preach to all the world; yours not to question why
Or count the cost, since for the world the Son of God did die.

Be strong and of good courage, the Lord God goes with thee.
Why should we falter or fall back? Why should we faithless be?
'Tis now He says, "Go forward!" 'Tis now the whole world lies
In sin, in shame, in sorrow and without a Savior dies.

—Mrs. J. S. King, *Ark.*

PROPOSED AMENDMENTS in W.M.U. CONSTITUTION and BY-LAWS
IN THE president's editorial (*paragraph 5 on page 5*) explanation is made of the proposed plan for biennial sessions of Woman's Missionary Union. Accordingly due notice is being served as to the following changes in the W.M.U. constitution and by-laws:

Omit from constitution the word *annual* in:
1st sentence: articles III, VII
Title: articles IV, V
Twice in article IV, also words *each year*.
Omit from by-laws the word *annual* in:
1st sentence: articles 1, 5, 6, 7, 10, 11
2nd sentence: article 8
Also words and *special* from article 5.

ANNUAL MEETING

YOUR INVITATION from FORT WORTH, TEXAS

IT WAS a big event for Ft. Worth to be host to the annual session of the W.M.U. of the Southern Baptist Convention in 1890, 44 years ago, when she could only boast of having 23,076 population. It is a much greater privilege for her now, since she has grown to be a city of sky-scrapers with a population of more than 180,000.

Fort Worth is situated at the rise of the western foothills, with an elevation of 670 feet above sea-level. It especially prides itself in being a friendly city. A stranger, once within its gates, is a stranger no more. So, we are looking forward with much anticipation and pride in welcoming you early in May to our city—"Ft. Worth, where the west begins". So we urge you to come, expecting to receive a cordial welcome and to share bountifully in the wealth of enthusiasm and knowledge to be gained at the Southern Baptist Convention and that we more truly may be "laborers together with God".

We hope sincerely that all of you may have a glorious visit to our city. We are expecting 10,000 visitors and Fort Worth has adequate room to take care of them.

We have wide streets, beautiful homes, with a multitude of flowers that bloom nine months of the year, attractive drives through forty-three parks where wild flowers abound. Leading out from Fort Worth are nine paved highways, making Fort Worth and its vicinity a delight to the motorists. The accessibility of the city by rail, by air, by bus and auto has been responsible in a large way for bringing 142 conventions in 1933 to Fort Worth, and we hope the hospitality extended them will bring them and you back again and again.

Fort Worth has 208 churches, representing practically all denominations. Many are housed in magnificent buildings. Also, we have one of the best school systems in the entire south. Southwestern Theological Seminary, located in Fort Worth, is one of the largest theological schools in the country. Besides its regular enrollment, it has many hundreds taking the extension courses that are offered.

Our Texas Woman's Missionary Union president, Mrs. B. A. Copas, lives in Fort Worth. She is a strong believer in organized effort. She will have fully thirty committees with several hundred women serving under the various chairmen in making preparations for your coming.

At the time of your last visit to our city, I had not yet "discovered America", but well do I remember last November, when it was our happy privilege to entertain the Baptist General Convention of Texas. How things did hum with joy! How we did hustle and bustle around, making plans for the 5,000 visitors expected, and how happy we are now with this dream realized! We shall repeat it with renewed eagerness in expecting you and shall use as our slogan in our planning: "Be strong and of good courage . . . for Jehovah, Thy God is with thee"—Joshua 1:9.

—Mrs. Earl Tabor, Fort Worth, Texas
Associate W.M.U. Publicity Chairman

RAILROAD RATES for MAY MEETING in FORT WORTH

SPECIAL railroad rates as granted for the meeting in Fort Worth, Texas, will be on sale from May 10 through May 19, 1934, with a final return limit of 30 days in addition to the date of sale. Before purchasing your ticket, consult the railroad ticket agent as there may be even cheaper rates than those granted by the railroads for the Ft. Worth meeting in May.

Mission Study Department

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

OPPORTUNITY'S CALL (A Toast to Mission Study)

"WHO will walk a mile with me?"
To us calls Opportunity,
"For I am going afar today
Along the Mission Study Way.
O, who will come and walk with me,
The wonders of the way to see?"

Dear comrades, friends, to you I'll make
A faithful guide in the way we take.
With warmest clasp of friendly hands
Together we'll roam through many lands.
We'll see strange sights and customs queer
And oft within history's treasures peer.

It will stir your heart to go this way,
You'll long to work as well as pray;
For you will hear earth's millions mourn
Because they are by sin o'erborne,
And you will gladly give your gold
That the old, old story may be told.

There, too, are joys along this way,
That fringe the path like flowers gay.
Here Faith in all her beauty grows,
With Hope's perfume the heart o'erflows,
And the rich red rose of Love so fair
Sheds her sweet fragrance on the air.

This road leads up to Friendship Town
Where truest fellowship is always found.
Here lives the brotherhood of man
Where Christ may work through us His plan
To win disciples from every race
By His love and matchless grace.

If you would truly happy be,
Come join this growing company
Of loving hearts. With open mind
They seek this way that they may find
Those to comfort and to bless
With earth's truest happiness.

"So come and walk today with me
Again calls Opportunity,
"For I am going afar today
Along the Mission Study Way.
O, who will gladly walk with me
The wonders of the way to see?"

—Mrs. George McMillan, Okla.



STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

ATTENTION—STEWARDSHIP CHAIRMEN!



Many letters have been received from stewardship chairmen saying: "Our task seems vague. Will you tell us some definite things to do?" In order to answer this question as wisely as possible, a letter was sent to the State Stewardship Chairmen asking them to suggest four activities upon which we all might agree to "major" for this year. In practically every letter received, these four things were suggested:

I—Organize and foster a Tithers' Band in your society or church.

II—See to it that your young people participate in the Stewardship Declaration Contest.

III—Endeavor to secure from every resident woman member of your church some gift to missions during the year.

IV—Covenant together to pray every day, (preferably at the nine o'clock prayer hour), that our people may heed Jehovah's law of tithes and offerings—so vitally necessary for the on-going of His work, so essential for our own safety and welfare.

"Nothing new", you say? No, but if every stewardship chairman, in cooperation with the president of her W.M.S., would give herself unreservedly to the carrying out of these four suggestions, a new day would dawn for us.

It has been said that "brains and pains and prayer are an invincible combination". In other words, when the alert mind, the busy hands, the praying knees are in conjunction, things move.

Probably the trouble has been that we have been, for the most part, only speaking and singing about this business. **LET'S GET TO WORK! LET'S PRAY!**

Suggestions concerning organization of Tithers' Band:

Of course you will begin with yourself, for a stewardship chairman who is not a tither does the cause harm. This band may be that "Inner Circle" in your own society; or, with your pastor's help, you might seek to organize in your church a Tithers' Band, including men, women and young people. As preparatory steps:

First: Ask the pastor to preach more than once on the subject.

Second: Distribute tithing literature. Some free literature may be had from your state W.M.U. headquarters (address on page 2) but the supply is limited. Priced leaflets may be obtained from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. From The Layman Company, 730 Rush Street, Chicago, Illinois, may be purchased "A Tithing Catechism" (\$1 per hundred) and many other helpful tracts.

Third: Present some striking tithing playlet. (See 1934 W.M.U. Year Book, page 73.)

Fourth: Study some stewardship book. (See page 47 of 1934 W.M.U. Year Book.)

But, remember, we cannot stop with these things. We must win tithers as

(Concluded on Page 32)



ENLISTMENT



NINE CLASSES from ONE



Early one year about seventy-five copies of an up-to-date home mission book were purchased and placed in the hands of the women of Brown Memorial Baptist Church in Winston-Salem, N. C., to be read and studied before the all-day class early in March. In the meantime, each of the twelve circles had been asked to make a poster on some phase of home missions, the posters to be used in advertising and creating an interest in the study.

When the March day came, one hundred and twenty women were enrolled in the class, and there was not a dull moment during the discussion of the book. Our W.M.S. president planned an interesting feature for the lunch hour. The women of the twelve circles were seated at tables arranged as an imaginary dining car. As the lunch was being served, two important stops were made at Atlanta, Ga., and at Birmingham, Ala. At each place workers from the Baptist headquarters in those cities came into the car and told us interesting things about their work.

In the closing moments of our day, an appeal was made to the women of the different circles to be responsible for a mission study class in some other church in the association—preferably in a church where there had never been a mission study class—thus passing on to others our books, posters and information gained in our class. In response to this appeal nine classes were sponsored by the different circles, and a number of societies that had not had mission study joined in these classes during the year.

Our women consider this work valuable in enlistment, and the results have been most gratifying. The women of the "fostered" churches have shown their appreciation in every instance, and we are happy that it has been our privilege to serve in this way. "Missionary facts are the fuel that kindles missionary fires". Mission study has proven an open door for enlistment in the work of our W.M.S.—Mrs. B. K. Mason, N. C.

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FAMILY ALTAR

Mrs. W. H. Gray, Alabama

Topic: "GO QUICKLY"—Matt. 28:1-8

"The rosy morn has robed the sky;
The Lord has risen with victory;
Let earth be glad and raise the cry:
Alleluia!

The Prince of Life with death has striven,
To cleanse the earth His blood has given,
Has rent the veil and opened Heaven:
Alleluia!"

"He Is Risen"

1st Day—Matt. 28:1-8
2nd Day—Rom. 14:9
3rd Day—Phil. 3:10, 11, 21
4th Day—Col. 1:9-12
5th Day—John 11:23-25; 14:19
6th Day—Ephes. 1:17, 20-22
7th Day—Ephes. 2:1, 5, 6, 8, 10

"A Lively Hope"

8th Day—I Pet. 1:2, 3, 21, 23
9th Day—Psa. 49:15
10th Day—II Tim. 1:10; 2:8
11th Day—Isa. 25:8; 26:19
12th Day—Dan. 12:2, 3, 13
13th Day—Hos. 13:14
14th Day—Matt. 24:31

"The Third Day"

15th Day—Matt. 12:40; 16:4, 21
16th Day—Matt. 26:32; 27:52, 53, 63
17th Day—Mark 9:9, 10
18th Day—Luke 18:33; 24:46
19th Day—John 2:19
20th Day—Psa. 49:15
21st Day—I Cor. 15:6

"Witness of the Resurrection"

22nd Day—Acts 4:10, 33; 5:30
23rd Day—Acts 10:40, 41; 13:30-34, 37
24th Day—Acts 17:2, 3, 31; 26:23
25th Day—Rom. 1:4; 4:24, 25; 5:10
26th Day—Rom. 6:2-11
27th Day—Rom. 8:11, 34; 10:9
28th Day—I Cor. 15:3, 4, 20-28
29th Day—I Thess. 4:14, 15
30th Day—Rev. 1:5, 18

"Pray Ye"

Give thanks for the love of God the Father.
Ascribe praise for salvation through Jesus Christ.

Thank God for His indwelling, empowering Holy Spirit.

Intercede for: (1) missionaries who are sick; (2) for those on enforced furlough; (3) for those on their large fields; (4) for native Christians in mission lands; (5) for unsaved millions throughout the world.

Ask God's guidance: (1) in our national, state and local governments; (2) for all forces for righteousness in our land; (3) for the Home Mission and State Mission Boards; (4) for the Baptist Hundred Thousand Club.

Pray for the May meeting of Southern Baptist Convention and of Woman's Missionary Union; for W.M.U. personal service, mission study, evangelism, education of young people, training in stewardship of tithes and offerings.

-12-

Calendar of Prayer April, 1934

Prepared by Mrs. Maud R. McLure, Ga.

"I HEARD Him call,
'Come follow!' that was all—
My gold grew dim,
My heart went after Him—
Who would not follow
If he heard Him call?"

Topic: **Waiting to World Vision**

1—SUNDAY

Pray that southern Baptists even now may catch the spirit of William Carey's world vision. Also pray for May meeting in Fort Worth, Texas. (See pages 4, 35, 36.)
Those Thou speakest in visions to Thy saints.—Psa. 149:14

2—MONDAY

Pray for Dr. I. J. VanNess, executive secretary of Sunday School Board, Nashville, Tenn., and for Mrs. VanNess.
My covenant will I not break nor alter the thing that is gone out of my lips.—Psa. 104:34

3—TUESDAY

For annual sessions of W.M.U. of Mississippi, Gulfport, April 3-5
They shall not labor in vain.—Isa. 61:23

4—WEDNESDAY

For annual sessions of W.M.U. of Louisiana, Monroe, and W.M.U. of Missouri, Hannibal, April 4-6
Ask of Me and I will give thee the nations for thine inheritance.—Psa. 2:8

5—THURSDAY

For Rev. and Mrs. J. Munday Wiley, University of Shanghai, China
A man's heart deviseth his way, but Jehovah directeth his steps.—Prov. 16:9

6—FRIDAY

For Rev. and Mrs. J. C. Quarles, literary and evangelistic work, Buenos Aires, Argentina, and for William and Mary Wallace Quarles, Margaret Fund students
Let not your heart be troubled.—John 14:1

7—SATURDAY

For Mrs. G. W. Greene, educational work, Canton, China
The prayer of the upright is His delight.—Prov. 15:1

8—SUNDAY

Let us pray for the steadfast courage of Adoniram Judson. Also for May meeting, Fort Worth, Texas. Looking unto the promise of God, he saved us.—Rom. 4:20

9—MONDAY

Pray for Miss Rose Marlowe, educational work, Shanghai, China, and for W.M.U. of Central and Interior China.
The Father Himself loveth you.—John 14:13

10—TUESDAY

For annual sessions of W.M.U. of South Carolina, Greenville, and of W.M.U. of Arkansas, Little Rock, April 10-12
Whatever ye shall ask in prayer believing ye shall receive.—Matt. 21:22

11—WEDNESDAY

For Rev. and Mrs. John Mein, educational work, Pernambuco, Brazil, and for John and Robert Mein, Margaret Fund students
I love them that love Me.—Prov. 8:17

12—THURSDAY

For Misses Lora Clement, E. E. Rea (on furlough) and Sara Funderburke (on furlough), evangelistic work, Kong Moon, China
He giveth more grace.—Isa. 4:6

13—FRIDAY

For Miss Cornelia Brower, Colegio Bautista, Temuco, Chile
God is able to make all grace abound towards you.—II Cor. 9:8

14—SATURDAY

For Rev. and Mrs. C. W. Pruitt, educational and evangelistic work, Chefoo, China
I am thy shield and thy exceeding great reward.—Gen. 22:1

15—SUNDAY

For Christians of all the world and for May meeting, Fort Worth, Texas
Be strong and of good courage.—Josh. 1:9

Attended W.M.U. Training School

Calendar of Prayer April, 1934

FIELD thy poor best
And nurse not how nor why,
Lest someday, seeing all about the spread
A mighty crowd and marvelously fed,
Thy heart breaks forth in bitter cry:
'I might have furnished—I, yea, even I—
The two small fishes and the barley bread!'"

Topic: Making to World Stations

16—MONDAY

Pray for *Mrs. Dan Hurley, educational work, Bucharest, Roumania. As the Father loved Me I also have loved you.—John 15:9

17—TUESDAY

For Rev. and *Mrs. T. Neil Johnson (*on furlough*), University of Shanghai, China. Verily there is a reward for the right.—Ps. 58:11

18—WEDNESDAY

For Rev. and Mrs. J. A. Tumblin, evangelistic work, Jaguaguara, Brazil. Jehovah preserveth all them that love Him.—Ps. 145:20

19—THURSDAY

For Rev. and Mrs. J. W. Lowe, evangelistic work, Tsingtao, China, and for Florence and Mary Dee Lowe, Margaret Fund students. Our help is in the name of Jehovah.—Ps. 124:8

20—FRIDAY

For Rev. and *Mrs. O. P. Maddox, evangelistic work, Bello Horizonte, Brazil, and for Daniel, Otis and Samuel Maddox, Margaret Fund students. Them that honor Me I will honor.—4 Sam. 2:30

21—SATURDAY

For *Miss Margie Shumate, evangelistic work, Shiu Hing, China. With Thee is the fountain of life.—Ps. 36:9

22—SUNDAY

Pray that we may have the faith of Luther Rice. Pray also for the May meeting, Fort Worth, Texas. Trust ye in Jehovah forever.—Isa. 26:4

23—MONDAY

Pray for Misses *Pearl Caldwell and *Bonnie Ray (*on furlough*), evangelistic work, Pingtu, China. Who is he that will harm you if ye be anxious of that which is good?—1 Pet. 3:13

24—TUESDAY

For Rev. and Mrs. J. Franklin Ray, evangelistic work, Hiroshima, Japan, and for Mary Elizabeth Ray, Margaret Fund student. Jehovah hath been mindful of us.—Ps. 115:12

25—WEDNESDAY

For *Mrs. R. E. Chambers, publication work, Shanghai, China. Follow after righteousness.—11 Tim. 2:12

26—THURSDAY

For the Nigerian W.M.U. They opened He their mind that they might understand.—Luke 24:45

27—FRIDAY

For Miss Reba Stewart, educational work, Kwelin, China. The friendship of Jehovah is with them that fear Him.—Ps. 25:14

28—SATURDAY

For *Miss Minnie Landrum, W.M.U. worker, Rio de Janeiro, Brazil. My presence shall go with thee.—Ex. 33:14

29—SUNDAY

Pray that southern Baptists may wake to world vision through the blessing of the May meeting, Fort Worth, Texas. I was not discontent to the heavenly vision.—Acts 26:19

30—MONDAY

Pray for Rev. and Mrs. J. H. Benson, Mexican Baptist Publishing House, El Paso, Texas, and Horace Benson, Margaret Fund student. Our sufficiency is from God.—11 Cor. 3:5

*Attended W.M.U. Training School

*Attended Southwestern Training School



BIBLE STUDY



Mrs. W. H. Gray, Alabama

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

Topic: "GO QUICKLY"—Matt. 28:1-8

ALL hail, O wondrous morning,
That saw the Lord arise
From death's cold vault, thence evermore
To reign in Paradise!
Nor stone nor seal nor watching
Could keep the Christ in thrall:
He burst the bands, proclaiming Him
The deathless Lord of all!

"He is not here, for He is risen",
Thus the radiant angel said.
For Him is past the grave's dark prison,
Life is His who once was dead.
The world's redemption now completed,
Lo, in Heav'n His praises ring;
Around His glorious throne repeated:
"God eternal, Lord and King!"

O raise your songs of triumph!
The holy name adore
Of Him who brought salvation down
To men forever more!
To Him, who bore earth's sorrows,
Through His transcendent love
That sinners here may rise like Him
To deathless realms above!—Oxford

I know that my Redeemer liveth.—Job

God hath both raised up the Lord and will also raise up us by His own power.—Paul



The message of the angel was definite. The two Marys were told to go quickly, carrying good news to the disciples. There was to be no doubt or uncertainty in the message: "Tell His disciples that He is risen from the dead". The world had waited a long time for this assurance. Christ had said that He would arise from the dead. The disciples could hardly grasp the meaning of His reference to Jonah (Matt. 16:4). Do you think they understood Him when He said:

"Destroy this temple, and in three days I will raise it up?"

Obedying with all possible haste, Mary Magdalene and the other Mary went to carry news of the greatest event in history. "Tell His disciples", said the angel, "that He is risen . . . and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you!" Jesus met them on the way. "All hail", said the Master to these two faithful women. They knew Him and worshiped Him. He then sent them on an errand directly to the disciples to make an appointment for them to meet Him in Galilee.

In the mountains of Galilee had come into the city telling the story of an empty grave. Many persons were felt by city fathers, priests and elders. An explanation must be made. Then a fanciful story began to be circulated

(Continued on Page 34)



BUSINESS WOMEN'S CIRCLES



Miss Isabelle Coleman, Virginia

POSTER or PROGRAM-HEADING SUGGESTIONS: Clip and paste or sketch a young woman kneeling in prayer. Above her head, sketch a vision-cloud in which is the world encircled by a host of people of all races, all ages and all conditions. Into the border of the cloud weave these words: "Go quickly and tell". Below the kneeling figure make announcements.

Topic: WAKING to WORLD VISION

Hymn: "Lift Your Glad Voices"

—Prayer

The Story of Great Joy: Matt. 28:1-8 (See page 15.)

Hymn: "Joy to the World"

News from the Fields (Page 33)

—Business

Quartette: "When I Survey the Wondrous Cross"

—Silent Prayer

Seven Messengers:

A New Day (Pages 18-19)

Preparation for the Awakening (Pages 19-20)

Waking to World Vision (Pages 21-22)

America Awakes (Pages 22-23)

American Baptists Awake (Pages 23-24)

Prayer in the Awakening (Pages 24-25)

Awake! Awake! (Pages 25-26)

Hymn: "Awake, My Soul"

EASTER NOTES

Easter-time is a glad time to awaken in the hearts of some group of business women in some neighboring church the vision for enlisting themselves in a missionary circle. Let's help them get started. Read page 81 of W.M.U. Year Book for 1934.

Easter-time is a glorious time for rededicating our individual lives for soul-winning in our own midst. The pastor will furnish a list of unsaved. And there are many books supplement-

ing the Gospels on soul-winning. The pastor will lend his copies for study.

Easter-time is a good time to begin reading world-minded magazines from cover to cover. *Royal Service* and *Home and Foreign Fields* are splendid for heading the list.

Easter-time is a grave time for many peoples in many places around the world. Shall we not make a daily gift of prayer for their dire needs? The "Calendar of Prayer" is a worthy guide (pages 13-14).

GRAND TOTAL of LOTTIE MOON CHRISTMAS OFFERING

ON February 20 the Foreign Mission Board had received from the 1933 Lottie Moon Christmas Offering a truly grand total of \$169,454.52. "Praise God from whom all blessings flow!" Hallelujah! The May issue of this magazine will carry the record by states, the deepest gratitude and highest congratulation being herewith accorded each state for its large part in the "good success" of the 1933 Lottie Moon Christmas Offering.



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



As we decided in our last work of the Program Committee, our mission programs this year are a continued story of the beginnings and progress of missions. For January the topic was "The Beginning of the Missionary Enterprise". In February we had "Persecution in the Spread of the Gospel". March gave us the story of "Periods of Lost Power". April brings us "Awakening to World Vision". After these first centuries of the early church—the times of great zeal and of fiery persecution—on through the more peaceful days with the abating of mission effort, we come now to the awakening of the Christian world to its duty to other nations. (For April program, see pages 18-26.)

The Program Committee will find the material for the program material full of interest and information. The first section is entitled "A New Day". The last paragraph of this section gives an outline: "A New Day of (1) Cultural Re-awakening; (2) Political Revolution; (3) Economic Reconstruction; (4) Religious Reformation. One woman may take these four divisions for a talk in a large society. Where this material is used in a small society, the leader may call on four women to reply to these questions: "What of the re-awakening of culture?" "The revolution in political life?" etc. Especially important would be the list of inventions and their helpfulness in the spread of mission effort. (Pages 18-19)

An important talk of two or three minutes length should be given on "The Reformation and Missions". Note paragraph, "Preparations for the Awakening". The speaker should explain the attitude of Luther and Calvin to the mission idea. (Pages 19-20)

Another short talk may be made on "Mission Beginnings before Carey". This will be found in paragraph beginning, "During the earlier protestant period etc." (Page 20)

To many older women or women, who have given much study to missions, the story of Carey is well known. But to each generation it needs to be told anew and should be given a place on this program. "Waking to World Vision" gives an outline of his life. Where the society is doing real study, this outline may be enlarged. Carey's place at the head of modern missions should be clearly understood. Baptists do not claim that there were no mission movements before this "Shoemaker Missionary" but it was the going of Carey to India that awakened the Christian world to a world vision. (Pages 21-22)

Even as the story of Carey needs to be re-told to each generation, so the story of Judson and Rice must be repeated that younger people may hear and be inspired. "America Awakens" and "American Baptists Awake" may be combined in the same talk. There are still living those whose grandparents told them of seeing Judson or Rice. These names with their stories should be "taught diligently unto thy children and talked of when thou sittest in thine house and when thou walkest by the way", even as the Hebrews of old taught the law of the Lord and His wondrous works in protecting and preserving their nation. (Pages 22-24)

"Prayer and the Awakening" is the last topic given. How often this is stressed, yet how continuously do Christians fail to "awake" though the call may be given again and again. Looking through mission magazines of other denominations one finds this same urgent call to prayer. One leading min-

(Concluded on Page 12)



PROGRAM for APRIL



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 7.

Prepared by Mrs. C. D. Creasman, Tennessee

THEME for YEAR: Prayer in the Progress of Christianity

TOPIC for MONTH: Waking to World Vision

Hymn—O Zion Haste

Bible Study—"Go Quickly": Matthew 28:1-8 (See page 15.)

Prayer that we may feel the urge to go quickly to carry the message of the risen Lord to the whole world

Hymn—Speed Away

Preparations for the Awakening

Prayer thanking God for Carey and the great movement he started

Hymn—Hail to the Brightness of Zion's Glad Morning!

America Awakes

Prayer thanking God for the providence that led American Baptists to world vision

Hymn—The Morning Light Is Breaking

Awake! Awake!

Prayer that each one may renew her missionary vision

A NEW DAY



A man stood on the deck of a small sailing vessel, peering through the darkness, as if trying to catch a gleam of light out there somewhere in the distance. For many days his convoy of three small boats had sailed on unknown waters, blown hither and thither by unknown winds. For many days they had with difficulty held their course against the great waves that threatened every minute to dash them to pieces and to carry their remains to the bottom of the briny deep. For many days the captain had vainly scanned the distant horizon for signs of land; for many nights he had peered through the darkness, vainly seeking the flicker of a light on a distant shore. For many weary days and long nights his sailors had begged him

to turn back, had threatened to throw him overboard if he persisted in continuing this foolhardy voyage, but always his answer to their pleas and their threats had been, "On! Sail on!" And one night, as he peered through the darkness he saw a light. That light grew to be a new continent! That light grew to be a rising sun, bringing a new day to the whole world!

Yes, when in 1492 Columbus discovered America that long night of world darkness known as the Dark Ages gave way to the dawning of a new day. Other explorers, in search of new adventure, followed the ocean path which Columbus had made. Other explorers, looking for new land, sailed unknown seas. Truly it was the greatest day of exploration, conquest and adventure that the world had ever known. And it seemed that this spirit of adventure and territorial expansion released the minds and souls of men from the bondage of intellectual and spiritual darkness which had restrained them for many

centuries. They began to think new thoughts, to make new explorations in mental endeavors, to realize new possibilities in human development. "The soul of man began to awake and look about in every direction. Old, long buried knowledge was rediscovered with a thrill. Trade became a glamorous and magnificent enterprise. Great poets, painters, sculptors blossomed forth like rich flowers upon the tree of life"—(Ruth Carver Gardner, in "Christ in the World"). We speak of this new day as the Renaissance or "The New Birth". It did, indeed, seem that the whole world was born anew, with a new earnestness in human endeavor, a new desire for development and a new joy in living.

In the realm of Christianity this new day was known as the Reformation. Dr. Mason, in "Outlines of Missionary History", reminds us that there were many reformers before the Reformation. "With the increase of power in the church and its gradual identification with the civil power, abuses had grown up that caused men to pause and wonder, then to think for themselves and, finally, to doubt the reliability of the Romish church or the spirituality of its life and purpose". Wyclif in England, Reuchlin in Germany, Huss and Jerome in Bohemia, Erasmus in Holland and many others protested against the errors and inconsistencies of the Catholic church. But it was when Martin Luther, "the little monk that shook the world", expounded his great doctrine—"The just shall live by faith"—and dared to nail to the church door at Wittenberg in 1517 his ninety-five theses of protestation against Romish heresies that the Reformation as a world movement really began. Soon the attention of all Europe was attracted. Other great leaders joined Luther in his protest. Zwingli in Switzerland, Calvin in France and Knox in Scotland raised their voices against the false teaching and pernicious power of Rome. In fact the Reformation was not just one movement, but many movements, all of them efforts to throw

off the darkness of a church rule, that had become intolerable, and to bring again a day of spiritual Christianity.

Of course such a change could not be made without mighty conflicts. Romanism naturally tried to suppress the protestant movement; those protesting stood bravely for their convictions and the result was years of contention, bloodshed and cruel persecution. But, out of it came the great protestant denominations with all that they have meant and are still meaning for the development and propagation of Christianity.

We should be reminded in this connection that Baptists are not protestants in the strictest meaning of the word. They were never Catholics who protested and withdrew from the church. All through the Middle Ages there had been in Europe groups of people holding in large measure the beliefs of the Baptists of today. During the period of the rise of the protestant churches these groups came into public view, became known as Baptists and were "noted generally for their rigid Calvinism and intense independence".

And so the new day dawned—a day of cultural renaissance, political revolution, economic reconstruction and religious reformation. And this new day has continued to grow brighter and brighter even down to the present time when you and I are enjoying the sunshine of its blessings.

PREPARATIONS for the AWAKENING
THOUGH the night of spiritual darkness was ended, still the Christian world did not awaken to its missionary obligations. The earlier protestant period is not characterized by general missionary activity. The bitter conflict with the Catholic church, the struggle for their own existence against papal and worldly power, the task of defining their faith and setting up their forms of worship and ecclesiastic systems so occupied the new protestant churches that they had no time or thought for a heathen world. Moreover, the Reformation leaders did not seem to understand and appropriate to their genera-

tion the missionary commands of the Bible. "Luther held that the obligation to universal missions rested on the apostles alone; that such work had been done long before his age and that the end of the world was at hand, so that no time remained for the further development and extension of the Kingdom of God on earth". Calvin and others thought that the civil governments and not the churches should extend the Gospel into non-Christian lands. In keeping with this idea protestant governments attempted the establishment of Christian colonies in heathen lands, and most of the missionary work of the time was done under the patronage of the state or some wealthy or politically important leader. So for three hundred years after Luther there was very little missionary work done.

However, as we look back across the years we can realize that this was a period of preparation for the great missionary awakening which finally came. God was moving in His slow, mysterious way to bring about a great period of world-wide evangelism. Just as He worked through the ages in preparation for the coming of Christ so once again He brought the centuries to the "fullness of time" for the inauguration of a great missionary epoch. He used the discoveries, explorations and colonizations of the day to enlarge the world concept of His people. As the Christians learned about the non-Christian world they came face to face with the needs of earth's unevangelized millions. Increased travel and trade opened up a possibility of contact with distant nations hitherto undreamed of. In all of this God's unseen hand was preparing the way for the propagation of His Gospel.

During the earlier protestant period there was some missionary work done which, while not always wise in its methods or lasting in its results, had its part in preparing for the great awakening to come. Groups of earnest Christian people here and there, as they were inspired by leaders who saw and proclaimed missionary truth, engaged in some most devoted and sacrificial

missionary work. The Moravians, who sprang up in Bohemia after the death of John Huss, inaugurated a work which has been a marvel of the world even down to this day. Under the patronage of a missionary-hearted nobleman, Count Zinzendorf, they sent missionaries to many foreign lands. Pietism was a widespread movement of the day. The pietists were noted, not only for their purity of life but also for their benevolent and missionary spirit. It is said of Franke, a great pietist leader, that he did more than any man of that time to beget the missionary spirit. In Germany there was a layman, Baron von Wetz, who took a strong missionary stand and in a series of pamphlets "argued that the church had no right to confine her ministrations to nominal Christians but was in duty bound to send the Gospel to all who had either not yet heard it or, hearing, had not heeded its voice". In our own country Roger Williams did most effective missionary work among the Indians. John Eliot, another missionary to the Indians, translated the Bible into their language, and for the protection and training of his converts he established "Praying Towns" where Christian Indians could enjoy the privilege of Christian schools and churches, unmolested by the heathen about them. Largely because of his work there was established in England 148 years before Carey a missionary society known as "The Society for the Propagation of the Gospel in New England".

Thus we see that the heaven of God's missionary purpose was gradually working in the world. God was moving in His wonderful way—preparing the church to give the Gospel to the world, preparing the world to receive it and preparing the means and methods by which it was to travel from the church to the world. And all this time the Christian world slept, awaiting the day when God was to shake them, saying: "Wake up! The fullness of time for the beginning of the great missionary enterprise is come! Wake up—to a world vision!"

WAKING to WORLD VISION

WHEN after a thousand years of spiritual night and three hundred years of a new day, in which most of the Christian world still slept so far as their missionary obligations were concerned, there came a time of great awakening. The whole Christian world, aroused from its long sleep, stretched itself and looked around to find a great non-Christian world waiting to receive the Gospel, which Christ had commanded to be preached to every creature. It was truly a marvelous awakening. It was an event in Christian history second only to that first beginning of Christian missions on the day of Pentecost!

The instrument used by God for this awakening was not some great ecclesiastic in a wealthy and socially prominent denomination, but a poor preacher among the Baptists, a small and insignificant people of the day. William Carey, rightly called the "Father of Modern Missions", was born in Paulerspury, Northamptonshire, England, in the year 1761. He was the son of a poor weaver, but he himself learned the shoemaker's trade. He was converted at the age of eighteen, joined the Baptist church and later became a preacher and pastor of the church at Moulton, England. His church could not furnish an adequate support for his family, so, to eke out a livelihood, he continued to make and repair shoes. He had very little school education, but he was a great student and educated himself while he cobbled shoes. In this way he actually learned five foreign languages—Latin, Greek, Hebrew, Dutch and French. He also made a special study of botany.

The story of Carey's missionary call is almost too familiar to need to be repeated, and yet it is like the great Bible stories, in that we love to hear it over and over again. We love to picture him, sitting at his cobbler's bench, with a Bible open before him. We remember how he would glance off of the shoe he was mending to the pages of the Word, reading the great missionary

commands of Jesus. Then he would glance up at the map of the world hung on the wall, realizing that there were millions in heathen darkness who had never heard of Jesus. And we can almost feel the sense of obligation that rolled over his soul as he thought of the connection of the Word and the world and how Christians should carry the Word to all the world.

Then the story carries us to a Baptist association—such as we have today. And to the group of preachers composing this association Carey proposed his plan of sending the Gospel to the heathen. It is doubtful if we—who live in a world which, with its steamships and aeroplanes and wireless, has grown so small and so well known that it is almost like a little community—can even imagine the shock that such a proposal gave those Baptist preachers. They knew very little about people and places far away. It seemed an impossible task to attempt to take the Gospel to the whole world. How could they go, and what could they do when they reached those lands of barbarians so far away? It is little wonder that the presiding officer cried out to the man making such a daring suggestion: "Sit down, young man! If God wants the heathen converted He will do it without your help or mine". But Carey did not "sit down" on his missionary proposition. He continued to talk it and preach it and pray it until something happened.

It was at a meeting of this Baptist association at Nottingham, England, in May 1792 that he preached his famous sermon from Isaiah 54:2, 3 in which he made his two challenging statements—"Expect great things of God and attempt great things for God". This sermon made a great impression on his listeners, but they deferred a decision on the missionary question until another meeting appointed for October 2 at Kettering. When that time came the preachers met, not in any great temple or hall of state or college building, but in the back parlor of a Baptist widow named Mrs. Wallis. And

in such an unpretentious place one of the greatest events in the history of the world took place—modern missions began. A missionary society was formed, Carey offered himself as their first missionary and an offering was taken for the new project amounting to \$62.72. What a small beginning it was—twelve Baptist preachers, one cobbler missionary and a small offering! But God was in the movement and we know how it has grown to be the greatest enterprise the world has ever known.

It would be interesting to follow Carey's life as a missionary in India, but such is not the province of this program. We Baptists can tell his story with pride, for this humble preacher of our denomination not only inaugurated the greatest movement of modern times but also became one of the world's most famous men, honored as a linguist, a scientist, a statesman and a consecrated missionary. For thirty-eight years he remained in India with never a return to England. He translated the Bible or parts of it into 36 different dialects, and through his influence many idolatrous customs were abolished.

The question arises: "Why do we say that modern missions began with Carey when there had been much missionary work done before Carey?" This is answered by the fact that this was the first time that missionary work was done according to the ideas of missionary work which prevail today. The combination of the two ideas of individual responsibility and mutual action made this a new movement. The early disciples had no general plan or organization for their work, but "men preached by word and life, wherever they happened to be or to go, the message of salvation in Christ". Through the Middle Ages it was still chiefly a personal work; though as the religious orders arose "the individual dropped out as an initiative force and the missionaries became agents of the monastic orders whose fundamental aim was to build up the Catholic church rather than to give Christ to lost people".

Early protestant missionary work, as we have seen, was closely connected with the state. Its support was on the wrong basis and its relation to both politics and trade was such as to hinder its effectiveness. But with Carey the idea developed that every Christian was responsible for giving Christ to the whole world, that some were to go and carry the Gospel to the heathen and others were to support those who went. Each individual was responsible, but all worked together. Dr. Carver, in "The Course of Christian Missions", emphasizes the distinctiveness of Carey's movement in the following description: "Missions now became a distinctively Christian enterprise, dependent at all points and in all ways upon the Holy Spirit active in believing Christians for its support and its success. It had no political or commercial or other secular relations to help or to hinder. It was a Christian undertaking, free from all entanglements". It is significant that Carey's conception of missions and methods of conducting the work have for over a century dominated protestant missions. An English bishop of Bombay, after summarizing Carey's work, said: "I should hardly be saying too much did I lay down that subsequent missions have proved to be successful, or the opposite, in a proportion fairly exact to their adoption of Carey's methods".

So with Carey the world awoke to world vision. And thus did God work out His wonderful plan of giving the Gospel to the world. This was His plan and Carey was His man; ours is the glorious privilege to follow in the train of our famous Baptist forebear in continuing the work which God has committed to His people.

AMERICA AWAKES

IT WAS not many years after Carey sailed to India until Christian America, too, opened her eyes to a vision of giving Christ to the whole world. It is interesting to note how missionary movements in England and America influenced each the other. The reading

of the memoirs of David Brainerd, an American missionary, was one of the influences which led Carey to his intense missionary convictions. On the other hand it was the influence of Carey's movement, reaching across the Atlantic, which brought about a similar movement in America. Stories of the new Baptist society and of other missionary societies in England, which were organized soon after Carey's, were told in America. Carey wrote letters from India to American Christians. English missionary literature was distributed in America. The leaders on both sides of the water corresponded with each other. So it happened that America became closely identified with the new movement which was sweeping through England.

To Samuel John Mills Jr., more than to any other one individual, goes the honor of leading definitely in the missionary awakening of America. Although he never went to a foreign field, as did Judson and others, he led in originating the work and spent all of his life promoting the cause in the homeland. A praying mother dedicated him before his birth to foreign missionary service and gave him splendid missionary training in the home. So when he went to William's College he was well prepared to become the leader of a group of kindred spirits who united to study and pray about the heathen and their needs. It was this group that, while taking refuge from a storm, held the famous Haystack Prayer Meeting, which marks the definite beginning of the foreign mission awakening in America.

This was in 1808. The following year these young men—Mills, Richards, Hall and Rice—went to Andover Seminary where they were joined by other missionary-minded ministers: Nott, Newell and Judson. These were all members of the Congregational church. Encouraged by the seminary faculty, they went before the General Association of Congregational Ministers, meeting in Bradford on June 26, 1810, with the petition that this association be re-

sponsible for sending them out to the heathen. This proposition was almost as shocking to this association as Carey's had been to his eighteen years before. Many thought that it was a wild scheme but, after much discussion through several associational sessions, it was finally agreed that the missionaries should go, and a society or board was organized as a medium for their support. So in February, 1812, two small boats sailed away from American shores on which were the first American missionaries to foreign lands. On one boat were Mr. and Mrs. Samuel Nott, Mr. and Mrs. Gordon Hall and Luther Rice. On the other were Mr. and Mrs. Adoniram Judson and Mr. and Mrs. Samuel Newell. Nine missionaries were on their way to the heathen, and back of them was a constituency of Christians pledging their support to the new endeavor. Modern missions had begun in America. That land whose light Columbus had seen from the deck of his small vessel had begun to shed its radiance on distant shores.

AMERICAN BAPTISTS AWAKE

THE story of the awakening of American Baptists to world vision is well known, but it is another story that never grows old. We remember that the movement which we have just discussed was in the Congregational church. There were no Baptists in the Haystack Prayer Meeting. There were no Baptists on those two boats which carried the first missionaries from American shores. But—wonderful to tell—three of these first missionaries were Baptists in their convictions when they landed on Burma's distant shore! We know how it happened—how Adoniram and Ann Judson on one boat and Luther Rice on another, as they journeyed across the Atlantic, made a special study, by the use of the Greek New Testament, of all matters pertaining to baptism, in order to be able to refute the arguments of the English Baptist missionaries already in India. The young missionaries themselves were surprised at the result of this study, for it convinced them that the Baptist po-

sition was right. So their first act on arriving on their field of labor was to hunt up a Baptist preacher and be immersed. A problematic situation was created by this act. The Congregational Board in America had lost three missionaries. The missionaries had lost their support. And American Baptists had three foreign missionaries before ever they had planned or organized for foreign work. It is one of the most thrilling Baptist stories on record—one to tell to our children and to our children's children through all of our generations. Think of how marvelous it was that these missionaries, just from an honest study of God's Word, became Baptists! Think of the courage it took for them to break away from the organization which had sent them out and to whom they looked for support! Think of how God literally pushed Baptists into the great missionary movement by providing their first missionaries ready made and delivered to their field of labor! Think of all these things and thrill and thank God for His gracious working on our behalf!

But to return to our story: when the Judsons and Mr. Rice found themselves in the predicament which the change in their denominational affiliation placed them, it was decided that Mr. Rice should return home and organize Baptists for the support of the Judsons. But, even before his return, news of the changed faith of the missionaries had reached America. "The intelligence spread among Baptists with electrical rapidity and gave to benevolence and Christian obligation a depth and fervor never before experienced. One sentiment of deep thanksgiving prevailed. The providence was too plain to be mistaken. The way had been opened, the field had been prepared, the true-hearted must enter and prosecute that to which they had been summoned". In May, 1814, twenty-six ministers and seven laymen from seven states and the District of Columbia met in Philadelphia and organized the "General Convention of the Baptist De-

nomination in the United States of America for Foreign Missions". Seven years later the purpose of this organization was enlarged by adding the words, "and Other Important Objects Related to the Redeemer's Kingdom". Luther Rice was the faithful field secretary of this convention for the rest of his life. The support of the Judsons was assured and soon other Baptist missionaries were going to home and foreign fields. So to Baptists belongs the distinction of having had the first foreign missionaries from both England and America. The names Carey, Judson and Rice fill our Baptist hearts with pride. These have given us an honor to live up to. May we not fail!

PRAYER IN THE AWAKENING

"PRAYER in the Progress of the Kingdom" is the theme of our program for this year. Certainly prayer had a great part in the inauguration of the modern missionary movement.

First, we see prayer in the preparation for this movement. Every missionary movement before Carey was permeated with the power of prayer. The Pietists and Moravians were people of great prayer. "The decisive action that led the Moravians to begin missionary work was taken at a prayer meeting, and the first two volunteers met in the morning after each in a night of prayer and, all unknown to the other, had been led to dedicate himself for this work on condition that God would find him a fellow for the work"—(Carver). One Christian leader before Carey published a list of nine means of converting the heathen, and prayer led the list. The first of the eighteenth century was a period of great revivals both in England and America, and out of these came a "Concert of Prayer" in which the two countries were linked together praying for the coming of God's Kingdom. Jonathan Edwards wrote a pamphlet calling the Christian believers to prayer for the spread of the Gospel. Thirty-seven years later John Sutcliffe, one of Carey's colleagues, introduced this pamphlet into the

Northamptonshire Association of Baptist preachers. Eight years before Carey's challenging sermon and twenty-six years before the sailing of the Judsons, a devoted American mother prayed for two years for a son who would become a foreign missionary. The answer to that prayer was Samuel Mills, the great leader of the missionary movement in America. So we see prayer in every step of the preparation for the awakening.

We also see prayer in the promotion of the movement. Carey himself was a man of great prayer. His cobbler's bench was the scene not only of intense study but also of agonizing prayer. The first missionary society was organized in the spirit of prayer. They dared to attempt great things for God because they expected great things from God, and they expected great things from God because they claimed His promises in prayer. As we have seen, the movement in America started with a prayer meeting under a haystack, and it was only after much prayer that the Judsons and others were consecrated to the missionary cause.

And surely prayer was in the progress of the movement. The missionaries prayed as they went to their fields of labor. The folks back home prayed as they dropped their missionary offerings in the collection baskets, and so the work "advanced on the knees" of the Christians. Prayer—like a golden thread running through the preparation, the promotion and the progress of the missionary awakening—connected it with God and gave it power.

AWAKE! AWAKE!

"**AWAKE, awake, put on thy strength, O Zion**", was Isaiah's cry to sleeping Jerusalem long ago. The Heavenly message to all sleeping Christians today is "Awake! Awake!" One hundred and forty years and more have passed since Carey aroused the Christians to world vision, but still thousands of

Christians sleep and know nothing and care nothing for a world dying without Christ. Surely to all of these God is crying "Awake! Awake!"

Awake, awake, southern Baptists, put on thy strength! Put on the strength of a great denominational history. Members of your denomination led in the first missionary awakening. Dare not disgrace their memory by falling to sleep again. Baptists were the first to open their eyes to world vision. Dare not disgrace your generation by losing this vision. Awake! Awake! Open your eyes to your missionary opportunity.

Awake, southern Baptists, put on the strength of your doctrinal purity. You claim to believe the whole Word of God and to obey its whole message as does no other denomination. You believe that you have a Gospel that can save every creature. Awake, awake and go in the strength of your doctrinal purity to give the whole Word to the whole world!

Awake, southern Baptists, put on the strength of a great constituency. Yours is one of the largest religious bodies in the world. Four million people march in your southern ranks. God expects much of you. But three-fourths of your members are asleep—doing nothing for the spread of the Kingdom. More than one-fourth of your churches are doing nothing for the support of the missionary cause. Awake, awake to your enlistment task! The strength of your numbers should count for Christ.

Awake, southern Baptists, put on the strength of your youth! You have the finest group of young people any denomination or any generation has ever known. Many of these are longing to represent you on home and foreign mission fields. But you sleep and fail to give them the chance to answer the call of God. Awake, awake and use all the power of your youthful constituency for Kingdom extension.

Awake, southern Baptists, put on the strength of your wealth. God has blessed you with material pro-

perity. Your income each year is over a billion dollars. Yet you give far less than a tithe of this for all Kingdom work. Less than a million dollars goes from you each year for the great cause of world-wide missions. The Kingdom of God halts for lack of the money which you have and refuse to give. Where is the sacrificial spirit of Carey and the Judsons? Awake and go in the strength of a consecrated wealth to win a lost world to Christ.

But wait a minute! Southern Baptists can awake only as the individual and her constituency are aroused to their proportionate part of the missionary responsibility. Each of us should say to ourselves:

Awake! Awake! O my soul, to world vision. Awake to a vision of Christ dying to save a lost world. Awake to a realization that a large part of the world has not yet heard of Him. Awake to your own responsibility in giving the Gospel to every creature. Remember that when Jesus said "Go

ye" He meant you. He is depending on you. If you fail, the Kingdom is hindered just that much.

Awake! Awake! O my soul, and put on thy strength! Put on all the strength of your money, your influence, your time, your talents, your personality—for Kingdom service. Put on the beautiful garments of consecration. Give yourself wholly to the task of winning a world to Christ.

Awake! Awake! Study missions. Pray for missions. Give to missions. Live missions. Let your light so shine that others will see your consecration to a great cause and will awaken to a world vision.

Awake! Awake! O my soul! This is no time to sleep in luxurious selfishness, in drowsy indifference, in slothful lethargy. Millions will die and be eternally lost while you slumber. Opportunities will pass you by while you sleep. Awake! Awake! O my soul, to world vision!

QUESTIONS for REVIEW and DISCUSSION

1. What was the Renaissance?
2. What was the Reformation?
3. Mention some great leaders of the Reformation.
4. Give some reasons for the lack of missionary work during the early protestant period.
5. Tell of some missionary movements during the early protestant period.
6. Tell the story of the beginning of modern missions.
7. Give reasons for dating the beginning of modern missions with Carey.
8. Tell of the influence of Carey's movement in America.
9. Tell of the events that led to the missionary awakening in America.
10. Give names of America's first foreign missionaries.
11. Tell how American Baptists began their missionary work.
12. Discuss the place of prayer in the beginning of modern missions.
13. Discuss the need of a missionary awakening among southern Baptists today.
14. How may we renew our missionary vision?

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
Christ in the World.....	Ruth Carver Gardner
The Course of Christian Missions.....	W. O. Carver
Outlines of Missionary History.....	Alfred Dewitt Mason
The Missionary Enterprise.....	Edwin M. Bliss

OUR YOUNG PEOPLE

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

FOSTER MORE in '34



While spring time is beguiling you to spend time caring for your plants in the garden, do not neglect the "young and tender" in God's garden. Weeds spring up with rapidity and thorns choke out the good struggling in youthful hearts unless Women's Missionary Societies are alert to foster more than ever during 1934. Let every society be sure it has selected the best possible woman to be the third vice president as director of W.M.U. young people's organizations. So much depends on the earnestness and efficiency of this strategic person. If this office is omitted the society president's duties must include these tasks.

The W.M.U. young people's director should meet frequently with the different missionary education organizations, showing her interest in each counselor and young people, seeing progress and encouraging in prayer and in cooperative planning. She will serve as connecting link between these auxiliary organizations and the W.M.S., communicating any needs to the W.M.S. that they may be supplied. Such needs may be numerous and varied. Literature, of course! How can any counselor or leader work without the necessary three copies of program magazines, *World Comrades* or *The Window of Y.W.A.*? Mission story books need to be provided for Sunbeam Band leaders, along with supplies for handwork. Surely the man, who agrees to teach an R.A. study course or the woman who promises similar service for G.A. or Y.W.A., should courteously be given a copy of the text to be used and several parallel books for collateral study and use. G.A.'s advancing in Forward Steps and

Royal Ambassadors making progress in the Ranking System deserve recognition by the entire W.M.S.; the young people's director should arrange for this and the awarding of insignia. She should see that monthly reports from the auxiliaries are presented, either making such reports herself or ascertaining that each counselor, president or selected representative will be present ready to do so. Perhaps one of the missionary education organizations desires a picnic, needs an automobile to escort girls or young women safely home after a night meeting; the young people's director will show the society how to provide these needs.

The counselor will not feel that her work is encroached upon but the director will be her partner in fostering, discussing problems and joys with her. A monthly conference meeting of young people's director, president and all counselors will give a desired unity to the W.M.U. work.

Just now attendance at summer camps and assemblies, notably Ridgecrest Y.W.A. Camp (June 26-July 6), requires provision. The director will give publicity to such meetings, encouraging girls to go who will pay their own way in full or in part, planning for W.M.S. to help finance such trips as a real fostering investment paying rich dividends. The directors and counselors in many states are cooperating with stewardship chairmen in promoting the Stewardship Declaration Contest now, arranging transportation to associational, district or state contests according to state schedule.

Never permit your counselors to feel that the W.M.S. has handed the organization over to them and thus gives no more thought to them.

Foster more in '34.



YOUNG WOMAN'S AUXILIARY



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

HIGH OCCASIONS for Y.W.A.'s.

Pearle Bourne, Associate Secretary



The annual Southwide Y. W. A. Camp is to be a high occasion. The announcement that Mrs. W. C. James, president when Y. W. A. Camp was inaugurated ten years ago, and Mrs. F. W. Armstrong, our president now, will be present this year to speak at vespers and offer to our young women the inspiration of their fine personalities assures a high occasion. When we add to this the hope that Mrs. W. J. Cox, president during most of the life of the Southwide Y. W. A. Camp, will also be there, our cup of blessing is full.

Never before has the Y. W. A. Camp at Ridgecrest, North Carolina, brought a finer group of speakers, leaders, teachers and advisors. Mr. Charles A. Wells of New York, noted missionary lecturer and illustrator, will be with us for two days. It has probably never been the privilege of a southern Baptist group to bear this international traveler before. We have every expectation that Miss Jeanette Rankin of the National Council for Prevention of War will be present to deliver her famed address on "How Public Opinion Can Promote Peace". Dr. Kyle Yates, professor of Old Testament at Southern Baptist Theological Seminary, Louisville, Kentucky, will lead the "Bible Hour". Miss Kathleen Mallory will teach and speak. Miss Juliette Mather will lead methods conferences and speak. Others on the program will be Miss Carrie U. Littlejohn of the W.M.U. Training School, Mrs. Una Roberts Lawrence and Miss Emma Leachman of the Home Mission Board, and Miss Inabelle Coleman of the Foreign Mission Board.

With such leaders young women—questing for eternal truths, searching for the great white things of life, looking and longing for the things that abide—find at Y. W. A. Camp that they are not alone but that there are many others turning the dial of life to find the message of truth. Together young women are led into friendship with our denominational leaders, state and south-wide, and come to walk in a closer fellowship with God.

The Y. W. A. Camp is to be June 26-July 5. The place is Ridgecrest, North Carolina.

As one looks over the experience of the past Camp years she thinks of the old saying—"Boston is not a place, it is a state of mind"—and transfers it to Ridgecrest. Why not make your Woman's Missionary Society effect the "state of mind" that will cause many girls to realize that they belong at Y. W. A. Camp for this annual gathering? No finer fostering spirit could be shown than for a fostering circle or W.M.S. to send a girl to Y. W. A. camp. Some societies assist the Y. W. A. in sending a representative and it has been the constant response from such societies that the returns far exceeded the expenditure.

The setting for Ridgecrest is in "the land of the sky", eighteen miles from Asheville, North Carolina, near Mt. Mitchell (the highest point east of the Rockies), not far from Chimney Rock. Pisgah Forest and other points of interest. After spending ten days with leaders studying world conditions, problems of peace and war, economic adjustment, social justice and Christ's way in the world the areas of our concern are widened, life is wonderfully enriched, our horizons are pushed out, our com-

placency is shaken and there pierces through the dark world—problems a bit of light as if God stood behind the clouds turning on His great flashlight.

The cost is only \$2 a day in hotel or \$1.50 in huts. This includes room and board.

This year will be especially helpful to Y. W. A. counselors, also young people's directors. Any leader bringing a group of ten girls will be entertained free.

The method of enrolling a girl is a

little different this year. Your society or circle or city-wide organization will want to send in advance the names of your representatives and \$1 for each to Mr. R. F. Staples, Ridgecrest, N. C. This will reserve room. Also write your state young people's leader. The \$2 enrollment fee for camp expenses will be paid on arrival at Ridgecrest.

For further information about camp write to Miss Pearle Bourne, 1111 Comer Bldg., Birmingham, Ala.

Y. W. A. Camp—June 26-July 6, 1934

"After Ten Years" Celebration

"With the Inviting Christ at Life's Crossroads"

Come to Y. W. A. Camp—Ridgecrest, N. C.

OPEN YOUR WINDOW to
SPRINGTIME

OPEN "THE WINDOW OF
Y. W. A."—it's reading time
Bring to your daughter's
heart news of God's world
work. Her own magazine—"The
Window of Y. W. A."—will help
her Christian development. In-
vest \$1 now for her year's sub-
scription to

THE WINDOW of Y. W. A.
1111 Comer Bldg., Birmingham, Ala.



Planting Your Garden?

What are you sowing in the mind of your child?



SUBSCRIBE for WORLD COMRADES—Sow world thoughts
through this missionary periodical for boys and girls up to 17
years—Subscription \$1 a year from

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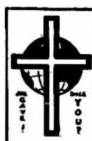


TRAINING SCHOOL



Miss Carrie U. Littlejohn, Principal, 224 E. Broadway, Louisville, Ky.

MORE ALUMNAE NEWS



Mary Nelle Lyne ('17), who has been an instructor in the religious education department at Union University, Jackson, Tennessee, resigned in order to accept the position as corresponding secretary of Kentucky W.M.U. She entered upon her new duties January 1.

Mrs. Ida M. Stallworth ('21) returned to Alabama in December as corresponding secretary of the state W.M.U.

Wilma Bucy ('22), formerly corresponding secretary in Alabama, is at present employed by the Alabama Relief Administration in county work.

Eva Berry ('32), who has been serving as church secretary in Broadway Baptist Church, Louisville, Kentucky, since her graduation from the Training School, has been secured as young people's secretary for Alabama W.M.U., succeeding Miss Kathleen Hagood ('20), who is doing Relief Administration work in Richmond, Va.

Lorene Tilford ('31) has accepted the position in Louisville made vacant by Miss Berry's resignation.

Elsie Denny ('32) has been employed in her own church, the Hocutt Memorial, in Burlington, N. C., on a half-time basis as pastor's assistant.

Edna Taylor ('30) has resigned as director of the Good Will Center in Oklahoma City to accept the position of social service supervisor in that county. Bertha Wallis ('31), who has been serving as associate director, has been promoted to the directorship. Estelle Hall ('30) has been elected as associate director.

Mildred Braswell ('32) has recently accepted a position as teacher and supervisor of the boys' dormitory in Fruitland Institute, Hendersonville, N. C.

Ruth Goodin ('32) began work in Magoffin Institute, Salyersville, Ky., early in the new year.

Ruth Ford ('32) is serving as nurse this year in Bethel Woman's College, Hopkinsville, Ky.

Elizabeth Durham ('32) and Rev. James F. Heaton were married in December in the First Baptist Church, Dallas, Texas. Mr. Heaton is pastor in Hardin, Missouri.

Wrenda Monroe ('32) and Rev. P. E. Taylor were married in December at Greensboro, Maryland. They are located at Bowler's Wharf, Virginia.

Miss Irene McGeorge ('24) and Mr. J. J. Priest were married in December in Richmond, Virginia. They are living in Richmond. Miss McGeorge had for some years been director of young people's work in one of the Richmond churches.

Elizabeth Stowe, who studied with us last year, is teaching at Pineland College, North Carolina, this year.

Eva Inlow ('24) is engaged as a part time worker at Tennessee College this year while she is doing graduate work at Peabody College.

Mrs. Ruby F. Young ('29) took up work several months ago as pastor's assistant in Moultrie, Georgia.

Nina J. Jett ('24) accepted a position last fall in the Baptist Book Store in Louisville, Kentucky.

Elma Cobb ('32) is taking up work in the W.M.U. office in Arkansas on a half-time basis.

Ruth Provence and Floried Smith ('32) are teaching in the public school in Danville, Georgia, and giving much time to associational and district W.M.U. work.

Marguerite Lumpkin ('32) is teaching in her home town, Lakeland, Fla., and assisting in Sunday school, B.Y.P.U. and W.M.U. work in her home church.



MARGARET FUND



Chairman: Mrs. Frank Barney, Waynesboro, Ga.

From the SAME FAMILY



"Take this child away and nurse it for me and I will give thee thy wages"—Ex. 2:9. Away to America came these children of the Lawton family. Lovingly, prayerfully here were they "nursed" by interested, understanding mother-hearts of Baptist women. They were polished in schools through your Margaret Fund for the Master's service. Now their lives freely yielded to Him and to foreign service are our grateful, praiseful, joyous wages received.

Wesley Lawton Jr.

Pochow, China

"I have been connected with work here now a year. Baptists and Catholics are the only religious workers here. The field is so large but workers are few. I spend a good part of my time in the country as I feel need there is greatest. We have two tents with two men and one woman accompanying each. They go from place to place preaching and helping the Christians. We have had some touches of revival during last year but we need showers of blessings. Please pray for us!"

Oliver Lawton

Cheng Chow, China

It is good to see how the Lord has heard prayer for Minsien. He has sent a real revival to that church. There are increasing numbers of those who believe. Thanks for your prayers; won't you keep on praying and praising? Though many rejoice in the privilege of witnessing for Him, oh, there are so many thousands who've never had a chance to believe. Pray that the Lord will send forth laborers!"

Deaver Lawton

Kaifeng, China

"Last month the Kaifeng city church had a revival. The last service was held in a boys' school in which there are four hundred boys, about forty of whom are Christians. We knew many of the boys and longed to see them saved. Much prayer went up for this meeting. We poured out our hearts to the Lord that afternoon and laid hold of this promise 'Call unto Me and I will answer thee and shew thee great and mighty things that thou knowest not'. That night Jim Graham preached, but the Holy Spirit had charge of the meeting. The boys came, and they sang, and they listened. At the close thirty or more held up their hands signifying their desire to follow the Lord, and we believe they were sincere. Since that time some have been in Bible and prayer groups. Please pray with us for them and for the Christians scattered all over China that He may show us 'great and mighty things'. 'Rejoice, and again I say, rejoice'!"

Sadie Lawton

Kweichow, China

"Three cheers! Required language study is over! Now for more intensive work with the women and children who simply swarm our Kweichow homes and streets. Our Christian women are memorizing Bible verses, and a few of them are now starting to read the Gospel of Mark. Miss Riddell plans to hold a Bible class for the more advanced readers later this month, while I hope to help the beginners. In the spring we look forward to special meetings in these student centers. What a joy your letters have been! It's great to know that you are backing us up with your prayers and interest!"

Mary Lawton

Columbia, S. C.

In 1922 she was appointed to Hwang Hsien, Shantung, China, where she taught for four years. She is now in W.M.U. work in South Carolina.

"Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down".
"Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long".

STEWARDSHIP (Concluded from Page 10)

we win converts, one by one. There must be house-to-house, heart-to-heart seeking—those who are really tithers going quietly, lovingly, prayerfully to those who are not and, with the help of the Spirit, persuading them to sign the Stewardship Covenant Card (free for the asking from your state W.M.U. headquarters, address on page 2). Keep an accurate roll of the tithers. Call them together sometimes for prayer, for praise and to make plans for enlisting others.

LET'S GET to WORK! LET'S PRAY!

PROGRAM PLANS (Concluded from Page 17)

ister writes: "We ought to pray that God may 'stir up the wills of His faithful people'. Many give the depression as an excuse for not pledging. But they well know that the real depression has been in the wills of the people. Let us have done with excuses. Let us have a little faith. Let us pray God to give the will to carry on".

Another writer gives fresh interpre-

tations to special clauses of the Lord's Prayer: "Lead us not into temptation"—especially the temptation to use our possessions selfishly, forgetting our responsibilities and failing to seek first the Kingdom of God and His righteousness. "But deliver us from evil"—from all meanness and selfishness and from surrendering the Christian principle of giving to the worldly principle of getting.

SINGING for SUBSCRIPTIONS to ROYAL SERVICE

High notes of praise for 21497 renewals and new subscriptions received in first 54 days of magazine's year—a daily average of nearly 400

Low notes of warning lest renewals be delayed

Staccato notes for quick securing of new subscriptions

Crescendo notes for marked and sustained increase in regular renewals and new subscriptions—at 50¢ a year—for

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CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

With "Waking to World Vision" or the "Beginning of the Modern Missionary Movement" as the topic for study this month the following item from the *Watchman-Examiner* should be of current interest and a source of pride to every reader of *Royal Service*.

William Carey is commonly appraised one of the greatest, if not the greatest, philologist the world has ever known. In 25 years he translated the Word of God into Sanskrit and 33 other dialects of India. One hundred years ago Carey, Marshman, Ward and Judson had translated the Scriptures into the languages of two-thirds of the population of the world and published them.

That all the Christian world has not yet awakened to its opportunity and responsibility but that God is blessing the work of the faithful in all lands the following items give evidence.

In an article written recently by Dr. Lawrence of the Home Mission Board he defines home missions thus: "Home missions are primarily for the unprivileged, those who have not had a chance spiritually." In another article he further says: "The purpose of home missions is to evangelize the homeland for world conquest. It is an essential part of our world campaign for Christ".

Still quoting: "During the past few years the Home Mission Board has been faced with the necessity of doing its work and meeting its obligations on a constantly decreasing income. Declining receipts have forced the Board to combine departments of work and reduce by one-third its staff. In another article he says that the Board, because of lack of funds, has had to close its doors for a few years. The work of the Board is now being carried on by a few individuals."

"Are southern Baptists asleep to their opportunities in the homeland?"

Notwithstanding handicaps the Lord is blessing the work of our home missionaries. Among the Indians we have 21 workers and 40 churches and missions. Last year the missionaries reported 498 additions to the churches. No field right now is whiter unto harvest than this.

Evidence that it is yet difficult for a Jew to follow the light but that they are catching the vision we see in a quotation from a letter to Mr. Gartenhaus: "My Jewish friend is to be baptized tonight. Her husband has left her with three small children. He tried to get her to give up her Christian life but she could not. You know of course what she is suffering".

Agreeing with Stanley Jones that home and foreign missions are the alternate beats of a Christian heart, it interests us to know that the *per capita* gifts by members of the First Church of Rio de Janeiro, Brazil, for their last convention year was \$10.90. This far surpasses the *per capita* gifts of southern Baptists to all objects.

It is estimated that there are 90,000,000 Negroes in central Africa. To care for this great number there are just 114 doctors all of whom are missionaries. The government doctors practice only among foreign residents.

A Christian physician in China recently held a retreat with about 100 university students. "It is a challenge", says a Presbyterian missionary, "to us who are in the ministry to see this medical man winning souls all the time. His work grew from two boys, thirty years ago, to over a hundred and thirty today." (Concluded on Page 33)



BOOK REVIEWS



Mrs. Julian P. Thomas, Virginia

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

The NEW WHY and HOW of WOMAN'S MISSIONARY UNION



Invaluable to W.M.U. workers is the little volume "The New Why and How of Woman's Missionary Union" by Miss Wilma Geneva Bucy. The author has given the "why" in telling how each organization of the Union grew out of a real need, contriving at the same time to make the story inspirational. She has given in detail how each Y.W.A., G.A. and R.A. should be organized and conducted, so that by following her plan the most satisfactory results may be obtained.

Of special value are her suggestions on training the young people for leadership. In each phase of the work she shows how this can be done.

She has wisely consulted many presidents and has embodied their best thoughts in the book, reserving for the last chapter some examples of "how it has been done". Necessary for all serving as officers in missionary societies is this book. —Price 35c

BIBLE STUDY (Concluded from Page 15)

among the Jews. Prophecy had been fulfilled, but it was the prophet's message which began to be told. It was that the disciples had stolen the body of the Lord while the watchmen slept. Everything in the universe had been changed by the fact of the resurrection; but only a few were ready to accept that fact. Even in Paul's day many did not understand that "if Christ be not risen, then is our preaching vain".

"I say to all men, far and near,
That He is risen again;
That He is with us now and here
And ever shall remain.

Now every heart each noble deed
With new resolve may dare;
A glorious harvest shall the seed
In happier regions bear"

"Welcome, Thou victor in the strife,
Almighty now to save!
Today we triumph in Thy life
Around Thine empty grave.

"The dwellings of the just resound
With songs of victory;
For in the midst Thou, Lord, art found
And bringest peace with Thee.

"Our greatest foe is put to shame,
His short lived triumph o'er;
Our God is with us, we enchain,
We fear our foe no more.

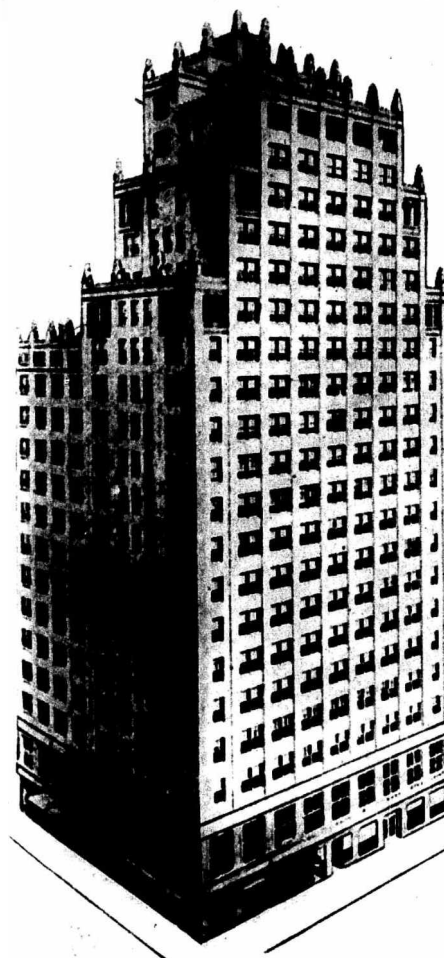
"And let Thy conquering banner wave
O'er hearts Thou makest free,
And point the path that from the grave
Leads Heavenward up to Thee".

CURRENT EVENTS (Concluded from Page 13)

There are 18,780 students in southern Baptist mission schools and colleges in foreign lands, every one of whom is given the opportunity to learn of the Savior and His world mission.

Mr. Leonard writing from Manchuria

says that the day before he wrote was a "Red-letter Day" spiritually for the people in the county of Tangyuan. It was the first time anyone had ever been baptized in that county—"in the name of the Father, the Son and the Holy Spirit".



THE BLACKSTONE HOTEL, as herewith shown, has been selected as W. M. U. HEADQUARTERS HOTEL for the May meeting in Ft. Worth, Texas. The Blackstone is on Main Street at Fifth. It is a new and altogether attractive hotel. Its reasonable rates are listed below.

Reservations at any of the hotels should be made directly through the hotel as selected by the individual. Those desiring reservations in private homes or boarding houses should write directly to Rev. Kermit Malugin, 1617 Boulevard, Ft. Worth, Texas.

The first-class hotels of Ft. Worth will accommodate fully 2000 people. The rooming houses and private homes have agreed to rent rooms to thousands of others. It is highly important that all reservations be made promptly.

As to HOTELS for MAY MEETING in FT. WORTH

Some of Fort Worth's hotels, showing location, number of rooms and rates:

Hotel	Location	Rooms	Rates-Single	Rates-Double
Blackstone	Main & 5th	300	\$2.00 up	\$4.00 up
Texas	Main & 8th	600	\$2.50 up	\$3.50 up

(Concluded on Page 16)

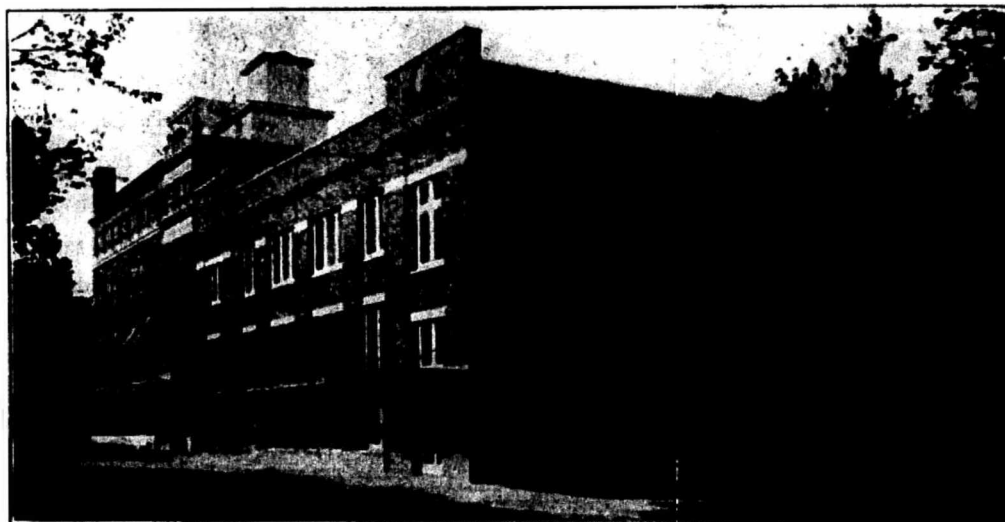
FORT WORTH HOTELS (Concluded from Page 35)

Hotel	Location	Rooms	Rates-Single	Rates-Double
Worth	7th & Taylor	300	\$2.00 up	\$3.00 up
Westbrook	408 Main	300	\$2.00 up	\$3.00 up
Metropolitan	Main & 9th	200	\$1.00 up	\$1.50 up
Selbold	7th & Commerce	125	\$1.00 to \$2.00	\$1.50 up
Hickman	513 W. 5th	150	\$1.25 up	\$2.25 up
Stockyards	109 E. Exchange	88	\$.75 up	\$1.00 up
Commercial	505 Main	50	\$1.50	\$2.00
Llano	114 N. 24th	36	\$1.00 up	\$1.50 up
Majestic	1805 Main	70	\$1.00 up	\$2.00 up
Madoc	1313 Main	70	\$1.00 up	\$1.50 up
Melba	1107 Houston	78	\$1.00 up	\$1.50 up
Texan	715½ Commerce		\$1.00 up	\$2.00

APARTMENTS:

Lucerne, 1410 Pennsylvania Avenue, T. A. Young, Manager—\$1.50 up for one person; \$2.00 up for two persons

(Efficiency Apartments at \$2.50 to \$3.00 per day)



BROADWAY BAPTIST CHURCH—Ft. Worth, Texas

Pastor: Dr. W. R. White

W.M.S. President: Mrs. R. D. Evans

IN THIS commodious church on the corner of Broadway and St. Louis will be held the 46th annual meeting of Woman's Missionary Union. The opening session will be on Monday night, May 14. On Tuesday there will be three sessions—morning, afternoon and night. The closing session will be on Wednesday morning, the 16th.

The several southwide committees are scheduled to meet on the morning and afternoon of Monday, May 14. These committees are: Margaret Fund (commencing at 9 A.M.); W.M.U. Training School's General Board (commencing at 11 A. M.); Extension and Enlistment, Mission Study, Personal Service, Stewardship, Missionary Education of Young People (each of these five commencing at 9 A. M.); Joint Session of W.M.U. Executive Committee and State W.M.U. Corresponding Secretaries (commencing at 2 P. M.).

Registration of W.M.U. delegates and visitors will be at Broadway Baptist Church. This registration will commence on Monday, May 14, at 8 A. M. It will finally close on Tuesday, the 15th, at 2 P. M. Each state is entitled to forty-five delegates, including the vice president. The enrollment of visitors is of course unlimited. For further data as to the May meeting see pages 4, 5, 8.