

Royal Service



HENRIETTA HALL SHUCK

Born in Kilmarnock, Va., Oct. 28, 1817

Baptized into Fellowship of Morattico Baptist Church, Va., Sept. 2, 1831

Married to J. Lewis Shuck (*Pronounced Shook*), Sept. 8, 1835

"Set Apart for China" at Service in First Baptist Church of Richmond, Va., Sept. 10, 1835

Sailed from Boston, on the "Louvre", Sept. 22, 1835

Landed at Singapore, March 31, 1836; Studied Chinese There for Five Months

Reached Macao, China, Sept. 17, 1836

Died at Hongkong, China, Nov. 27, 1844

(For review of biography, see page 32)

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Royal Service

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EDITORIAL



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

VISION and LIFE MORE ABUNDANT



"Where there is no vision the people perish". Vision is the forward look. Without it ambition is stifled, growth is retarded and the joy of living is taken away. Vision motivates all purposeful service. It makes the difference between life abundant and a poor purposeless existence.

A busy farm mother with all the cares that beset the close of the day lifted a tiny fretful child to look from the kitchen window upon the glory of a sunset. In quiet converse about the beauty of its varied color and the goodness of God in making so much beauty as He puts the day to sleep, the fretfulness of the child was gone, peace and joy came to the little heart and, far more, the ability to see visions. Blessed indeed is that little child whose mother sees beauty and the goodness of God in a sunset. Vision is dynamic to those who have eyes to see. It may be implanted and imparted. It beckons to new heights, it invites to new fields, it inspires to constant, patient, persistent effort in the attainment of life's ideals.

When one reviews the annual reports of W.M.U. the causes for rejoicing are so apparent, the gains are so gratifying that it is possible to forget that the totals would be far greater but for the losses that are evident in a careful study and comparison of reports. Certain members have been enlisted only temporarily; societies and auxiliaries have been organized for a too brief life. We ask: "Why did some individuals grow faint, why did some organizations cease to function?" It is probable that the answer lies in the words of the wise man of old: "Without vision they perish".

You may recall the moment when you yourself caught from some other the vision of the missionary enterprise and the part which you as an individual might have in it through W.M.U. Now some woman of your acquaintance awaits a like awakening and you are the means by which this life-enlarging, soul-expanding vision may come to her. An appealing invitation to accompany you to the meeting of your W.M.S. may be the means of imparting to her an ever-enlarging vision. Vision implies seeking the heights. So you and your W.M.S. will not be content with less than the best in programs and activities. Your reward will be a constantly expanding vision and an increasing and rejoicing company of those who travel with you the high road of missionary interest.

It is appalling that so many southern Baptist churches are non-missionary. They retard denominational progress and dishonor the Lord in disobedience to His will and His expressed command. Such churches are truly without vision and how true it is that they perish is clearly revealed in denominational history. How many such are in your association? They are your opportunity and responsibility. Seek the means by which you may open for them the window of glorious vision.

Happy your lot if you cannot recall the moment of your awakening to missionary interest. Like the little child, whom the mother lifted to see the glory of a sunset, you from a very child have been led "in paths of joyous responsibility". How eager then you must be to lead the little children, the boys and girls, the young women, whose lives touch yours, in like joyous ways. These young people are the hope of our tomorrow. Their vision will be as wide, as world-encompassing, as we make it.

You and I are privileged now to enlist others, women and young people of our own and neighboring churches, to share our missionary vision. Jesus said: "Lift up your eyes and look on the fields. They are white already unto harvest". Without vision, the fields must go ungarnered and the reapers perish. God give us vision and grace to share it.

"The FIELD IS the WORLD"

Notes of Address by Dr. J. H. Rushbrooke
General Secretary of Baptist World Alliance
to

1935 W.M.U. Annual Meeting in Memphis

(Continued from a Previous Issue)

MY RESPONSIBILITY as general secretary of the Baptist World Alliance is to keep in touch with all parts of the field, and "the field is the world". My first specific word to you is a word of congratulation. I would have you southern Baptists realize that the work you do through your Foreign Mission Board is of the highest value in the advance of the Kingdom of God. I am not talking of detailed facts: there is a sense in which these things matter less than we sometimes think. Take a particular church or a particular country or a particular year and you may be disappointed and inclined to be pessimistic. The cure for pessimism is the wide view and the long view. What a difference your testimony for the Gospel has wrought! Think of distant China; perhaps you are disposed to regard the results as very small. The work of the Southern Baptist Convention goes back to 1845 and you count in your churches in China only 41,450 members. How few in comparison with the hundreds of millions of Chinese! But, leaving aside the facts that yours is the most successful Baptist work in China and that the entire Christian enterprise in that country is extremely difficult, is it nothing that the successive revolutions, the appalling anarchy, the bitter anti-foreign feeling have failed to annihilate your Chinese members or even to scatter them or to reduce their numbers? Tried as by fire, in a furnace heated sevenfold, the Chinese Christians of your mission have more than held their own. They have increased. It is little short or nothing short of a miracle. We glorify God in brethren of that high quality, and we know that He has honored southern Baptists by using them to call into existence a group of Christians that will play a great part in the making of a new and better China.

Or take your mission in Nigeria, now 85 years old. It has nearly 30,000 church members and carries on a remarkable educational work for the native population. Nigeria is under British administration, and I have opportunities quite apart from missionary reports of judging what your mission means there. Imagine Nigeria without it—the loss would be incalculable.

Or take Brazil. I have never forgotten a scene in Rio de Janeiro in the year 1930. The occasion was the opening session of the Latin-American Baptist Congress. Dr. Truett was there and Dr. T. B. Ray with a group of other visitors from the Southern Baptist Convention, and I had gone over to speak for the World Alliance. Suddenly an old man appeared on the platform, and the entire congregation rose in his honor. Who was he? His name was W. B. Bagby, one of your veteran missionaries. Why was he welcomed with this exuberance of enthusiasm? In a sense, he was the father not only of the Rio Congress but also of the Baptist enterprise in Brazil. Dr. Bagby could recall the days when he and his devoted wife were the only Baptists in that Roman Catholic country. Dr. F. F. Soren, the president of the Congress and the brilliant minister of the fine church which entertained the assembly, was one of Dr. Bagby's early converts. At the end of last year the Brazilian Baptist Convention reported 483 churches and 42,866 members. All that development Dr. Bagby has seen in the course of two generations!

As you see, I have only taken illustrations, but these three countries—China, Nigeria, Brazil—are in three different continents—Asia, Africa and South America. They represent very different types of culture, and you could scarcely imagine

deeper racial distinctions than between Chinese, African Negroes and the mixed people of Brazil whose basis is Portuguese and which speaks that European language. They represent also very different religious traditions: the ancient faiths of Chinese whose great sage is Confucius, the primitive superstitions of African races, the corrupted Christianity of the descendants of Portuguese settlers—salt that had lost its savor! Now if there were nothing else to tell—and there is much more—I put it to you that the mission work of southern Baptists is of enormous value in itself and in its promise for the future of the countries to which you have gone. But more: what an apologetic for the Gospel of Christ is your story! It demonstrates that however men vary in culture and in history, in race and in conditions of life, Jesus Christ is the answer to common needs which underlie all differences. For He deals, as no other can, with sin and sorrow and weakness and death. Yes, it is He we need—He and no other. And our need is the need of all men:

"Thou, O Christ, art all they want—
More than all in Thee they find".

Next I want to make this point: great as is the value of southern Baptist mission work in itself, that value is immeasurably enhanced when it is seen in relation to the entire mission work of our Baptist world fellowship. "The field is the world" and that field is too extensive for southern Baptists alone, great as they are. To change the figure, we all need "the partners in the other boats". And when we come to add their achievements to our own and see how great things have been wrought through our brethren as well as through ourselves, what new motives for joy and praise are ours! We find that we have been contributing to the building of something far greater and more splendid than we dreamed. We are all too apt to concentrate exclusively on our own enterprises. It is necessary and inevitable that we should give special attention to them if they are to succeed. But the larger vision counts for more than we sometimes understand. We are like laborers building a splendid house—yes, it is splendid, and the work is well worthwhile. We have been entirely absorbed with our job and have paid no attention to those other groups of workers raising their structure a little distance away. Then suddenly comes a startling discovery—even our splendid building is not a complete and splendid whole. One great Architect has controlled all the groups of builders, and what we have built will find its place as a wing or a turret of a palace greater and far more glorious than our noblest dreams. Such a discovery gives our labor a new worth. The glory of the whole is a flood-light, casting its own glory on all the parts. We are concerned in something vaster than we know.

Now of all people on earth, who ought to find inspiration in the service which their brethren render, Baptists should be first. Missions are in our blood and bones, and in modern days we are pioneers. You who were at Berlin will recall the great picture over the platform, depicting Carey and Oncken and Spurgeon. Alongside Carey were the two famous divisions of his famous sermon—the sermon preached in 1792 that created the British Baptist Missionary Society: "Expect great things from God; attempt great things for God". Alongside Oncken was his well known saying, "Every Baptist is a missionary". Yes, we may not all be "obedient to the Heavenly vision" but we have glimpsed it and we have not been utterly disobedient. By the grace of God the Baptist fellowship has carried the Evangel to a large part of the globe. Look at the map of Asia: here are southern Baptists at work in China and Japan and our Lord's own country of Palestine. But the vast republic of China, with its hundreds of millions of people, calls for the partners in the other boats, and they are there—Baptists from Britain, from the Northern Convention, from Sweden. Take vast India, which you have not entered: fine brethren of the Northern Convention rejoice in a marvelous harvest

in recent years among the Telugus and the Assamese. In that huge land which Carey opened English Baptists still labor and with them Canadians, in whose field there has lately been a record ingathering, Australians, New Zealanders and Swedes. The Telugu Baptist Convention alone has 107,458 members, and Baptists are the greatest among the evangelical bodies in India. Take the remarkable country of Burma, where Judson labored and with him your Luther Rice: you had a share in laying the foundations of the greatest convention yet existing in a mission field, for the Burma Baptist Convention has 121,728 members. American Baptists of the north labor in the Philippines, and they are in Japan with you. Nor may I forget this—that a very large part of Russia is in Asia: Russian Baptists still exist, in spite of the most persistent and skillful persecution that history ever knew. Regard your Asiatic work as forming part of a wider whole—your part in an attack on a continent—and it gives new meaning.

In the same way, when you think of Africa, don't confine your thought to Nigeria. You have wrought well there, God be thanked. But Nigeria is relatively a tiny bit of the continent: I want you to rejoice that the German Baptists have won thousands of converts in the Cameroons; I want you to see the long chain of mission stations in Belgian and Portuguese Congo, now stretching almost the whole breadth of the continent, manned by Baptists from England and America, Sweden, Norway and Denmark. Congo reported 43,648 members last year. I want you to think of Liberia and Nyassaland, where your colored fellow-citizens carry on their work, and of the great dominion of south Africa where the colored members, thanks to the work of the South African Baptist Missionary Society, now outnumber the white. All is not done in Africa that should be, but what you are doing in that continent takes its place in a much wider campaign which touches one-half of the populated section of the continent.

South America is especially your field, though a few "free-lance" missionary groups—sometimes really Baptist, sometimes more or less Baptist—touch the continent here or there. But think of British and Northern Convention mission work in Central America and in the West Indies, alongside yours in Cuba and Mexico; think of how in Europe, while you care for some lands, other Baptists look after the interests of others. See the field as the world, and how significant is your work! "Whether Carey or Judson or victories present or those to come, all are yours!" I want to see our people all thinking in that way, and the Baptist World Alliance is issuing a series of articles on the work of different sections of Baptists in different parts of the world. I hope we shall issue them as a book, and I want to write the final chapter of that book so that our people may realize the amazing expansion of our Baptist "community" since we began to be missionary on a world scale. There is nothing like it—not even the wonders of Methodist growth. See the big whole of which your work is a part!

Don't tell me I am too narrowly Baptist. I am not so foolish or so narrow as to imagine that there are no good Christians outside our ranks—indeed Christians that, take them for all in all, are as good as or better than we. But we nevertheless believe that at the point of our difference we are more truly New Testament Christians than they. Rejoice, I say, first of all that your foreign mission work is in itself so splendid and so promising. Rejoice next in the fact that it is part of a still more splendid and still more promising service which our Baptist fellowship as a whole is carrying forward. And finally remember that as "the field is the world", so "He that soweth the good seed is the Son of man". We reverently acknowledge the grace given to our people, so that they have been His instruments in their sowing; and we will sow in His name in the spirit of the great pioneer Carey: "Expect great things from God; attempt great things for God".

“THY PEOPLE ISRAEL”

FRIENDS of ISRAEL



It is recorded of Lydia in the Bible that she “opened her heart to the Lord”. Through our personal service many women, who are willing to open their hearts to be used of the Lord, have found the same joy that Lydia had.

This year there is one goal that we especially want to set our hearts on—the evangelization of our Jewish neighbors. At our W.M.U. annual meeting last May in Memphis a plan was approved to lay a new emphasis on this phase of our work.

Rev. Jacob Gartenhaus, missionary under the Home Mission Board to the Jews, has given the following reasons why Jewish evangelism can be done best through the church:

- 1—The churches are responsible for the lost in their communities.
- 2—The Jews are lost, unless they accept Christ as Savior.
- 3—The Jew who accepts Christ faces opposition and persecution from his own people. He needs friends who can help and encourage him.
- 4—It breaks down prejudice and misunderstanding, for many Jews believe the churches do not want them.
- 5—Volunteer workers who approach the Jew refute the charges that Jewish evangelism is done for the money the evangelist receives.
- 6—Jews who accept Christ should join the church.

In our societies let us have interested groups, known as “Friends of Israel”, direct the work. The Personal Service Chairman may do this, or she may secure some one else whom she thinks is best fitted for the place. Through these groups put forth an especial effort to make Christian contacts with Jews. Secure names of Jews who may be approached by these “Friends of Israel”, create a Christlike attitude toward the Jew, make friends with him, studying each individual approached, develop a sincere and deep rooted interest in him. After prayer and study, make a definite approach to Jews, more than half a million of whom are in the bounds of our Southern Baptist Convention. Let us make the most of this opportunity to present the Savior to His kinsmen, who are lost without Him. As Lydia did so long ago, let us open our hearts to be used of the Lord, seeking always to glorify Him through personal service.—Mrs. P. B. Lowrance, Southwide Personal Service Chairman

“Beside ALL WATERS”

“Beside all waters” gracious One
O may I sow for Thee
Nor wait till primrose paths entice
And ask no sacrifice from me.

Across Judea's sparkling sands
Thy footprints point the way
And breathe of Thine own daily round
Of doing good, and time to pray.

Thus would I live and ask no boon,
Except the will to be
A servant to “the least of these”
As Thou didst serve in Galilee.

—Mary E. Gollung, Ala.

STEWARDSHIP SUGGESTIONS

Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

MORE than a PLAN—a COMMAND

HAVE you heard of the “Belmont Covenant Plan”? It is worth knowing about.

In Roanoke, Virginia, is the Belmont Presbyterian Church. During the hard years of the depression, it seemed that this church was doomed to gradual extinction, due to financial difficulties. Receipts were not sufficient to meet current expenses and other obligations. Furthermore, there was a large church debt. It was then that the pastor, Rev. G. L. Whiteley, determined to challenge his people to try the Scriptural plan for church support. But we will let Mr. Whiteley tell his own story:

“Belmont has a membership of 352 active members, with a total membership of about 425. This membership is made up of weekly wage earners in the rayon plant, the Norfolk and Western Railroad shops and in department stores of the city.

“In 1932-33, on account of lack of work, this church found itself in a serious financial condition. Some were saying: ‘We cannot carry on, and our debt is too heavy’. From the pulpit one Sunday morning the pastor said: ‘Before we say that we cannot carry on, let us find out our ability’.

“To find out approximately the financial strength of the congregation, the people were asked to designate on a slip of paper, with no name signed to it, their weekly income; they were asked to drop these slips into the offering plate when passed. The congregation entered into the suggestion with a fine spirit. The figures turned in showed the average weekly income of the people who were working was \$18. Further investigation showed that there were 120 dependable members. This would make the total weekly income \$2,160. Of course, the tithe would be \$216. Formerly the church had been getting an average of \$50 a week. Due to this fact, bills had been incurred to the amount of \$2,600—plus a spirit of defeat. Studying the facts and the figures, the pastor found that if his 120 dependables would tithe for the remaining weeks of the year, they could wipe out all deficits and carry on while they were doing it and end 1933 with all bills, that were due, fully paid.

“Calling the twenty-seven officers together, this plan was presented for their adoption or rejection. Quite a heated debate followed, with the result that all the officers signed a pledge to do it except two, one being away and the other having no work. The pastor himself called on the 120 members and presented the plan: 118 of these wage-earners signed to bring their tithe into the church.

“At the end of the fifteen weeks, the people—who had been saying: ‘We cannot carry on’—had wiped out all the deficit and had paid all bills due. They believed God, tried what He said in Malachi 3:10 and found it to work. He opened the windows of Heaven and poured out a blessing. Some members secured better jobs, some had wages increased, all had received a great spiritual blessing, and the congregation was transformed in interest, enthusiasm, devotion and joy.

“This plan has spread until scores of Presbyterian, Methodist, Baptist (see page 35 of September issue of this magazine) and Christian churches are working it with marvelous results”. (For further details, send postage to Atlanta for the tract “The Belmont Plan” from Committee on Stewardship and Finance, 301 Henry Grady Bldg., Atlanta, Ga.)

This above story has been thus reproduced with the hope that many will be inspired to try this plan in their own churches. If the majority of our churches would adopt this plan, not only local church debts but all our denominational debts could be speedily wiped out—and what a glorious change would be wrought in the spiritual life of the church!

Preparation for the Every Member Canvass is at hand. The W.M.S. could encourage the pastor to try the “Belmont Plan”—the plan which is nothing more nor less than God's unchanged plan—nay, command—for His people. Read Deut. 16:16, 17; 1 Cor. 16:2; Lev. 27:32.—Mrs. Carter Wright



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: Paul's Son in the Faith"—1 Tim. 1:1, 2; 4:12-16



Dr. John R. Sampey invites southern Baptists to read with him Isa. 40-66 ten times before the meeting of the Convention in St. Louis in May of 1936. Also read Ephesians forty times. Behold the suffering Christ in Isaiah, the triumphant Christ in Ephesians!

To "My Own Son in the Faith"

1st Day—1 Tim. 1:1, 2; 4:12-16
2nd Day—1 Tim. 2:1-10
3rd Day—1 Tim. 1:12-20
4th Day—1 Tim. 3:1-7
5th Day—1 Tim. 3:8-16
6th Day—1 Tim. 2:15, 19; 3:14-17
7th Day—1 Tim. 4:1-8

"His Workmanship"

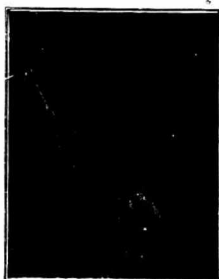
15th Day—Eph. 2:10 (Memory)
16th Day—Eph. 1:1-14
17th Day—Eph. 2:1-10
18th Day—Eph. 2:11-22
19th Day—Eph. 1:15-23
20th Day—Eph. 3:1-21
21st Day—Eph. 4:1-16

"To Know the Son of Christ"

22nd Day—Eph. 4:17-32
23rd Day—Eph. 5:1-14
24th Day—Eph. 5:15-33
25th Day—Eph. 6:1-9; 19-24
26th Day—Eph. 6:10-18 (Memory)
27th Day—Isa. 40:1-11
28th Day—Isa. 41:1-10
29th Day—Isa. 41:11-20
30th Day—Isa. 41:21-29
31st Day—Isa. 42:1-10

"A Pattern of Good Works"

8th Day—Titus 1:1-9
9th Day—Titus 2:6-8, 11-15
10th Day—Titus 3:1-8
11th Day—Matt. 3:8; 10:42; 18:5
12th Day—Matt. 19:16-21
13th Day—Matt. 25:34-46
14th Day—Acts 10:4



"Pray Ye"

"Give thanks to God always".

Ascribe praise unto God the Father, the Son and the Holy Spirit.

"After this manner therefore pray ye: Thy Kingdom come, Thy will be done, as in Heaven, so on earth".

Pray that all Christians may realize that each is "a temple of the Holy Spirit".

Ask that unusual blessings result from observance of stated seasons of prayer.

Pray that faithful study may be made in October or November of the book, "The Conquering Christ". (See page 14.)

Give thanks for the heroic missionary pioneers, J. Lewis Shuck and Henrietta Hall Shuck. Intercede that southern Baptists may gratefully and enthusiastically carry forward the observance of the Shuck Centennial.

Ask God's guidance (1) as the work of the fall is earnestly entered; (2) for W.M.U. young people's organizations; (3) for personal service; (4) in enlistment; (5) in mission study; (6) in promoting stewardship of tithes and offerings; (7) for missions at home and abroad.

Calendar of Prayer October, 1935

Prepared by Mrs. Maud R. McLure, Georgia

"FOLLOW Me, and I will make you"
Make you speak My words with power,
Make you channels of My mercy,
Make you helpful every hour.

Topic: Youth Uplifting the Banner

1—TUESDAY

Pray for editors of *Home and Foreign Fields*.
The firm foundation of God standeth.—1 Tim. 2:19

2—WEDNESDAY

For Rev. and Mrs. A. J. Terry (on furlough), educational and evangelistic work, Rio de Janeiro, Brazil, and Susan Elizabeth Terry, Margaret Fund student.
My heart shall not fear.—Psa. 27:3

3—THURSDAY

For Rev. and Mrs. J. A. Abernathy (on furlough), evangelistic work, and Miss Mary Crawford, educational work, Tsinan, China.
Be not overcome with evil but overcome evil with good.—Rom. 12:21

4—FRIDAY

For Mrs. L. M. Duval, and Rev. and Mrs. Scott Patterson, on pension from Africa, and Patsy Patterson, Margaret Fund student.
Trust in Jehovah with all thy heart.—Prov. 3:5

5—SATURDAY

For Dr. and Mrs. Mansfield Bailey (on furlough), medical and evangelistic work, Kweilin, China.
Have this mind in you which was in Christ Jesus.—Phil. 2:5

6—SUNDAY

May all members of W.M.U. feel more keenly their responsibility for the youth of the world.
To whomsoever much is given of him shall much be required.—Luke 12:48

7—MONDAY

For W.M.U. of South China.
In the name of our God we will set up our banners.—Psa. 20:5

8—TUESDAY

For Rev. and Mrs. A. B. Christie, evangelistic work, Campos, Brazil.
The hope of the righteous shall be gladness.—Prov. 10:28

9—WEDNESDAY

For Rev. and Mrs. Victor Koon, evangelistic work, Chengchow, China.
Hope thou in God.—Psa. 42:5

10—THURSDAY

For Miss Earl Hester (on furlough), educational work, Bucharest, Rumania.
There shall no evil befall thee.—Psa. 91:10

11—FRIDAY

For W.M.U. of Japan.
Laborers together with God.—1 Cor. 3:9

12—SATURDAY

For Rev. and Mrs. M. S. Blair (on furlough), evangelistic work, Rosario, Argentina.
Abide in Me, and I in you.—John 15:4

13—SUNDAY

Pray that American youth may be fully prepared for their great destiny.
Come ye after Me, and I will make you fishers of men.—Matt. 4:19

14—MONDAY

Pray for annual meeting, Oct. 14-18, of Maryland Baptists, at First Church, Baltimore, and of New Mexican Baptists, at Farmington Oct. 14-15.
Mine eyes are ever towards Jehovah.—Psa. 25:15

15—TUESDAY

For annual meeting of Arizona, Oct. 22-23, First Southern Baptist Church of Tucson.
Trust in Him at all times.—Psa. 62:8

16—WEDNESDAY

For annual sessions of W.M.U. of Kentucky, Owensboro, Oct. 16-17.
Through God we shall do valiantly.—Psa. 60:12

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

Calendar of Prayer

October, 1935

FOLLOW Me, and I will make you
Make you what you cannot be—
Make you loving, trustful, godly.
Make you even like to Me—*I. S.*

Topic: Youth Uplifting the Banner

17—THURSDAY

For Rev. and Mrs. Edwin B. Dozier, educational work, Fukuoka, Japan.
Beloved, imitate that which is good.—*I John 11*

18—FRIDAY

For Rev. and Mrs. Ja. W. Moore, evangelistic work, Chefoo, China.
Jehovah will give that which is good.

19—SATURDAY

For Rev. and Mrs. W. W. Knott, evangelistic and young people's work, Rio de Janeiro, Brazil.
God is able to make all grace abound unto you.—*I Cor. 9:8*

20—SUNDAY

Pray that our Baptist organizations for young people may increase in power and efficiency.
Trust in Jehovah—and lean upon thine own understanding.—*Prov. 3:5*

21—MONDAY

Pray for Mrs. B. L. Lockett (on furlough), evangelistic work, Ogbomoso, Nigeria.
Let us work that which is good unto all.—*Gal. 6:10*

22—TUESDAY

For Rev. and Mrs. C. H. Westbrook (on furlough), Shanghai University, Shanghai, China.
Only be strong and very courageous.—*Josh. 1:7*

23—WEDNESDAY

For W.M.U. of Chile, and for Rev. W. D. T. MacDonald (on pension), Temuco, Chile.
Let the peace of Christ rule in your hearts.—*Col. 3:15*

24—THURSDAY

For W.M.U. of North China.
Go work today in the vineyard.—*Matt. 21:28*

25—FRIDAY

For Rev. and Mrs. F. A. R. Morrison, educational and evangelistic work, Sao Paulo, Brazil.
My soul waiteth in silence for God only.—*Psa. 62:1*

26—SATURDAY

For Rev. and Mrs. Paul C. Bell, workers among Mexicans, Bastrop, Tex.
Mercy and truth shall be to them that desire good.—*Psalm 84:22*

27—SUNDAY

Pray that the youth of all nations may become followers of Christ.
They looked unto Him and were radiant.—*John 1:14*

28—MONDAY

Pray for Rev. and Mrs. Herman Ray, evangelistic work, Tokyo, Japan. Offer thanks for life of Henrietta Hall Shuck, born Oct. 28, 1817.

29—TUESDAY

For W.M.U. of Mexico.
Put on the whole armor of God.—*Eph. 6:11*

30—WEDNESDAY

For Rev. Blonnye Foreman, evangelistic and educational work, Corrente, Brazil.
Commit thy way unto Jehovah.—*Psa. 12:5*

31—THURSDAY

For Miss Lou Wilkins, white worker among Negroes, Ft. Worth, Texas.
Stand therefore, having girded your loins with truth.—*Eph. 6:14*

Attended B. M. L. Training School
Attended Northwestern Training School
Former Margaret Fund Student



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: Paul's "Son in the Faith"—*1 Tim. 1:1, 2; 4:12-16*



As Paul visited many cities he formed many friendships. He loved those who worked with him. Possibly of all his disciples Titus and Timothy were a little nearer to his inmost heart. He felt that they were his spiritual children. In writing letters to them he put into words the things which he believed they needed in Christian development. He is affectionate and tender, saluting Timothy as "my own son in the faith". Paul wished to prepare these two young ministerial students to keep on when he had laid down the glorious work of preaching Jesus Christ. The burden of the Gospel bore upon Paul in a way that few have ever understood. For thirty-three years he had held forth the Word. He was eloquent. His mind discerned both truth and error.

Paul was in Macedonia at the time of these letters. Between 64 and 67 he wrote one letter to Titus and two to Timothy. The shadow of the prison was before Paul just as the shadow of the cross had gone before his Lord. He is grateful to God for these helpers and he tells them so. He pictures the kind of bishop (or pastor) that he wants his sons in the faith to be. He admonishes them to preach sound doctrine, to rebuke evil and to put up a good fight. He would have them practice charity and patience in dealing with others. He believes in them and he expects them to be equal to their opportunities, in everything expressing thanksgiving to God. Any Christian might well consider Paul's pattern presented to Timothy.

Young preachers today find encouragement from older pastors and teachers. Can anyone count the lives influenced by the late Dr. A. T. Robertson? Who can number among our present day ministers and other leaders all those whose lives were touched by the great preachers and teachers of former days? Let southern Baptists remain ever mindful of their responsibility toward their youth.

Woman's Missionary Union undertakes to help in the task of teaching children and older young people missions and stewardship. Your program today reviews this plan. There is a place in it for you to help.

The Baptists in our S.B.C. through their state conventions offer Christian colleges and secondary schools to the youth. There is a place here wherein you may be of service, even in the matter of being informed about your own state Baptist college. You may find a place in S.S., B.T.U. or graded W.M.U. where your leadership will mean much. Be grateful for the opportunity to pass on to younger lives the same great truth which Paul gave so freely to Timothy, his own "son in the faith".

John Quincy Adams once said: "I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible—whether with reference to revelation, to history or to morality—it is an invaluable and inexhaustible mine of knowledge and virtue".

CIRCLE PLANS

CIRCLE'S MISSIONARY PROGRAM

THE outline program in the W.M.U. department of Home and Foreign Fields has been prepared with especial thought of its being used by circles, the effort being made to avoid duplication of thought or material as used by the society in its regular missionary program. The price of Home and Foreign Fields is \$1 from Baptist Sunday School Board, Nashville, Tenn.

WHEN YOUR CIRCLE STUDIES—Preferably in October or Certainly in November—

"The CONQUERING CHRIST"

the following suggestions will help. They are finely furnished by Miss Jessie R. Ford, who is assistant to Dr. Charles E. Maddy of the Foreign Mission Board. The book was written by Miss Isabelle Coleman of that Board and is particularly designed for preliminary study in anticipation of the December Week of Prayer for Foreign Missions. Through the state W.M.U. headquarters one free copy is sent to each W.M.S. and to each Y.W.A. organization. Other copies can be purchased (early in October) for 25c each from State Baptist Bookstore or from Baptist Foreign Mission Board, Richmond, Va.

Preliminary Preparation—Begin study of book well in advance of class. Read and select for use in class as much of the supplemental material listed below as possible. Prepare in advance an outline of work for each class period. Arrange for special assignments; for making of posters; for brief devotionals preceding lesson. Suggestions for all of these items are given below. Place on blackboard the chapter title for the next lesson, together with the thought question for that chapter. Let these remain on blackboard throughout class. For second, third and fourth chapters use "Missionary Map of the World", which can be secured from Baptist Foreign Mission Board, Richmond, Va., price \$2.75.

Supplemental Reading—The Spirit of Power (1915 Report of Foreign Mission Board); At the Gate of Asia, Farmer; Christ and Japan, Kagawa; Seedtime and Harvest, Alexander; Pioneering for Jesus, Dunwoody; Europe and the Gospel, Gill; Baptist Missions in Nigeria, Dued; World Tides in the Far East, Mathews; Typhoon Days in Japan, Spencer; Southern Baptists in the Great Adventure, Ray; Sharing with Neighbor America, Taylor; Christ in the Silver Lands, Charles. (Any of these books may be purchased from State Baptist Bookstore or from Baptist Foreign Mission Board, Richmond, Va.)

Posters—Chart showing Lottie Moon Christmas Offering objects—Chapter 1—Chart showing world's unevangelized—Chapter 2—Picture of Henrietta Hall Shuck (See page 1 of this magazine or secure from Baptist Foreign Mission Board, Richmond, Va., price 25 cents.)

Chapter 3—Pictures of missionaries supported by Lottie Moon Christmas Offering—Chapter 4—Statistical chart showing facts about work on various fields. (See statistical table in report of Board, The Spirit of Power) —Chapter 5—Poster copied from cover of book: Cross and Crown

Chapter Topics for Blackboard

1. The Conquering Christ
2. Christ's Conquering Vision
3. Christ's Conquering Courage
4. Christ's Conquering Power
5. Christ's Conquering Presence

Thought Questions (to be announced in advance of each lesson)

1. What kind of Christ do you claim for your heart's love and devotion?
2. What was the inner life victory for womanhood and childhood won by Christ through Henrietta Hall Shuck?
3. What are some of the victories for Christ in the Orient?
4. What are some of the unconquered claims of Christ in the world today?
5. Portray the individual's responsibility to Christ in hastening the day when He shall reign completely and without conflict.

Special Assignments

1. Incidents and stories illustrating power of Christ on mission fields in conquering ignorance, disease, prejudice and sin. (See articles in "Home and Foreign Fields", "Royal Service", letters from missionaries and books in supplemental list.)

(Concluded on Page 27)



BUSINESS WOMEN'S CIRCLES



Miss Isabelle Coleman, Virginia

Poster Suggestions—Mount in center of poster the picture of Henrietta Hall Shuck. (See picture on page 1 of this magazine or order for 25c from Baptist Foreign Mission Board, Richmond, Va.) In gold letters print above picture: *First American Woman Missionary to China*. Under the picture print: *Henrietta Hall Shuck—Sailed Sept. 22, 1835, for China—Come and Survey a Century of Progress*. Then give date etc. of meeting.

Spirit of 1835—To add impressiveness to the program hour, let a beautiful, small, brunette maiden impersonate Henrietta Hall Shuck in silent, still pantomime within a picture frame improvised especially for this occasion. Let her copy the picture mentioned above.

Atmosphere of 1835—To create added interest, suggest that the members come to this B. W. C. meeting dressed in costumes portraying the styles of 1835. Let the circle officers greet the members in the language of Henrietta's day and talk of things of interest to young women of 1835. Public libraries will give advice as to costumes etc.

Voice from 1835—As Dr. Charles E. Maddy, executive secretary of the Foreign Mission Board, returns from the Orient, he voices the heart-try of the missionaries and of the native Christians: "Do what you can for China". These were also the last words of the first woman missionary to China a century ago. Henrietta's plea has echoed and re-echoed down the hours and days and weeks and months of a hundred years—and calls to our hearts with an earnestness that cannot be evaded. In thoughts of study, in prayers and meditations, in tithes and offerings, in love and gifts, we answer that call that cannot cease until the 479,586,000 lost lives of China have had a chance to know Christ Jesus as Saviour, Friend and Master.

Challenge of 1935—The first school for little Chinese girls, the first assemblage of women in prayer in China, the breaking of the shackles of girlhood and womanhood in China—and scores of other first steps toward life more abundant in the "celestial kingdom"—were the results of the heroic and loving life of Henrietta Hall Shuck, as she lived every moment for Christ. This spirit of devotion to and witnessing for Christ rings down the century a challenge to the busy business women of today. It bids us look at childhood from the point of view of Christ; to review womanhood in the light of Christ's ideals; to dedicate ourselves anew to this challenge. In the south today there are over 20,000,000 unevangelized. More than half of these are doubtless women. There are thousands of little children unenlisted in Sunbeams, G.A.'s and R.A.'s. "Suffer the little children to come unto Me", saith the Master. And many may come by the way of the love of a business woman who takes time to answer Christ's challenge of 1935.

TOPIC for MONTH: YOUTH UPLIFTING the BANNER

Quartet (G. A. Girls)—"Living for Jesus"

Prayer and Bible Study (Page 13)

News of Youth in Lands Afar (Page 35)

Prayer for Youth Everywhere

Announcements and Business

Hymn—"Faith of Our Fathers"

Talk—"Young a Century Ago" (Page 17)

Doxology

Talk—"Young Today" (Page 21)

Talk—"The Making of a Heroine" (Page 23)

Hymn—"Take Time to Be Holy"

Talk—"The Banner in the Hands of Youth" (Page 24)

Pantomime—"Talking across a Century" (Page 25)

Quartet—"Just as I Am, Thine Own to Be"

Silent Prayer

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



The Program Committee should know that both the October and November topics relate to the life and work of Henrietta Hall Shuck. The October study closes with a familiar expression found in most of our magazines, "To be continued". The material given for our program this month begins with the birth of Henrietta Hall, then carries us through her childhood on to the age of eighteen when she becomes the bride of J. Lewis Shuck and sails for China, 1835.

The November study will begin with her arrival in China—the first American woman missionary. The program will recount the story of her brief eight years in that vast and then unknown country. We will learn of her wise plans, her heroic fortitude and of her death in 1844. Then there will be accounts of the Shuck Centennial Celebrations held in our own country and in China. Also the foundation work of these pioneer missionaries, Mr. and Mrs. Shuck, will be linked up with missions in China today. The program will close with an imaginary conversation between Henrietta Shuck and Mrs. M. E. Dodd who visited the mission stations in China last year.

It seems best for the Program Committee to know in outline the November program so the October meeting may lead up to it. So closely are the two meetings joined that one feels a sense of incompleteness in reading over the October material. This is just what Mrs. Cressman intends. The committee should try to bring the program to a close with that sense of incompleteness in the minds of the women. In fact it might be a very good plan to announce at the end, "Ladies, the study of the life, work and influence of Henrietta Hall Shuck will be continued at our next meeting". Of course the October meeting should be prepared for and given in so interesting a way that all who are present will want to be with the society in November to hear "what happened next".

The life story of Henrietta Hall Shuck should be given a prominent place in the October program. Select some one who can tell a story well and ask her to include in this story the paragraphs under "The Making of a Heroine". If this can be woven into the story rather than attached at the last it will probably be more effective. A definite time limit must be given to the one who tells this story, for the latter part of the program should not be crowded out. (Pages 23, 17-27)

At the conclusion of the story, the speaker may say: "It is now my pleasure to introduce to you an eighteen-year-old girl of one hundred years ago" (as she speaks, a girl of eighteen dressed in the 1835 style enters). "How delighted we are to have you visit us this afternoon. We have invited also an eighteen-year-old girl of 1935". Here a present-day girl of eighteen should go to the front and be introduced: "You girls will doubtless have much to talk about, so I will leave you". The speaker may leave the two girls and they may carry out the dialogue, "Talking across the Century", beginning where Henrietta enters and takes a chair (page 25). At the place in the dialogue where the junior missionary organizations are mentioned, the statistics may be given. (See "The Banner in the Hands of Youth", page 24). Also, as suggested in that paragraph, representatives of the W.M.U. junior organizations may enter bearing banners. The girl of 1935 may explain that these organizations have their special magazines (enter with banners), their objects of prayer, giving, stewardship declamation contest and personal service. These may be introduced into the dialogue or those carrying the banners may speak. Afterward the banner bearers stand back while the two girls finish their talk. As Henrietta says (page 27): "O no, not a heroine, but just one who followed Jesus and tried to do His will", a Y.W.A. girl enters carrying a large Christian flag and all group about her singing "Fling Out the Banner". The two girls should stand in the group.

The above suggestions are for a society that enjoys elaborate programs and for a committee that will take much time and work in preparation. For societies liking simpler programs, the life of Henrietta Hall Shuck told well, followed by a short talk on our junior mission organizations, their purposes and growth, would make an interesting meeting.

PROGRAM for OCTOBER

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

Prepared by Mrs. C. D. Cressman, Tennessee

**THEME for YEAR: "The Christian Conquest" or
"The Banner of the Cross"**

TOPIC for MONTH: Youth Uplifting the Banner

Hymn—O Zion, Haste

Bible Study: Paul's "Son in the Faith"—I Tim. 1:1, 2; 4:12-16 (See page 13.)

Prayer that this program may help us realize the importance of our young people in the Kingdom

Hymn—Give of Your Best to the Master

Young a Century Ago

—Young Today

Hymn—Faith of Our Fathers

—The Making of a Heroine

Prayer that we may use every possible means of training and strengthening and preparing our young people for service

The Banner in the Hands of Youth

Hymn—Fling Out the Banner. Let It Float (See inside cover of W.M.U. Year Book.)

Prayer for the young people's work of W.M.U.

Talking across a Century

Hymn—The Son of God Goes Forth to War

Prayer that our young people may follow in the train of Henrietta Hall Shuck in devoted missionary service

YOUNG a CENTURY AGO



She was young a century ago—only eighteen years old, slender and youthful, radiant and lovely! And yet she was saying farewell to loved ones and native land to go on a long journey to a far-away country. She was not going on a summer cruise of a few weeks, but on a voyage which was to last for many weary months. She was not sailing on a mammoth ocean liner in luxury and ease, but on a crude vessel which would rock her to deathly sea sickness and en-

danger her life many times. She was not going as a light-hearted girl on a delightful pleasure trip, but as a serious-minded woman, motivated by a divine urge to enter upon an unselfish and seemingly impossible undertaking. Her parting was not the merry "Good by till we meet again", but the serious "Farewell till we meet in Heaven!" And she was only eighteen, at the age when the average girl of today is light-hearted and free from care and responsibility—at the age when the average mother of today guards her daughter with great solicitude and protects her from all the dangers and hardships of life. But, because on September 22, 1835, she with her young husband dared to leave all things dear behind to go and carry the Banner of the Cross to a distant land,

thousands delight to tell the story of this heroine of a century ago, and two continents join in the celebration of the centennial of her going as an event of stupendous significance to both.

Yes, it was Henrietta Hall Shuck, a lovely Virginia girl, going to be the first woman to carry the Banner of the Cross to China. How thrilling and inspiring is the story of her life! She was always young, for she passed away in her twenties. Eighteen years of joyous girlhood in Virginia, one year of eager anticipation and almost unendurable hardships on the way to China, and eight years of heroic and remarkable serving and achieving in China—and the story of her life is told. How brief, and yet how bountiful, how short and yet how successful, how few and yet how full were her years!

Henrietta Hall was born in Kilmar-nock, Virginia, on October 28, 1817. Her father was at that time in the mercantile business but afterward became a lawyer and a preacher. He was a man of sturdy character, strong in his convictions, pious in his daily living, a courteous Virginia gentleman, a faithful Christian and a loyal Baptist. Of her mother it is said: "She was a pious and sensible woman, an exemplary wife and devoted mother". Henrietta grew up in the happy life of Virginia a hundred years ago with her mother, father, five brothers and sisters and the Negro slaves to complete the picture of the typical family life of old Virginia. She lived in two lovely Virginia country homes—Merry Point and Waverly. She had all the joys of country life, with flowers to pluck in the spring, nuts to gather in the fall and many other simple but delightful diversions to make life happy. Both of her homes were on the water, so boating and fishing were among the joys. At the age of fourteen she was sent to Fredericksburg to the school of a Mrs. Little, an earnest Christian woman. One day this Christian teacher wrote on the blackboard a question—"Where will I be a hundred years hence?" This arresting question impressed Henrietta profoundly and

made her realize that she should be thinking about the welfare of her soul. When she went home the question continued to ring in her heart and, one day, when walking along in a field near her home, she settled the matter by accepting Jesus as her Savior. A short time after the Morattico Baptist Church, where her family attended, held an old-fashioned camp meeting, with Rev. James B. Taylor and Rev. John Kerr assisting Dr. J. B. Jeter, the pastor. Henrietta was the first to make a confession at this meeting and on September the 2nd, 1831, she was baptized by Dr. Jeter into the fellowship of Morattico Church.

Soon after her conversion Henrietta went through one of the great sorrows of her life—her mother passed away. On her youthful shoulders fell the responsibility of comforting her grief-stricken father and caring for five little motherless brothers and sisters. This responsibility she carried bravely and faithfully until Mr. Hall's second marriage. She grieved deeply for her mother and never forgot her dying request—"Prove faithful to your Creator and meet me in Heaven".

From the beginning of her Christian life Henrietta thought much about missions and often wished that she might go to some heathen land as a missionary. Then into her hands fell a book, "The Memoirs of Mrs. Judson". As she read the thrilling stories of Ann Judson's experiences in Burma her vague longings developed into a consuming desire to give her life for the salvation of the heathen. At that time few married women and no single women had ever gone to a mission field. What chance was there for a little Virginia girl to realize her dream of heroic service? It seemed hopeless, but it wasn't, for God was leading.

Surely it was God who led the Hall family to live in Richmond for nine months where they attended the First Baptist Church and where Henrietta taught a Sunday school class. And surely God brought it about that she should meet J. Lewis Shuck. He, too,

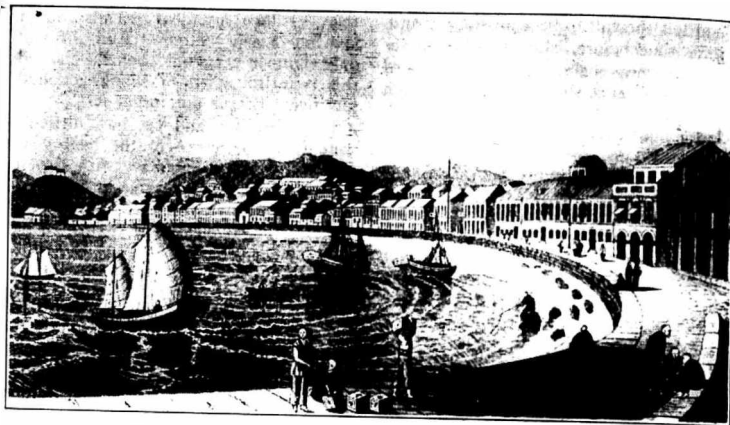
had felt the call to be a missionary and, some time before, when an offering for missions was being taken, had placed in the basket a slip of paper on which were written the words: "Myself, J. Lewis Shuck". So these two—the young girl, who was dreaming of missionary service, and the young man, who had given himself—met, loved each other and dreamed together until their dreams came true.

Yes, on September 5, 1835, wedding bells rang, and these two were married by Rev. Henry Keeling, one of Henrietta's teachers, who with his wife was among her best friends. A short time after the wedding a farewell service was held for the young missionaries in the First Baptist Church of Richmond and, then, accompanied by Henrietta's father and stepmother, they made their way to Boston where the final farewells were said, and America's first missionaries to China sailed away. Imagine, if you can, the feelings of that father who saw his eighteen-year-old child going away from him on such an unknown, such an adventurous mission. But he, too, had the heart of submission to the will of God for, at the same time that Henrietta had given herself to be a missionary, he had surrendered to the call of God to be a minister of the Gospel and was at that time and for thirty-five years afterwards the pastor of the Morattico Baptist Church. In his farewell letter to Henrietta he said: "Assure me that all is right in motive of us all and that God requires it, and I rejoice in the prospect of your living and dying on heathen ground". Imagine, if you can, Henrietta's feeling as she sailed away from her beloved father, realizing that in all probability she would never see him again. Did she regret her decision? Did she cry out to the waves: "O carry me back! I can't go!" No. Her farewell words to her father were: "Let us remember for whom we make this sacrifice, who bids thy daughter go, and I am certain we cannot murmur, we can but part joyfully. Yes, 'tis my Savior I am obeying. * * * I love you as dearly as a daughter can love a fa-

ther. I love my dear friends, but I love my Savior better". And she was only eighteen years old when she showed this beautiful spirit of submission and sacrifice. Let us not forget it!

How thrilling, and yet how difficult were the experiences of the next year for our youthful heroine, with seven months spent on the water and five in Calcutta, studying the Chinese language. She traveled over twenty thousand miles, she crossed the equator twice, she ate porpoise meat for Christmas dinner and enjoyed it, she barely escaped being captured by pirates, she suffered for weeks at a time from sea sickness, she visited the grave of Ann Judson, she gave birth to her first born child. Then a year after leaving home she arrived in China, the first woman to attempt missionary work in that vast heathen land. Nobody welcomed her, nobody wanted her, everything in the customs and religions and lives of the people opposed her coming. Her very entrance was protested, for when the Chinese boatman who had been hired to take her ashore saw her and the baby's nurse, he refused to take them, exclaiming: "O me no can take them two womens ashore. The Mandarins make me pay great deal money!" He agreed to take them only to another ship whose captain sent them ashore on his own boat. Thus by stealth was the first American woman brought to a land whose people knew not and cared not that she was sacrificing her young life to bring them salvation.

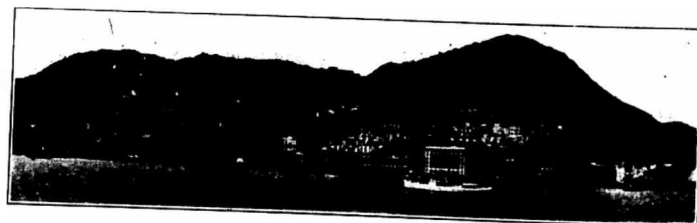
We would like to go on and follow our heroine through all of her experiences of her missionary life in China, but that is a story for another program, so we must say, "To be continued", and wait a month for the rest of the story. But we will tell you this much—she established a Christian home in China, one of the first in that heathen land; she established the first Christian school in China; and she and her husband established the first Baptist Church, which was the first evangelical church ever organized in China. Isn't that enough honors for one heroine?



Macao, China, when Rev. and Mrs. Shuck worked there



Hongkong, China, when Rev. and Mrs. Shuck worked there



Hongkong of Today

And she did it all in eight short years. Yes, after that brief period of service, at the age of twenty-seven, she died and was buried in Hong Kong.

Twenty-seven years old! So young, but such a heroine that her name resounds down a century of time, calling us to admire and honor and emulate her heroism. So young, but so great that the Baptists of two lands delight to honor her with a great centennial celebration in which her story will be told and her virtues extolled, and in which great gifts will be made and great plans formulated for carrying on the work which she started a century ago. All of this for one who died before she was thirty years old!

You, young people, behold what one young woman did with her life and be reminded that you too can make your lives sublime by giving them wholly to God. You, older people, behold the life of Henrietta Hall Shuck and form a new valuation of the possibilities and powers of youth. What young people have done, young people can still do and will still do if they are inspired and prepared and filled with the Holy Spirit.

YOUNG TODAY

THEY are young today—those millions of boys and girls who are growing up in our midst. We have just been thrilled by the story of one who was young a hundred years ago, and as we review her wonderful life we find ourselves desiring that the young people of today shall be like Henrietta, as lovely in person and consecrated in spirit and as devoted in service. And we find ourselves making comparisons. Are the young people of today like the young people of a hundred years ago? Are their problems as serious, their opportunities as great, their chances to achieve as promising?

We believe that all will agree that the young people of today are like the young people of a hundred years ago or a thousand years ago. In every youth there are two conflicting powers—the evil and the good. In every age some

have permitted the evil to rule and some the good. We need to get away from the feeling that our young people of today are the worst the world has ever seen, and that they are all going to the bad. To be sure, some of them are bad and will travel the path to destruction—in every generation it has been so; but thousands of them have beneath their light-hearted manner and frivolous ways hearts that beat true and which will lead them into the path of abundant living. We still have in our midst young Josephs who are dreaming dreams of future greatness, young Davids who are ready to fight giants of evil, young Esthers who are ready to make sacrifices for the good of others, and young Henriettas who are eager to give themselves to the great task of winning a world to Christ.

However, we need to realize that while the young people of today are just like the young people of all ages in their essential natures, the world in which they live is different. They have inherited circumstances, problems, temptations and opportunities unknown to any other generation of youth. They travel more, they see more, they hear more, they know more, they think more, they feel more, than any young people the world has ever known. Consequently the powers for both good and evil are stronger and the conflict in their souls more intense than ever before.

Our young people of today face serious *economical* problems. At the beginning of this year six million of them were out of school and out of work—jobless, moneyless, drifting, eager for something to do but finding nothing. This has produced a serious *social* problem. The seeds of communism are being sowed in their hearts today and there is danger of a "red" harvest tomorrow. The problem of their *pleasures* is a serious one for our young people. A thousand enticing diversions tempt them to lower their ideals and start them on the downward path to destruction. The repeal of the 18th Amendment has brought the problem of *intemperance* back with renewed power. Every effort

is being made to educate our young people to desire intoxicating drinks, for the wets realize their business can go forward only on the staggering feet of youth. Our young people have their *religious* problems, made especially acute today by the flood of modernism and skepticism sweeping through our educational institutions. Unbelief in the realities of Christianity, and all sorts of religious cults and "isms" are carrying them away from their faith in Jesus Christ, and without that they have nothing with which to fight life's temptations.

Yes, it must be acknowledged that it is more difficult today for young people to live nobly than it was for Henrietta and her contemporaries. They had no cars to tempt joy rides. They had no telephones continually ringing with enticing suggestions to do something or go somewhere. They had no road houses and night clubs calling them to dance all night. They were not beset on every hand by intemperance, communism, skepticism and a thousand other evils bidding high for their young lives. But who is responsible for this world in which they live? Certainly not the young people themselves, for they inherited their world from their elders. Perhaps the most serious problem that our young people face is the example of their elders. A 1934 graduate of one of our leading universities brought this caustic indictment on his elders as he said to them: "You have brought us into a bankrupt world and one we did not create. We are the product largely of your sins, your ethics, your religion (or lack of it), your wars, your class distinctions, race prejudices and your popular ballyhoo of unimportant things of life". These are harsh words, but there is truth in them. We berate our young people when we ought to be blaming ourselves. We criticize them when we ought to be confessing our own sins and showing them by their own lives what they ought to be. It is doubtful if any young person ever went to destruction when one or more older people were not to blame. If we were dif-

ferent, without question our young people would be different.

We have been looking on the dark side of the question, considering the problems which the modern world has brought to our young people. Now let us look on the other side and see the advantages which the world offers them. Surely never before was so much done for the protection and development of youth. While the forces of evil are working for the destruction of the young people the forces of good are working for their welfare. There are innumerable organizations for the training of young people today: camps, playgrounds, schools, libraries, conferences, assemblies—everything is provided for their education and development. And that youth has not gone to the bad is evidenced by its hearty response to these better things of life. More young people are going to school than ever before—watch the list of graduating classes grow. More young people are reading than ever before—watch the libraries and see. More young people are attending church than ever before—go to your own church and behold. Young people are more interested in religion than ever before. If not, why do they attend young people's assemblies, conventions and conferences in such great numbers? Yes, young people have more opportunities for educational and religious development than ever before and they are taking advantage of them.

Moreover young people have more opportunities for missionary service than ever before. When Henrietta went to a foreign field she had to be smuggled in, but today missionaries can enter almost any field in the world. When Henrietta went to China no one wanted her. There was no welcome for her message. Today, the people of practically all lands are begging for more missionaries. When Henrietta went there was no background of work on which she could build. Today young people may go out to great buildings, well equipped schools and hospitals, well established churches and to groups of people ready to receive the Gospel. These

are the glorious inheritance of the young people of today from the young people of yesterday. And our young people today are responding to these opportunities. They are entering mission fields just as fast as we will send them. Last year Elizabeth Hale—just as charming in person, just as sacrificial in spirit as Henrietta—went from Henrietta's Virginia to Henrietta's China to give herself in just as devoted service. Is heroism dead? Are all the young people of today foolish and frivolous and bad? No, a thousand times, No! Some of them are bad. They were in Henrietta's day. But others are noble and brave and consecrated, willing to lay their lives on the altar for service. Let us not doubt them but believe in them, not despair over them but sympathize with them, not give them over to evil but lead them to God.

The MAKING of a HEROINE

THERE are certain things which made Henrietta a heroine a hundred years ago. Let's study them and see if we can't use these same things to make heroes and heroines of our boys and girls of today.

First we see that Henrietta grew up in a *Christian home*—a home where God and His Kingdom had first place. Such homes are what we need for our young people today and, alas, there are all too few of them. Some one has described the modern home as "a house just in front of the garage where the family runs in to change clothes between rides". There is too much truth in that statement for, all too often, while the mother is occupied with her bridge game and the father is absorbed with his business, the young folks are off with the car to nobody knows where. And among the poorer classes mothers and fathers work in the fields and factories while children play on the streets or gather around some rough community center for unwholesome amusement. And as a result we read about the "youth crime wave" and throw up our hands in dismay as we talk about "these terrible young people". Who is

at fault—the young people or their parents? That question is easily answered. If we had more homes like Henrietta's we would have more Henriettas.

In the second place we see that Henrietta was influenced by *Christian schools and teachers*. Just such influences do we need for our young people today. We wish that every boy and girl in America could be under the influence of Christian teachers. It is true that many of our public school teachers are noble Christians and that even there our children are under Christian influence. And certainly when they get ready for college we can send them to our own denominational schools where Christ and His Kingdom are exalted. Let's do all we can to make the influence of our public schools as Christian as possible. Let's send our children to denominational colleges. Let's make our denominational schools worthy of the patronage of those who are seeking the best in education for their children.

Next we see that the *church* had great influence in the life of Henrietta. Her parents took her to church, and the pastor was a frequent visitor in her home. What we need to do is to keep our children close to the church. Our churches today are much better organized, much better equipped, much better prepared for the training of young people than they were in Henrietta's day. But we wonder if they have as much spiritual power as did the Morattico Baptist Church a hundred years ago. We need to keep our churches close to God that they may have the desired influence on our young people. Certainly we need to exalt every agency of our church that works for the welfare of our young people.

The story of Henrietta's life reveals the fact that *reading* had a great part in the development of her character. Again we see a need of our young people. What they read today will have much to do with what they are tomorrow. And alas many of them are reading only literature of the vilest sort, and others are substituting for reading picture shows of a low type. The result is

low ideals, careless living and all too often criminality. Let's encourage good reading among our young people, for thereby we will be strengthening their character and be preparing them for noble living.

We cannot read the early life of Henrietta without being impressed with the influence of meditation and prayer on her character. How beautiful is the picture of this Virginia girl strolling through the woods or sitting on a rustic seat under the shade of the trees or drifting in a boat along the river or curled up on a rug before an open fire, thinking, dreaming and communing with God. Surely it is something like that that our young people need today. But how can they get it with the telephone ringing every minute and an auto honking at the front door every little while? Yes, we have passed the age when it was easy to find time for meditation. Nevertheless we must encourage our young people in habits of prayer and private devotion. Anything that we can do to strengthen their devotional lives will be strengthening them for the hour of temptation and preparing them for service.

Yes, the same things which made Henrietta a heroine a hundred years ago are the things which our young people need today. Let's provide these things in their lives that they too may be led to heroic living.

The BANNER in the HANDS of YOUTH

"WE know that only Jesus Christ can change tomorrow's world, but we know also that even He cannot do it without today's youth" (Mack). As we place the Banner of the Cross in the hands of youth we are sending them forth to change tomorrow's world by winning that world to the Christ of the Cross. The W.M.U. is placing the Banner of the Cross in the hands of Baptist youth through its young people's organizations. Just picture this great army of boys and girls and young women, every one with the Banner of the Cross lifted high, marching on toward tomorrow. There are our Sunbeams in 6,107

organizations. There are our Royal Ambassadors in 4,206 organizations. There are our G.A.'s in 6,904 organizations. There are our Y.W.A.'s in 4,593 organizations. In these organizations is a great army of 289,197 young people. (As this is said representatives of the W.M.U. organizations may enter carrying small banners cut from stiff paper on which are printed the names of the organizations with statistics given above.)

These young people are lifting the banner by reading and studying. They have two splendid magazines—*World Comrades* and *The Window of Y.W.A.*—which are used for reading in their homes and in the preparation of their missionary programs. They also have their missionary books which they are reading and studying alone and in classes. Who knows but that there is a Henrietta or many Henriettas among these who by their reading will be inspired to give their lives to missions? (Three young people enter, carrying banners on which are the words: *World Comrades, The Window of Y.W.A., Mission Study.*)

These young people are lifting the Banner by praying. They have devotional services at all their missionary meetings, camps and conclaves. They join their mothers in the observance of the three seasons of prayer. The Y.W.A.'s use the prayer calendar as given in *The Window of Y.W.A.* and all are encouraged to pray often for our missionaries in their daily devotions. Who knows that such prayer plans will not touch the hearts of some of these even as Henrietta's habit of prayer transformed her life and made her a missionary? (Girl enters carrying a banner with the word "Praying" on it.)

These young people are lifting the banner by giving. They gave altogether last year \$301,914 to other than local causes. They are being trained in the stewardship of tithes and offerings. The Stewardship Declamation Contest is an important feature of this training. Thousands of W.M.U. young people engage in it each year, and thus are learn-

ing the Bible plan of the support of the Kingdom: 26,554 of our W.M.U. young people are titheers. Who knows but what they are forming habits which will lead some of them to follow Henrietta's example and give themselves to God for service? (Two young people enter carrying banners on which are written the words: "Giving" and "Stewardship Declamation Contest".)

These young people are lifting the banner by personal service. They are encouraged to be in active service for the Master while they are young, by ministering to the physical and spiritual needs of the people around them. Who knows but what such experiences will lead them to follow Henrietta's path of service to the ends of the world? (A young boy or girl enters carrying a banner with the words "Personal Service" printed on it.)

By all of these and other splendid plans we are placing the Banner of the Cross in the hands of young people today, and we believe they will carry it on to greater conquest and greater achievements in world missions than we have ever known. (A Y.W.A. girl enters carrying a large Christian flag. She stands in center, the others grouped around her, all singing together, "Fling Out the Banner, Let It Float" or "Jesus, Keep Me near the Cross"; or each may carry a small banner with a cross on its reverse side, the banner being turned to show the crosses as the song is sung. This use of banners is the suggestion of Miss Margaret Bruce, Tenn. W.M.U. young people's secretary.)

TALKING across a CENTURY

("Girl of Today" enters with picture of Henrietta Hall Shuck in her hand. She sits in rocking chair, looking intently at picture. See front cover page for picture.)

Girl of Today—How lovely she was, this heroine of a century ago! And to think that she was only eighteen years old—just my age—when she left her home and good old America to go way across the sea to a country which neither she nor hardly anybody else knew any-

thing about then. How could she do it! I wish she could step out of this picture and talk to me. I believe I will just imagine that she can. I will see her, not in this picture but sitting in that chair. And we will talk across the century. (Henrietta enters and takes the designated chair.) Hello, Henrietta! I'm so glad to have you here. I think its grand to talk across the century to a girl of the eighteen thirties.

Henrietta—I appreciate the privilege of talking across the century to a girl of the nineteen thirties.

Girl of Today—I think it's grand to be young in any century. Don't you?

Henrietta—It was grand to be young a hundred years ago, especially if one lived in Virginia and in a happy home like mine.

Girl of Today—O, I have read about your home and I know it must have been wonderful. I love to think about the old Virginia farm house with the lovely river in front and the Negro quarters in the rear. How thrilling and romantic it seems! And yet life must have been sorter slow in those days. Why, you didn't have an automobile, did you?

Henrietta—No, we had only the family carriage drawn by horses.

Girl of Today—And horses go so slow. I don't see how you ever got anywhere.

Henrietta—Well, we didn't go very far, nor had we the desire to go farther than to church or to our neighbor's or on an occasional trip to Richmond or Baltimore.

Girl of Today—My! My! Why I get in my car, cut the wind and in a few hours I am across a state or in a few days across the continent! And of course you never thought of such a thing as an aeroplane!

Henrietta—No! No! No!

Girl of Today—Well, the century has put wings on young people, for today they are flying even from continent to continent. Why Lindbergh was not much older than you when he made his famous trans-Atlantic flight. Come to

think about it, you didn't even have a telephone.

Henrietta—No, when I desired to talk to my friends I had to go and visit them.

Girl of Today—And I can sit in my house and talk around the world. Of course you didn't have a radio!

Henrietta—No. I knew very little of what was going on in the world beyond my own community.

Girl of Today—And you had no picture shows or ball games to go to.

Henrietta—No.

Girl of Today—And you had no electric light or electric ice boxes or carpet sweepers or typewriters. What did you have any way?

Henrietta—O, I had flowers to bloom and birds to sing, and a boat to row and a horse to ride; and I had my Bible and books to read and my friends to enjoy.

Girl of Today—Well I believe you had the important things of life after all. And of course you had your church.

Henrietta—Yes. I had first my little Morattico Church and then the larger church in Richmond.

Girl of Today—But of course your church was not like mine. You didn't have a Sunday school or a B.Y.P.U., did you?

Henrietta—I never did have a B.Y.P.U., but in Richmond I taught a Sunday school class.

Girl of Today—And you never did go to a Sunbeam Band or a G.A. or a Y.W.A.?

Henrietta—No.

Girl of Today—And you never went to a house party or a camp or a convention or an assembly?

Henrietta—No.

Girl of Today—And you had no *World Comrades* or *The Window of Y.W.A.* to read?

Henrietta—No.

Girl of Today—Well I believe it is better to live in the nineteen thirties than in the eighteen thirties.

Henrietta—Yes, in many respects it is.

Girl of Today—And yet without any of these advantages you became a great heroine.

Henrietta—O, no, I never thought of being a heroine, but only a humble missionary of the Gospel.

Girl of Today—Of course you didn't think of yourself as being anything great. If you had you wouldn't have been a heroine. But you were great just the same, and that is the reason I know about you and am talking to you. And since we live centuries apart and since I know you will never tell, I am going to whisper a secret in your ear—I want to be a heroine too. My family and friends would be surprised to hear me say that, for they think that I am a gay, light-hearted girl without a serious thought in my head.

Henrietta—They thought that about me, too, over a hundred years ago.

Girl of Today—I can hardly believe that, for I thought you were a very serious minded girl. But I do remember reading about the good times you had.

Henrietta—Yes. I was both gay and serious—gay on the outside and serious in my heart.

Girl of Today—Why, that is just like me. I like to have a good time, but in my heart I am thinking serious thoughts and dreaming of doing great things in my life. And you were like that a century ago. Perhaps the young people of every age are alike.

Henrietta—Yes. I am sure they are. The heart of youth changes not with the centuries.

Girl of Today—That thought encourages me. I have heard older people talk so much about the young people of today all going to the bad that I was beginning to think that it was true and that there was no use in trying to be a heroine. But since talking to you I am beginning to believe that I can be a heroine of the nineteen thirties just as you were a heroine of the eighteen thirties.

Henrietta—You should be able to do much greater things than I did, for your opportunities are so much greater.

Girl of Today—Of course! All of these wonderful things which the world has brought to me make me all the more responsible for living nobly and achieving greatly. And if I should become a heroine much of the credit will be due to you because you set me a good example by being a heroine a hundred years ago.

Henrietta—O no, not a heroine, but just one who followed Jesus and tried to do His will.

QUESTIONS for REVIEW and DISCUSSION

1. Tell the story of Henrietta Hall Shuck.
2. What things in her life impressed you most?
3. Discuss the problems of youth today.
4. Compare the life of today with the life of the young people a hundred years ago.
5. Discuss the religious and educational advantages of young people of today.
6. Discuss the missionary opportunities of today.
7. Mention some of the things which entered into the making of the character of Henrietta Hall Shuck.
8. Discuss the need of these same things in the lives of our young people today.
9. Tell something of W.M.U. work for young people.
10. How many young people in W.M.U. organizations?
11. How many of them are in our own church?
12. Are we doing all we can to lift the Banner of the Cross in the lives of the young people in our church?

REFERENCE MATERIAL

The Window of Y.W.A.

Home and Foreign Fields

Today's Youth and Tomorrow's World

Pioneering for Jesus

Manuals of W.M.U. Young People's Organizations

—World Comrades

—State Denominational Paper

Stanley High

Thomas S. Dunaway

CIRCLE PLANS (Concluded from Page 14)

1. Selected incidents from life of Henrietta Hall Shuck. (See Chapter 2 of *"The Conquering Christ"*; selections also from *"Pioneering for Jesus"*.)
2. Brief sketches of missionaries selected from the Lottie Moon Christmas Offering list.
3. Explanation of statistical chart.
4. List Lottie Moon Christmas Offering goal and objects on crosses cut from paper. Distribute to members of class. Have some one make special plea for every woman to pray and to give.
5. Suggested Devotionals—Scriptures and Hymns
Rev., Chapters 1, 2, 3; Matt. 12:20; John 16:33; I Cor. 15:24; Rev. 6:2; 17:14; Rom. 8:35-37; I John 5:4
Conquering Now and Still to Conquer
In the Cross of Christ I Glory
Come Women Wide Proclaim
Faith Is the Victory
Lead On, O King Eternal

COLLEGE Y. W. A.

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

IS THERE a COLLEGE or HOSPITAL in YOUR TOWN?

IS THERE an institution of higher learning in your city—a college, a university? Is there a hospital? Answer— If your answer is "yes" then there is an obligation on the part of your Woman's Missionary Society toward the young people in the college, especially the young women, and toward the nurses in the hospital. If the young women return home after college years uninterested in church activities the home people will blame the college campus for its hurtful influence; at least a large part of the real fault will belong to your W.M.S. if you do not help foster the Ann Hasseltine Y.W.A. to keep noble Christian ideals and opportunities of service before the busy college girls. If the nurses are swept into yielding to the tremendous temptations which are inevitable in connection with their studies, at least part of the fault will be yours if you have not flung around them the protecting force of Grace McBride Y.W.A.

On Sunday college students can fit into the regular church schedule of organizations but the mid-week activities of Young Woman's Auxiliary call for special plans for college young women in meeting place, in time of meeting, in program presentation. In most cases college young women cannot well meet with the regular church Y.W.A. made up of young women out of college or not yet in college. Let the W.M.U. young people's director talk with the young women of the college and see what help the W.M.S. can give. Perhaps a College Y.W.A. Hostess is needed—a gracious woman whose own home is convenient to the campus and hospitably open for the organization meetings. She can arrange for other homes in due time for making a bit of variety in meeting place. At the University of Arkansas the Y.W.A. meets one time during the month in W.M.S. homes and the other time has a supper meeting at the church. The counselor of the College Y.W.A. there is a devoted woman recognizing her opportunity in helping the college girls and greatly appreciated by them for her guiding interest. You could find such a person as Mrs. McWhorter for your College Y.W.A. Hostess.

Similarly the nurses need entree into Christian homes where they can be free for an hour from the institutional atmosphere. Frequently a doctor's wife will see the big contribution she can make by such service.

The young women in college or hospital will help the young people's director know whom they would like to have for these important positions. Present the plan to the selected individuals, ask them to pray about the matter, to consider the value of investment of time and interest in young womanhood in this manner.

Again the young women like the plan of "adopted mothers," giving close contact of individual "daughters" with individual women and their homes. South Carolina colleges followed this plan successfully for several years, and many a college graduate looks back gratefully to the college "mother" to whom she turned for quick sympathy and ready advice, to the home where she made divinity ludge on afternoons when dormitory life was too tangled until matters were soothed by the conversation that went along with the beating of the spoon. Nurses and college girls alike appreciate this individual interest after names of "mothers" have been merrily distributed on the petals of a paper flower or found as the "meat" in a nut shell. In some schools of other denominations or in city or other denominational hospitals, where the idea of an organization primarily for Baptist girls does not please the authorities, this individual interest affords a plan whereby the W.M.S. may yet fulfill its delightful responsibility toward young women. These "mothers" can provide *The Window of Y.W.A.* for their daughters; can help the girl who struggles along without adequate clothes or without encouragement from her home people; can really represent the mother heart of Woman's Missionary Union.

In most cases the president of a college or superintendent of a hospital will be glad to have the Young Woman's Auxiliary if the value and plans for the Y.W.A. are properly presented and the responsibility for that presentation falls on the W.M.S. There may be a B.S.U. in the college in your town but it does not fill the place of the Young Woman's Auxiliary; see that the young women in your institutions have Y.W.A.

OUR YOUNG PEOPLE

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

CHECKING UP in OCTOBER

THE first month of the last quarter of 1935 warns the alert W.M.U. young people's director to be checking up along all lines of missionary education activity to be assured that all is well. The Standard of Excellence will be the ready friend as the young people's director confers with the various counselors. No Standard of Excellence should ever be reached by cutting corners here or there, merely for the sake of reporting A-1. The value of the standard is seen in thinking of it as a ladder lifting to higher achievements by the reminder of this or that phase which each rung brings. Built up out of experiences, which proved this point a help and that an aid, it is a friend and not a demanding rule by which the organization must be measured. It is conceivable that an organization might become so busy with personal service that it would neglect mission study; or that a Y.W.A. would be so busy fostering the younger missionary education organization it would forget to enlist new members. The Standard of Excellence will keep one from slipping up on this activity or that.

The briskness of fall, schools well under way, young people adjusted to regular schedules for the winter, give the W.M.U. young people's director and the counselors background for splendid missionary education. The South American books are ready for mission study. The South American summer in our winter makes fall a delightful season for "going south" in mission study. Our government's plans forecast much need for tangible help through personal service channels. What would Jesus be doing, where would He be ministering if He were about to spend the fall in your community? There is your place for a worthy adequate personal service project that will relieve and lead to fulfilling man's greatest need, his reconciliation with God. What about the mission gifts? In some instances there is still a bit of confusion and all gifts given through the church treasury are recorded as gifts to missions. Let counselors have clearly in their thinking that in case of a single budget only the percent given for missions is to be reported. Where the double budget prevails the duplex envelope clearly indicates what the mission gift of your membership is. Certainly Y.W.A.'s and Intermediate G.A.'s and R.A.'s should know the percentage of their gifts to missions so the amount can be figured accurately. Clear understanding here should help increase the sum given to missions.

With the Every Member Canvass soon to be made in the majority of Baptist churches, the young people who have entered the Stewardship Declaration Contest can be very useful by visiting Sunday school classes on invitation, by giving their declarations in B.Y.P.U.'s or at church services. The Scripture verses of Sunbeams, the talks by Juniors, the declarations prepared by Intermediate G.A.'s and R.A.'s, and by Y.W.A.'s, will give excellent teachings on titling which can be put into immediate practice in the new pledges about to be made. Young people's director and counselors will arrange a schedule for such use of these prepared young people, using especially those who will not be going on in associational contests, thereby helping "losers" to see they have made a real contribution by their fine effort and subsequent usefulness.

New members are waiting to be enlisted among the students at school who are newcomers in your community. By all means enlist these quickly.

Programs should be carefully and prayerfully planned for these fall days so that they will be meaningful to each one in attendance. Director and counselors will assist the program committees of Y.W.A. and G.A. and R.A. where possible or necessary so that all available material will be used and none will be content merely to "read a part". The fall programs are vital in content and should be valuable as presented. Has the Sunbeam Band leader the help she needs? The young people's director should find one or two assistants for her, if she needs them.

Busy tasks of planning belong to director and counselors. Do not overlook them but delight in them, making the fall months the best ones thus far in 1935.



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

FORGET ME NOT



The Margaret Fund period at the last annual meeting of Woman's Missionary Union was honored and blessed by the presence and words of Mrs. M. E. Dodd of Shreveport, La. Having recently returned from visiting mission fields in the orient, she was most gracious in expressing her appreciation of former Margaret Fund students—our "forget-me-nots"—that she found as she traveled with Dr. Dodd. She writes:

One of the greatest thrills that came to us as we visited our southern Baptist missions and missionaries in China and Japan was to meet the children of former and present missionaries who are returning as second generation missionaries to the people of these countries. These Margaret Fund "children" and second generation missionaries have great advantages over the new missionaries. Their life acquaintanceship with the people, the language, the country, the climate and the customs gives them immediate contacts and opportunities for service.

How grateful these missionary parents are to the Margaret Fund and to the Woman's Missionary Union! One father and mother expressed what most of them have felt, namely, that, if it had not been for the Margaret Fund, their children would have been deprived of the educational opportunities which it afforded. This same mother said to me: "We have used our last insurance policy to complete the education of our children and now we have to trust our old age to the Lord!"

Mother-like you ask first of all: "Did you see our Margaret Fund children when you were in China and Japan?" Quickly we answer that we saw them and that we bring a message of gratitude to you.

The Lord has surely been good to Mr. and Mrs. W. W. Lawton, in permitting four of their children to go back to China and take up the work, which they have had to lay down on account of ill health. There is Olive—her health is splendid and she is bubbling over with happiness in her work in Chengchow. We had breakfast with her one morning and Chinese-like she had no fire on that bitterly cold morning, so we adopted the padded Chinese dress for the time being. Olive's work is mostly in the rural districts. She writes that some opium fiends for whom she was praying so earnestly have been gloriously saved.

Harriet King, daughter of Dr. Mary King in Pechow, was in Chengchow for a short visit upon the revival in progress there. The Lord has been blessing her work in a great way. We are proud of Harriet.

In Kaifeng there is Wesley Lawton busy as he can be about the Lord's work in the schools. When you know he is a Lawton, you know how wonderfully well his work is being done.

Then in Peiping you will find Deaver Lawton in the Language College for Chinese Studies. We saw him starting out on his bicycle to lend a helping hand to strangers and to drop a seed of Gospel truth here and there which will bring forth an abundant harvest in years to come.

Arthur Hayes and his beautiful young wife, Mary, have gotten back to Canton. He is teaching and doing some research work and is there for two years. His warm hearted, medical missionary father, Dr. Hayes, of Leung Kwong Baptist Hospital, with Mrs. Hayes is doing a wonderful work in the ministry of healing soul and body.

What a treat it was to be in the home of Dr. Emmett S. Ayers in Hwanghsien and to see how happy he is to be back in China to plant his life in the hospital work which was and is so dear to his noble father, Dr. T. W. Ayers. We had the pleasure of breaking bread in the home of Dr. and Mrs. Evans in Tsinan and visiting with Miss Harriet who had so recently returned from her studies in the United States. She says there is no place like China for her Paul Marriot, son of Dr. and Mrs. Marriot of Chinkiang, is with the American Legation in Peiping.

Let us now visit our Margaret Fund children in Japan. The climate of Fukuoka certainly does agree with Edwin B. Dozier. He is the picture of health. And the missionary zeal with which he is doing a great work in Seinan Gakuin school, with its eight hundred boys, is a marvel to all who have an opportunity to see it. Every day he is busy witnessing for Christ before those students. How happy his life and lot because it is wholly surrendered to Christ!

(Concluded on Page 31)

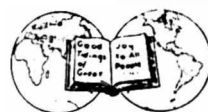


TRAINING SCHOOL



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

SUMMER ACTIVITIES at GOOD WILL CENTER



The summer activities at Good Will Center are quite different from those of the winter. This is due to the heat and to the absence of the Training School students who carry on many of the clubs and classes during the school term.

The afternoon Sunday school continued until the beginning of the Vacation Bible School the latter part of June. One or two clubs carried on into July.

The Woman's Club—"The Friendly Circle"—had such a successful year that the members were not willing to take their usual summer vacation. All through May, June and into July they continued their Tuesday afternoon meetings with a full attendance. Twice they enjoyed happy outings in the park. One whole day they spent there, having saved their club money for weeks to charter a bus for the occasion. On one afternoon the B.A.U. of Crescent Hill Baptist Church drove them out and served refreshing lemonade and cakes. When the heat became too intense for the afternoon meetings they decided to meet in the evenings for fellowship and fun on the playground. What fun they have had with the new shuffleboard set!

The main activities, however, have been the Vacation Bible School and the playground. This year's Bible School, held jointly with East Baptist Church, was centered around the thought of world friendship, stressing both peace and Christian missions. The theme was "We All Need Each Other". What a studying of maps, globes, foreign costumes and curios! Two beautiful relief maps of Palestine were made by the intermediate groups. Commencement revealed a great display of rag dolls dressed in foreign costumes; scrap books of foreign stamps, flags and pictures; an international grocery store; and a map with strings leading from articles, which are commonly used by children, to the places from which the articles originally come.

After the Vacation Bible School was over, interest was centered on the playground. Two new features proved great attractions this year—the rock garden, with its miniature fish-pond, and the concreted shuffle-board court for the older groups. One wonders what were the thoughts of the wee lad who did not go in for showers with the others one afternoon but stretched himself on the cool rocks beside the bright flowers and gazed intently into the pool at the gold-fish, the one baby turtle, the water lily, the river shells and the little light-house. This small corner of beauty has been a blessing to all the children who have so little beauty in their lives.

Muscles grew stronger and little bodies browner as day after day the children came to play base-ball or to swing, slide, see-saw and construct whole villages in the sand box. Five o'clock! Off for home, tired and hungry but dressed in fresh clean clothes and with hair still dripping from the refreshing shower bath with which most of them ended the afternoon of play.—Miss Claudia Edwards, Director of Good Will Center

MARGARET FUND (Concluded from Page 30)

In Tokyo there is Hermon Ray, one of the most evangelistic missionaries we ever met. He is Pauline in his passion for lost souls. We found great pleasure in our visit in his home where every individual and all groups who come there are told about the redeeming love of Jesus Christ. His motto is: "Japan for Christ!"



BOOK REVIEWS



Mrs. Julian P. Thoman, 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.

PIONEERING for JESUS



Every woman's heart thrills to the thought of a young girl of 18 leaving home and friends and going with her young husband to a strange land which she could enter only by stealth. But this is just what Henrietta Hall did, God giving her strength and courage. The story of the long journey to reach China and take its people the Gospel reads like a fairy tale. It will be read with deepening interest in this hundredth anniversary of the Shucks, the first Americans to begin mission work in China.

The eight years of this remarkable woman spent in China saw the beginning and firm foundation laid for our educational work in China, perhaps the most important of all our efforts to evangelize that land. When she laid down her life at the early age of 27, the seeds of the Christian religion had taken a deep root in fertile soil.—Price: paper, 50c; cloth, 75c

The CONQUERING CHRIST

MISS INABELLE COLEMAN—in the little book for use in October or November in preparatory study for the December Week of Prayer for Foreign Missions—tells the story of the conquering Christ in many lands. She suggests that we try to see Him as John saw Him on the Isle of Patmos. Through the life of Henrietta Hall Shuck she tells how He—the conquering Christ—began His successful work in China and how, through her vision and that of subsequent missionaries His conquest has extended to Japan.

We learn in this book—The Conquer-

ing Christ—how He has had power to change conditions in commercial, governmental and social life of the orient, as well as pre-eminently in the religious realm. The power of His conquering scars is bringing Brazil under His dominion. We learn also how the countries of southern Europe and other S.B. C. fields gradually are becoming His. We see at last with John what He sees in the churches and how He will at last be the crowned Christ.

The State Baptist Bookstores will handle this book, as will also the Baptist Foreign Mission Board, Richmond, Va. The book will be ready for sale the first of October. The price, in paper, is 25c. For suggestions as to its study see page 14 of this magazine.

Between TWO CENTURIES

A BOOK full of inspiration for both northern and southern Baptists is "Between Two Centuries", by Dana M. Albaugh, associate secretary of the American Baptist Foreign Missionary Society. The author gives the story of the beginnings of mission work by the Baptists of America. In his book we go back to foundations and learn when and why Baptists began work for their fellows in the orient. We follow the glorious names of those who belong to southern Baptist history as well as northern, until in 1845 the brethren agreed to separate. Each missionary was allowed to join his brethren of either side as he preferred. J. Lewis Shuck joined the southern Baptists and his story stops at this point in the book.

Dr. Albaugh writes with the purpose of still further stimulating Baptists to work for the coming of the Kingdom in the century ahead of us.—Price: paper, 60c; cloth, \$1



SOCIETY METHODS



ATTAINING A-1

THE W.M.U. of Grace Baptist Church of Richmond, Va., became A-1 in 1934 because we studied, believed in and carried out W. M. U. aims and plans which have been so successfully worked out through the years. We checked up on the Standard of Excellence monthly; we put the proper emphasis on the importance of training our young people, sending them by twos to Y.W.A., G.A. and R.A. camps and by using them on our programs whenever possible. In the words of another, we "prayed for tact, studied for facts, distributed tracts (literature), never scolded and did all for the love of Jesus".—Mrs. Fred Pfau

Credit for reaching the A-1 grade is due our recording secretary and third vice president who kept the Standard of Excellence constantly before the organizations and stressed monthly any weak point that might appear.—Mrs. G. D. Thompson, Pulaski Heights Baptist Church, Little Rock, Ark.

Before the year is out we elect all officers, chairmen and committees. All plans are made and worked out so that by the first of the new year, when they take office, everything is running smoothly.—Mrs. J. V. Owens, Westminster, S. C.

The most practical method that our W.M.S. used in striving to be A-1 in 1934 was a stricter adherence in marking the Standard of Excellence: when a weak point was noted a definite, concerted effort was made to strengthen that point. Once it proved to be the need of more subscribers to our magazine: a canvass of the members was made and, when we were informed, we were inspired—"information begets in-

spiration". This together with the wise leadership and counsel of the officers and young people's leaders brought us into the A-1 class.—Gladys Rankin, Cynthia, Ky.

If there was any one method which helped our Full Graded W.M.U. to be A-1 in 1934 it was keeping the Standard of Excellence before each organization month by month. In that way they did not get behind.—Harris Chapel Church, N. C.

As president of the society I asked God if the standard was what He wanted. Soon I was studying the plan. It was presented at the October business meeting and the officers were urged to study their duties. I desire no credit, because I know that God gave me the wisdom and knowledge to lead the society.—Mrs. Hugh S. Thorpe, Green Cove Springs, Fla.

I think the budget system used in our church helped very much, especially in meeting our apportionment. Prayer was a great help also.—Mrs. D. C. Smith, County Line Church, Va.

In January of 1934 capable, Christian and responsible women were elected leaders of the W.M.U. young people's organizations, each being given its Standard of Excellence. Each quarter an executive meeting was held for the purpose of checking the progress made by these leaders and planning for the next quarter's work. At the end of the year our W.M.S. and all of the young people's organizations were standard—it could not have been possible without these women.—Mrs. Bert Warren, Du-bach, La.

WOMAN'S MISSIONARY UNION, AUXILIARY to SOUTHERN BAPTIST CONVENTION
SECOND QUARTERLY REPORT, APRIL 1 to JULY 1, 1935
MRS. W. J. COX, TREASURER

States	Reported by State Treasurers as Having Been Contributed by Them to Respective Boards					Received by W.M.U. Treasurer			
	Cooperative Fund Undivided	Debt Paying Campaign	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State Missions and Objects in S.B.C. Program	W.M.U. Tr. School and S.B.C. Executives Committee	W.M.U. Training School Scholarship Fund
Alabama	\$ 836.82	\$ 836.82	\$ 2,000.02	\$ 2,750.86	\$ 511.64	\$ 4,470.43	\$ 6,320.95	\$ 456.00	\$ 48.76
Arizona	51.00	51.00	3.22	8.60	.47	1.16	20.60	31.55	.47
Arkansas	552.56	552.56	770.25	2,196.13	88.31	711.01	4,430.40	623.67	21.50
D. C.									
Florida	351.40	351.40	2,201.06	2,117.41	307.61	1,440.05	4,895.41	132.28	12.71
Georgia	2,164.23	2,164.23	1,086.30	1,004.15	2.50	10.73	2,956.20	1,085.48	38.95
Illinois	1,521.22	1,521.22	117.42	324.72	1.00		2,042.57	116.33	37.98
Kentucky			5,287.23	6,488.94	753.09	4,022.67	8,176.62	1,171.50	2.82
Louisiana	2,210.31	2,210.31	777.98	363.32	108.91	1,078.80	5,450.87	70.11	187.28
Maryland			1,091.93	253.71	154.08	215.71	1,777.33		21.87
Mississippi			1,707.50	4,793.02	206.58	1,210.22	1,447.66	317.53	39.69
Missouri			3,116.06	4,976.83	162.51	1,994.82	2,637.18	510.00	36.85
N. Mexico								39.00	
N. Carolina	26,013.55		4,766.86	336.71	4.41	207.22	1,487.75	39.00	1.45
Oklahoma			2,128.30	2,878.20	214.00	3,511.57	5,228.49	206.00	106.30
S. Carolina	150.30	150.30	5,798.17	5,452.63	801.84	6,194.51	4,316.83	375.00	
Tennessee	2,811.01	2,811.01	4,922.18	2,569.85	667.93	5,062.09	10,058.58	500.00	93.62
Texas	4,067.47	4,067.47	8,883.39	5,527.54	4,225.48	14,613.89	8,866.12	1,037.45	106.80
Virginia	6,031.95	6,031.95	15,775.21	7,464.08	1,675.96	9,939.00	42,249.21	808.00	84.41
Special							19,634.14	1,002.00	114.90
Total	\$54,673.05	\$21,601.56	\$60,802.18	\$40,596.79	\$9,886.32	\$54,612.88	\$131,996.91	\$8,053.11	\$187.28
								\$844.48	
									\$392,703.24

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

Cape Town, August 10, 1935—Primitive Bushmen in the Kahlari, according to the chief of Bechuanaland, still murder their children without a qualm—strangle them, smother them, abandon them in the desert, bury them alive and even throw them to hungry lions as peace offerings.

Bombay, India, March 31, 1935—Their childish eyes bewildered and their bare feet chafing in the grass, 374 infant couples were married today in a meadow in the small village of Kathiawar. Some of the brides and bridegrooms were infants in arms. It was the largest mass child marriage ceremony held in India in many years, notwithstanding laws forbidding such marriages.

Japan's farmers must pay sixty percent of their earnings in taxes; no less than 50,000 Japanese country girls have been sold to help meet these taxes. Girls of salable age range from sixteen to twenty-three years, and prices for them run from \$3 to \$300. *Missionary Review of the World, May 1935*

The above items gleaned from both secular and religious press of today are so nearly descriptive of conditions in the whole gentile world when Christ came that they serve to show how fortunate is the lot of those young people who are the heirs of generations of those who sought to live and promote the teaching of Christ as well as to emphasize their heavy responsibility in the world of today.

The following items are proof that there are thousands of young people who, in recognition of their responsibility because of their superior opportunities and

fine equipment, are saying by their lives and deeds if not in the actual words of the soldier poet: "Now God be thanked who matched us with this hour."

Leo Green, Southern Baptist Theological Seminary, at the Baptist Student Union meeting in Memphis in December 1934: "The Baptist student is treading the Damascus road of modern life. Jesus is calling us to broader visions and deeper consecrations, to divine daring and holy risking. Then may we with Paul, crown Christ King of our student generation."

It is estimated that more than 40,000 attended the International Christian Endeavor Convention in Philadelphia recently. Most of them were young people and there were more than 11,000 registered delegates. The two year theme, "We Choose Christ," was used interchangeably with the united youth theme, "Christian Youth Building a New World". In all the 40,000 there was not a patron of the saloons!

Last summer the first conference of the Student Christian Movement in Esthonia was organized for the Russian peasant youth of that country. They have three objects in view, namely: individual Christian development, mutual helpfulness and missionary work among unbelieving youth of their own land.

Dr. T. G. Dunning, chairman of the Youth Committee of the Baptist World Alliance, in an interview said: "Recently the cinema people of London sought to have movies permitted on Sunday afternoon, but after a united protest by the young people of the churches of the city they withdrew their request."

A young people's worker once remarked: "You can't find any kind of leadership for your young people as good as fireside leadership at home. . . There is nothing that can take the place of it."

ROYAL SERVICE

RENEWALS

and

SUBSCRIPTIONS

To BE SECURED by
EACH STATE before
JANUARY

Ala.	1638
Ariz.	219
Ark.	525
D. C.	95
Fla.	1800
Ga.	1996
Ill.	339
Ky.	1807
La.	1194
Md.	207
Mass.	1662
Mo.	1545
N. M.	216
N. C.	2790
Okla.	1559
S. C.	1560
Tenn.	1820
Tex.	4175
Va.	2167
Total	27,118



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