

Royal Service

WATCHWORD for YEAR

Not by might, nor by power, but by My Spirit, saith
the Lord of hosts.—Zech 4:6

不是倚靠勢力
不是倚靠才能
乃是倚靠我的靈

This Chinese writing of the 1937 watchword was capably
done by Rev. G. C. Ching, who is studying at the Southern
Baptist Theological Seminary in Louisville. He is pastor
of the First Baptist Church of Shanghai, China.

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

Royal Service

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EDITORIAL



"The THINGS WHICH ARE BEHIND . . . The THINGS WHICH ARE BEFORE"

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



When an individual, a society, a great organization stand at the place of the close of one year and the opening of a new there are varied emotions, aspirations and purposes. Such a time now is ours as members of W.M.U., as societies and auxiliaries, as a Union. Records of activities and growths measure our sum of service though statistics only partially reveal the real accomplishments—"the things that are behind!" Yes, we would forget the heartaches, the disappointments, the frustrations, the failures—many of them, alas, the result of our own lack of zeal and devotion. But certain of the things which are behind we treasure as blessed life-enriching memories, as times of real growth in spiritual life, as seasons of marked advance in attainment of the ideals and purposes of W.M.U. What a treasured memory is the hour of real enlistment of that gifted member over whom we had yearned so long, whose talents and gifts we had coveted for the higher things of the Kingdom. What a joy is the marked development of our auxiliaries and the quickened interest in missions noted in the church because of their enthusiasm and devotion. Nor would we forget that high hour in the Season of Prayer for Home Missions when the realization came that the largest offering ever received in our society would go forward to bless this cause which we love more deeply because of the fervency of our prayer and the stimulation of our programs. We remember the holy experiences of that Day of Prayer around the World, when as never before we sensed our oneness with the peoples of other lands who, speaking in other tongues, believe and work, love and pray even as we. Time fails us as we seek to recount these memories of soul-expanding experiences which are the treasures of the year that is closing. These things we would remember in gratitude and in loving loyalty to W.M.U. which made them a possibility, yea a reality for us, which brought to us an abiding consciousness of our world-wide fellowship in the things of the Kingdom.

We stand at the place of beginning again. We desire for ourselves the spirit which prompted the great apostle to say "stretching forth unto the things which are before". Enriched by the spiritual experiences that have come to us, encouraged by the success which has crowned our earnest effort, mindful of the far-reaching influence of the work that is ours within the churches and denominational life we would enter upon this new year of service with the alertness and eagerness personified in the athlete who believes in his own powers, in his own ability to excel, in his strength to run the race, to reach his goal. We do not forget that there is a basis for his confidence, that to prepare himself for the triumph for which he is so eager the athlete has submitted himself to rigorous discipline of mind and body, that he comes to his testing hour trained and groomed through his own arduous effort and the skill of the best trainer he can command. The things that are before us in W.M.U. are so worthy that they demand our

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"Saints Who from Their Labors Rest"

THIS tribute is being inscribed during "Thanksgiving" week. Certainly there is abundant cause for thanksgiving as one contemplates the life and work of Miss Elsie K. Hunter of North Carolina and Mrs. Julian P. Thomas of Virginia. The exultation of the hymn is exceptionally applicable:

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest!"

After a long and very painful illness Miss Hunter entered upon such rest the last of October. For the past dozen or more years she was treasurer of the North Carolina W.M.U. In this responsible position, as in countless other relationships, she exemplified the faithful steward.

Markedly was this also true of the long years of service by Mrs. Thomas. Perhaps none other has ever served in so many W.M.U. capacities as did she during the past 30 years. It was in November of 1906 that she entered into the work as corresponding secretary of the Virginia W.M.U. that increasingly honored her until she went on to her Heavenly reward this past November. The following roster of her positions graphically indicates her varied ability and the high esteem in which she was held in her state and the southland: corresponding secretary of Virginia W.M.U. 1906-21; member of Margaret Home Advisory Board 1907-14; member of Margaret Fund Committee 1915-23; trustee of W.M.U. Training School 1924-34; member of Board of Managers of Woman's Missionary Union 1908-19; editor of book reviews in *Royal Service* 1928-35; member of W.M.U. Executive Committee 1906-36, being vice president from Virginia for the first fifteen years and then an honorary member of the committee. Surely she "served" her "own generation"—and W.M.U.—"according to the will of God".



BOOK REVIEWS



Miss Willie Jean Stewart, Tennessee

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.

Rebirth of a Nation; Jacob Gartenhaus; Broadman Press, Nashville; 1936; pages 128; price 75 cents and 40 cents

NOT everybody will be attracted by this book and the problem which it presents. Nevertheless, it is particularly timely for those who have heard and read much of what is going on in Palestine today and have become interested in what seems to be a literal fulfillment of the Hebrew prophecies relating to the return of Palestine to the Jews as a national home. The author should be qualified to speak on the subject since he himself is a Christian

Jew, being the only missionary to the Jews of our Home Mission Board. He makes real contribution to a general understanding of the whole problem of fulfillment.

In five chapters suitable for mission study classes, Mr. Gartenhaus sets out in understandable fashion: (1) the relationships of Israel with the various nations; (2) God's peculiar covenant with Israel; (3) the rise of the movement for the re-colonization of Palestine as a national home for the Jews which is called Zionism, together with (4) an interpretation of Zionism and its pur-

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WATCHWORD for YEAR



Not by might, nor by power, but by My Spirit, saith the Lord of hosts.
—Zech. 4:6

The OIL and the WICKS—Zech. 4:6

Dr. J. Wash Watts, New Orleans, La.

Professor of Old Testament Exposition and Hebrew
Baptist Bible Institute



The Lord's people are again trying to build His house. They wish to see His light shine to the ends of the earth. But difficulties seem overwhelming!

Years before, fifteen years in this case, the work was begun with high hope. But these people of God lacked power.

An army was lacking. Wealth was lacking. Physical strength was lacking, for they were few in number. Efficiency was lacking. The garments of the high priest were filthy (Zech. 3:3). The leadership of Zerubbabel, the prince of the house of David, had weakened, for our watchword was addressed to him. The people had lost heart, for they said, "It is not the time . . ." (Haggai 1:2). But the worst feature of the condition of these people is that they have neither known nor sought a better power.

A vision comes. Behold a candlestick with seven lamps, fed from a golden bowl, with an olive tree on each side.

"What are these?" (Zech. 4:4)

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts" (Zech. 4:6).

Armies, wealth, efficiency, physical strength may be used when the Spirit directs, but never are they the real power of the people of God. The real power? The oil, the oil that flows from the olive trees through the golden bowl unto the lamps whence shines the light of God! Throughout Scripture oil symbolizes the Spirit of God.

Can the oil ever reach the lamps while the very branches of the olive trees are as faulty as Joshua and Zerubbabel? Remember that these branches are anointed ones (Zech. 4:14), literally sons of the anointing oil (cf. Ex. 30:22-33 and 1 Sam. 16:1-13, II Sam. 7:12-16). They are representatives of divinely ordained institutions, the priesthood and the Davidic government. The oil pours from these institutions despite the imperfections of their branches. There is power in the Spirit to mightily use men, despite their imperfections, if only they are in their places in the plan of God.

Can the light keep burning in the lamps while the wicks within their pipes are so weak? Dr. F. B. Meyer communed with the wick in his study lamp and said, "Dost thou never fear becoming exhausted?"

Thus the answer came: "I have no fear so long as the supply of oil does not fail, if only some kindly hand will remove from time to time the charred margin, trimming me and exposing a fresh edge to the flame. This is my two-fold need: oil and trimming. Give me these, and I shall burn to the end".

"I thank thee, gentle teacher", continued Meyer; "thou hast greatly encour-

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MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

YE OBSERVE DAYS!—Gal. 4:10

As we observe this day, New Year's Day, our hearts reverently bow in gratitude to our Heavenly Father for the past year's mercies and blessings. As you approach these new days may the Giver of all days bring to you

"New mercies, new blessings, new light on thy way,
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight;
New praise in the morning, new songs in the night;
New thanks in thy heart, new altars to raise;
New fruits for thy Master, new garments of praise".

As we observe these days the 1936 record reveals not a single death of student or parent in our large Margaret Fund family. Certainly such mercies should bring "new thanks in thy heart".

For "new light on thy way", there was presented to you in December *Royal Service* the list of seventy Margaret Fund students. This list demands "new altars to raise". May I again commend them to you for special love, interested care and earnest prayer? Seventy young people! Have you and your society caught a vision of this responsibility? Do you really realize what such a task involves? Securing enough gifts for the \$250 scholarships is a big job. And yet that task is small compared to the responsibility of trying to be counselors, comforters and tactful guides to so many different young lives. Such a task brings us to our knees and to meet it wisely we do need "new courage, new hope, new strength for each day".

When we observe the splendid efforts and fine records of most of these students there is sounded "new notes of thanksgiving". Some few are having a hard time: lack of preparation on foreign fields has hindered their ability to enter our colleges in regular courses. Some are having physical backsets, eye trouble etc. and we need the more to cheer them, teaching them "new songs in the night".

Grateful are they for your every expression of interest and gifts of love. Because of your goodness to them their letters echo "new chords of delight". At Ridgcrest last summer there sounded for you "new garments of praise" as we met many parents of these students who testify over and over to their gratitude saying that "their children would have no chance of a college education if it were not for the generous hearts of southern Baptist W.M.U. and the ministry through the Margaret Fund".

It was a great privilege and joy unspeakable to meet at Ridgcrest twenty-six of our students, some that are on the list now, others of former days. The students are grateful for the opportunity of working there during their vacation period, and it is a protected haven and a wonderful experience for them. As we talked with them, heard of their ambitions, desires, aims; saw their beauty, talents and grace; their manliness, strength and power; we did praise God anew for this cause that does help to mould and magnify the best in them and that does assist in producing "new fruits for the Master".


As we observe the days of the past year we again thank every individual and

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TRAINING SCHOOL

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

SERVICE in LOUISVILLE



Training School students do not wait until they have completed their course of study at the Training School before they enter active service. In the life of a city like Louisville they find a laboratory where they not only can try out themselves and their class room theories in new and challenging situations, but they can find expression for the inner urge of every Christian heart to serve the Master by serving in the places of opportunity and need nearest at hand.

The Training School Good Will Center, located near the heart of the city and within easy walking distance of the Training School, uses twenty students in its activities. These girls lead clubs of intermediate and junior boys and girls, assist in senior girls' and women's groups, conduct story hour for the children, chorus for the junior group and a Sunday school for all who can be interested on Sunday afternoon.

Five other settlements, supported by church groups and located in the most crowded under-privileged sections of the city, use twelve students in their group activities. Normal situations for religious education are not hard to find in these natural groupings of children and young people for play and club work.

Six students are helping in missions, two of which are in congested downtown areas where people on the lowest economic scale are living. Discouraging in many of its phases, such work takes on new importance when it is remembered that God "so loves" them, too. The third mission has been established by a local Baptist church in an area not reached by any church. Ef-

forts are being made to enlist these unchurched people in a Sunday afternoon Sunday school.

Interracial work comes in for its share of attention. Nine students are finding opportunity to discard their traditional prejudices as they work at four centers of Christian activity with Negroes.

Twenty other students hurry off on weekdays as well as Sundays to twelve churches scattered over the city. Nine of these teach Sunday school classes and two have the responsibility of departments. One Y.W.A., six G.A.'s, two R.A.'s, and two Sunbeam Bands are being led or sponsored by eight young women. Five are assisting in Baptist Training Unions and three are directing senior and children's choirs.

The appeal of the sick is always a strong one. Two blocks away from our location is the great City Hospital with its large staff of nurses and hundreds of patients. One student sponsors the Grace McBride Y.W.A. and teaches a Bible class for the nurses. From time to time other students visit in the wards and help with Sunday morning services. Outside the city at the Waverly Sanatorium for tubercular patients two students conduct Sunday School for the children who otherwise would have no religious training at all.

Likewise at the Detention Home two students on Sunday morning supply religious instruction for the girls in the group and play the role of sympathetic, understanding friends for these children in trouble because of unfortunate home and community conditions.

In addition to this organized work, students do a great deal of visiting in the homes of the members of their groups, thereby seeking to know them and the conditions under which they live to the end that more effective work may be done.

Extra calls for speakers and teachers of study courses are heeded as the schedule of the students permits.

SOCIETY METHODS

(Genuinely grateful is this magazine for the following article by Dr. J. E. Dillard, S.B.C. Director of Promotion.)

THRILLS

"And then my heart with pleasure fills
And dances with the daffodils!"

THAT was a thrilling moment when the Southern Baptist Convention, seeing the fields white unto the harvest and hearing the Macedonian call "Come" commingling with the Master's command "Go", decided to enlarge its work and to assume the responsibility for sending the Gospel to fifteen foreign nations—and what a beginning they made! And what a thrill ran through our hearts as we read of a ship-load (245) southern Baptist missionaries sailing at one time for foreign lands to proclaim the unsearchable riches of Christ! And haven't our hearts thrilled again and again as we have heard Doctors Sampey, Truett, Scarborough, Maddy and others tell of the scores and hundreds of hungry hearts eagerly responding to the invitation to the Gospel feast?

But I think the greatest thrill I have experienced in a blue moon was when Miss Kathleen Mallory, secretary of the Woman's Missionary Union, announced that the Union had voted to try to secure 25,000 paid-up debt-paying memberships in the Baptist Hundred Thousand Club and other similar efforts promoted by state conventions. I understand that to mean 25,000 in 1936 and 25,000 in 1937. Now when the W.M.U. tries to do something, it does it. Isn't that enough to thrill one?

And a similar thrill came when the Baptist Brotherhood of the South, responding to the challenge of the W.M.U., announced their intention of securing 25,000 paid memberships in the Baptist Hundred Thousand Club.

With such leaders as Mrs. Armstrong and Miss Mallory and the state presidents and secretaries of the W.M.U.; and with Secretaries J. T. Henderson and Lawson H. Cooke and the state Brotherhood leaders; and with the help of our other denominational leaders and our pastors we ought soon to reach our goal. And what a time of rejoicing that will be!

I am prophesying that our women will be the first to reach their goal. Let us remember Luther Rice—and Jesus—and the need of a lost world; and then do our best to get all our people in all our work.

WATCHWORD (Concluded from Page 6)

aged me. I, too, shall endure so long as I abide in Him in whom God has stored the measureless residue of the Spirit; and so long as the Divine hand, with delicate thoughtfulness, uses the golden snuffers, removing debris and decay . . .

Weak wicks are we. Yet we, even we, can help keep the light of the Lord shining to the ends of the earth, for the oil climbs to the lamps through us.

MARGARET FUND (Concluded from Page 7)

local society that contributed in prayer, in program, in money and in love toward the ministry of the Margaret Fund and its different departments. Because of such worthy, kind and royal service may the New Year bring to you

"New stars for thy crown, and new tokens of love;
New gleams of the glory that awaits thee above;
New light of His countenance, full and unpriced—
All these be the joy of thy new life in Christ".



STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

To ALL WHO READ:

Greetings and Sincere Wishes for a Happy New Year!

BELIEVING as we do that *true* happiness can be found only in doing the will of our loving Heavenly Father, may I re-state my New Year wish by saying: "Earnest, prayerful wishes that during the coming year we *do* the will of our Father more perfectly?" There are at least four fundamental things essential for a life well pleasing to Him:

First—the Word of God, the "milk and meat" for sustenance

Second—prayer, the living touch with God

Third—a heart of compassion, without which we cannot claim likeness to our Lord, and which will send us forth with a definite purpose and plan to do our best for the salvation of others

Fourth—the Heavenly grace and joy of giving.

The function of this grace of giving is one of the "chief aims" of Woman's Missionary Union and, while it is the special responsibility of the stewardship chairman, let all of us remember that "teaching them to observe all things whatsoever I have commanded you" is a very vital part of the Great Commission and is, therefore, binding upon each one who accepts Christ as Savior and Lord.

1—Where shall we teach?

In our own home, in our own church, in our own community! "Teaching them" (*i. e. the converted ones*) "to observe" (*i. e. to do*) "all things whatsoever I have commanded you". There is no subject upon which Jesus had more to say than on the question of material possessions. He taught, He rebuked, He solemnly warned concerning the love of money. And if we find it difficult to persuade people to give, let that very fact reveal to us the exceeding danger and need of those very people—blinded and absorbed in things temporal. Let us also remember that "not by 'our' might, nor by 'our' power, but by 'His' Spirit" can people be freed from covetousness.

2—How may we teach?

First—by being a living example of Christian stewardship, the most potent teaching in all the world

Second—by following the plans of Woman's Missionary Union (See pages 20, 51-58 of 1937 Year Book.)

Major emphasis is being given this year to the promotion of the "Prove Me Plan". Great encouragement is found in the fact that more and more churches throughout S.B.C. territory are endeavoring to call their membership back to God's one and only plan—"tithes and offerings". A playlet entitled "The Prove Me Plan" may be obtained free from your state W.M.U. headquarters (address on page 2).

Especially do we urge every Christian woman to do all in her power to "teach" our young people to be good stewards. Write to your state W.M.U. headquarters for free tract giving in detail the "New Plans for the Stewardship Education of Our Young People".

Briefly stated, the new plans are:

First—a more intensive and continuous teaching of Christian stewardship

Second—instead of a contest, there is to be an "Annual Stewardship Program" presented before the whole church, participated in by all the members of the W.M.U. young people's organizations, this program to be the "crowning event" in the stewardship plans for the year. Special material will be available for this program.

Let us remember that the carrying out of all stewardship plans for our young people is the special responsibility of the young people's leaders and stewardship chairmen. But remember also that every Christian woman is responsible to her Master and Lord in helping to carry out His great and final command—*Mrs. Carter Wright*



Mission Study Department



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

MISSION STUDY the YEAR 'ROUND



Whether the New Year brings new leadership to your society or not, it does bring the opportunity for all leaders in the W.M.S. and the young people's organizations, old and new, to make new plans, undertake new ventures and turn dreams for the work into activities in the work of the W.M.U. The W.M.U. mission study chairman has great responsibility for the whole W.M.U. program, for upon the study program she promotes depends the increasing knowledge of missions by all the women of the church, the young people and, indirectly, the men. Emphasize the year 'round classes.

The circle is the natural, ideal mission study group, small in number, often living near each other, with possibilities of meeting more frequently than the whole society. The mission study committee consists of the W.M.U. mission study chairman with one member from each circle, who in turn is the chairman of mission study for her circle. With this committee, the W.M.U. chairman should plan for mission study four ways: (1) Year 'Round Plans (2) The Special, Occasional Classes (3) The Young People (4) Training Institute for Teachers. Plans should be made for the whole year in general; for the next six months in detail; and for the next three months with special care.

We take up the year-round plans first. The basis for these is the circle through which the steady, year-round program of study of missions is carried on in the small groups, throughout the year.

First: From your state W.M.U. headquarters (address on page 2) secure the list of recommended mission study books and other literature on mission study. From your W.M.S. records make a list of the women by circles who have seals on Courses I and II; those who lack only one or two books for completing a course; and those who have taken none of the books. Look up in *Royal Service* and *Home and Foreign Fields* reviews of the books on the list. Look up in *Royal Service* one or two of the outline study plans for circles on books on your list. (See page 16 of this issue.)

Second: Have a meeting of your committee and give to the circle mission study chairmen their lists. Divide among the circles the women of the church who are not yet enlisted in the W.M.S. and plan to interest them in some study class. Talk over the book list and work out plans for mission study throughout the year in the circles. Some may take one book a quarter, others may want to undertake a larger book running for six months.

Many societies carry out the study of whole countries in their circles, assigning to the circles a country or a mission field for a quarter's work, taking a book for the basis of their study, making scrapbooks, writing letters to the missionaries, collecting curios and having programs with papers, music typical of these countries, pictures, maps and everything that can be gotten to make the study interesting. In such a program the book studied is only one part of a complete study of one mission field done in the circle.

Third: Select the books. The ideal way is for the society to purchase sufficient copies of each book to have a class, passing the sets from one circle to another until the whole society has studied the books selected for the year.

Next month we will discuss the special and occasional classes.—*Mrs. Una Roberts Lawrence*



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: Gospel for All Nations—Prov. 14:34

"We've a story to tell to the nations". "Happy is that people whose God is the Lord". "God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him". "And the nations of them which are saved shall walk in the light of it (*the holy city*)".

The Happy Nation

1st Day—Psa. 33:12-15, 18-22
2nd Day—Psa. 67:1-7
3rd Day—Psa. 147:11-20
4th Day—Psa. 148:1-14
5th Day—Psa. 144:16; 150:1-6
6th Day—Prov. 14:34 (*Memory*)
7th Day—I Chron. 16:31

Promises to Nations

15th Day—Isa. 55:5-9
16th Day—II Chron. 7:12-14
17th Day—Ezek. 34:23-26
18th Day—Lev. 26:3-6
19th Day—Prov. 14:34
20th Day—Isa. 11:9
21st Day—Acts 10:35 (*Memory*)

Gospel for All Nations

The Unhappy Nation

8th Day—Jer. 25:1-1
9th Day—Jer. 26:12-14
10th Day—Jer. 25:16-17, 27-31
11th Day—Jer. 26:32-38
12th Day—Isa. 30:1-3, 7-14
13th Day—Isa. 30:16-21, 27-30
14th Day—Prov. 29:1, 2

22nd Day—Matt. 28:16-20
23rd Day—Mark 16:15, 16
24th Day—Acts 2:32 (*Memory*)
25th Day—Acts 11:19-26
26th Day—Acts 16:1-8
27th Day—Acts 17:9-21
28th Day—Acts 17:22-34
29th Day—Heb. 1:1-7
30th Day—Heb. 1:8-14
31st Day—Heb. 2:1-10

"Pray Ye"

Ascribing all praise to God—the Father, Son and Holy Spirit

Resolving to be much in prayer throughout the new year

Interceding for your home, circle, society and church that each will this year glorify God by deeper devotion to His Kingdom

Pray for all W.M.U. work in your church—officers and committees of society; counselors of W.M.U. young people; efforts to be A-1 and to increase number of titheers.

Intercede for those responsible for preparing for March Week of Prayer for Home Missions, March 1-5 inclusive.

Pray that 1937 Annie W. Armstrong Offering may far exceed its \$107,000 goal by the leading of God's Spirit.

Pray that gleanings may be carefully made and promptly forwarded for 1936 Lottie Moon Christmas Offering.

Intercede for God's "good success" in special emphasis upon Baptist Hundred Thousand Club.

"Commit thy way unto Jehovah; trust also in Him; and He will bring it to pass!"

Calendar of Prayer

January, 1937

Prepared by Mrs. Maud R. McLore, Georgia

"We pause beside this door:

Thy year, O God, how shall we enter in?"

Topic: The Anglo-Saxon

1—FRIDAY

Lord, give us grace for our future work for Thee.

Commit thy works unto Jehovah.
—Prov. 16:3

2—SATURDAY

Pray for Mrs. F. W. Armstrong, president of Women's Missionary Union, Auxiliary to Southern Baptist Convention.

He will teach us of His ways, and we will walk in His paths.—Isa. 2:3

3—SUNDAY

Let us give ourselves to the enlistment of the indifferent.

Seek ye first His Kingdom.—Matt. 6:33

4—MONDAY

Pray for vice presidents of W.M.U. and presidents of state Unions.

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

5—TUESDAY

For Miss Kathleen Mallory, corresponding secretary of W.M.U., Auxiliary to Southern Baptist Convention

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

6—WEDNESDAY

For Rev. and Mrs. M. T. Rabkin (Valeria Greene), secretary for the orient, Shanghai, China

There is no want to them that fear Him.
—Psa. 34:9

7—THURSDAY

For Miss Ethel Winfield, assistant to the corresponding secretary of W.M.U., Auxiliary to S.B.C.

Jehovah . . . strengthen thee out of Zion.—Psa. 20:1, 2

8—FRIDAY

For Rev. and Mrs. C. A. Leonard (Eula Corbett), evangelistic work, Harbin, Manchuria, and for Rachel Leonard, Margaret Fund student

A good name is rather to be chosen than great riches.—Prov. 22:1

9—SATURDAY

For Miss Juliette Mather, young people's secretary of W.M.U., Auxiliary to S.B.C.

Because He is at my right hand I shall not be moved.—Psa. 16:8

10—SUNDAY

Pray that southern Baptists may be a thinking people.

Of all that Thou shalt give me I will surely give the tenth unto Thee.
—Gen. 28:22

11—MONDAY

Pray for annual sessions of W.M.U. of Florida, Ocala, Jan. 11-14.

Be ye steadfast.—I Cor. 15:58

12—TUESDAY

For Miss Pearl Bourne, associate young people's secretary of W.M.U., Auxiliary to S.B.C.

Trust ye in Jehovah with all thy heart.
—Prov. 3:5

13—WEDNESDAY

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

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

14—THURSDAY

For Misses (Jane W. and (as farlough) Florence Lide, evangelistic and educational work, Hwang-Halen, China

Ye shall go out with joy.—Isa. 55:12

15—FRIDAY

For Mrs. E. N. Walbo (Claudia McCann) and for Dr. and Mrs. Norman Williamson (Fannie Lee McColl), emeritus missionaries from Japan

May the peace of Christ rule in your hearts.—Col. 3:15

16—SATURDAY

For Dr. and Mrs. W. B. Bagby (Anne Lusher), emeritus missionaries from Brazil

Faithful is He that calleth you.—I Tim. 2:18

Calendar of Prayer

January, 1937

THE footsteps of a child
Sound close beside us. Listen, He will speak;
His birthday bells have hardly rung a week,
Yet has He trod the world's press undefiled.
"Enter through Me", He said, "nor wander more;
For lo! I am the Door".—*Lucy Larcum*

Topic: The Anglo-Saxon

17—SUNDAY

Pray for editors of *World Comrades*.
Wisdom is profitable to direct.
—Ecc. 10:10

18—MONDAY

For Mrs. W. J. Cox, treasurer of W.M.U.,
and for state treasurers
In righteousness shalt thou be established.
—Isa. 54:14

19—TUESDAY

For Rev. and Mrs. Nils Bengtson (*Elin
Jerngren*)—on furlough—educational and
evangelistic work, Barcelona, Spain
Jehovah hath been mindful of us.
—Psa. 115:12

20—WEDNESDAY

For state W.M.U. corresponding and young
people's secretaries
Be thou faithful unto death.—Rev. 2:10

21—THURSDAY

For Misses Kate Murray and Genevieve
Trainham, evangelistic and medical work,
Chengchow, China
Whoso walketh wisely he shall be deliv-
ered.—Prov. 28:26

22—FRIDAY

For W.M.U. leaders in mission study,
stewardship, personal service, White Cross,
College Y.W.A. and Grace McBride Y.
W.A.
Go work today in my vineyard.
—Matt. 21:28

23—SATURDAY

For Miss Juanita Byrd, Shanghai Uni-
versity, Shanghai, China
Guide me in Thy truth.—Psa. 25:5

24—SUNDAY

For resident members of W.M.U. Execu-
tive Committee, Birmingham, Alabama
It is good for me to draw near to God.
—Psa. 73:28

25—MONDAY

For Rev. and Mrs. S. J. Townshend (*Sa-
rah Crook*) and Miss Olive Riddell, evan-
gelistic work, Kweichow, China
A faithful man shall abound with blessing.
—Prov. 28:20

26—TUESDAY

For Rev. and Mrs. D. H. L. Sauer (*Allie
Roberts*), emeritus missionaries from Mex-
ico

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

27—WEDNESDAY

For Miss Doris Knight—on furlough—
educational work, Hwang-Hsien, China
His heart is hard, trusting in Jehovah.
—Psa. 117:7

28—THURSDAY

For Rev. and Mrs. T. B. Hawkins (*Low-
ella Comb*)—on furlough—evangelistic
work, Rafaela, Argentina
Because I live ye shall also live.
—John 14:19

29—FRIDAY

For Rev. and Mrs. J. C. Powell (*May
Edgel*)—on furlough—evangelistic work,
Shaki, Nigeria
Thou shalt be steadfast and not fear.
—Job 11:15

30—SATURDAY

For Rev. and Mrs. J. A. Blake, Rev. and
Mrs. Norton Bellamy, Rev. and Mrs. V.
T. Yearwood, West Indian workers in
Panama Canal Zone
Godliness is profitable for all things.
—1 Tim. 4:8

31—SUNDAY

For Rev. and Mrs. M. K. Cobble (*Lola
Fahman*), missionaries in the mountains,
Andersonville, Tennessee, and for W.M.U.
Executive Committee and state W.M.U.
corresponding secretaries, meeting at Bir-
mingham, Feb. 1-4

Fight the good fight of the faith.
—1 Tim. 6:12

Attended W.M.U. Training School
*Attended Southwestern Training School
**Attended Baptist Bible Institute
†Former Margaret Fund Student



BIBLE STUDY



Ella Broadus Robertson, Kentucky

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: Foregleams of the Spirit

Gen. 1:1-3; Isa. 42:1-4; Luke 3:21f; 4:16-21

1. *In the Old Testament.* "The Spirit of God moved upon the face of the waters". We know from John's Gospel that Christ the Son of God was active in creation. So here in the very beginning we have the Trinity, the Three-in-One. The Old Testament is full of Christ, and here and there we find again the Spirit, striving with men to bring them to God. As the dream of the Messiah grew plainer and brighter, the Spirit of the Lord was shown to be upon Him. He would be a gentle ruler, the friend of the lowly and suffering, and a Savior even to gentiles. Dr. Sampey says: "The Spirit of revelation gave to Isaiah a world view. He is an internationalist".

2. *In the experience of Christ.* Jesus in the synagogue at Nazareth recog-
nized the prophet's description as His own picture. Already the Spirit had come at His baptism, and John too knew what the dove's alighting meant. By the Spirit He went into the wilderness, resisted the tempter and overcame, and now returned, still full of the Spirit. Here in this very Nazareth the angel had said to Mary: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God". His mighty works were done in this power, and in turn He bestowed this Spirit upon His disciples.

3. *In the promises of Christ.* In the upper room Jesus spoke much of the Spirit. He is going away from His friends, but He will pray the Father and He will send them another Comforter who will not go away, for He will dwell within them. What He is saying they do not half take in, but the New Helper will bring all to remembrance and teach them what it means. He will teach them to rejoice again; to pray in the name of Jesus; to come confidently to the Father. He even says they will gain by losing Him, for through the Spirit He will regain omnipresence, and be with each of them wherever they go. Again, after the resurrection, when He opened their minds to see that He was indeed the Christ of prophecy, He "gave commandments to them through the Holy Spirit". The command to go and teach all nations included baptizing in the name of Father, Son and Holy Spirit, and the promise to be with them all the days. Perhaps this promise is most vivid to those who really go. But as seriously as we share in the obedience, so deeply may we feel His presence.

Here are many gleams of the coming Spirit. Dr. Broadus in his *Commentary on Matthew* has a surprising passage: "The beginning of John's ministry was the dawn of the Messianic reign, whose light gradually increased through the ministry of Jesus; the Day of Pentecost was its sunrise, when it appeared in full-orbed beauty and brightness; its noontide glory is yet to come".

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 "Taking Christ Seriously" by Dr. J. B. Lawrence, try out the following suggestions from Mrs. Eureka Whiteker, W.M.U. vice president from Kentucky. The price of the book is 35c from State Baptist Book Store.

Making Ready: In preparation for the teaching of this book, maps of the fields and picture sheets secured from the Home Mission Board and the *Album of Home Missionaries*, to be purchased from State Baptist Book Store, will be invaluable. Why not illustrate the points of the book as you teach? Shape wire to represent a memorial or church window, pointed at the top and about three feet high. Cover this frame with cellophane to represent the pane. As the teaching progresses place objects in back of the window.

Chapter 1—At the top of the window place a large gold star. It represents our Father's business and is of supreme importance. Under this place a small star, for the meaning and purpose of missions is to carry out the Father's business. We carry on through our own church out to the association and state and southland, so a small lighted candle representing the church is placed in the window sill thus sending rays of light through Home and Foreign and State Mission Boards to the whole world.

Chapter 2—Emphasize the fact that the task is a home mission task and that missions in the homeland have had a glorious past but that their future depends upon us. Place a globe of the world in back of the window with America turned to the front.

Chapter 3—Scatter small stars of different colors over the cellophane pane to represent the different races. Stress home mission fields and their scope, also the races and their problems.

Chapter 4—Near the top of the window place a picture of Christ. Emphasize the fact that there is no other Christ. What does He think as He looks upon the world today? Who is responsible that so many are unchurched? What does He think of our use of material things?

Chapter 5—Place an open Bible on top of the world. It is our method book. It tells us how to carry on . . . beginning from Jerusalem.

Conclusion—A large star at the top of a beautiful window representing the Father's business, it being carried out by a smaller star beneath. Scattered about are the races as Christ looks about over this lost world and depends upon America to save it. The Bible is open to give methods, and the local church is shown by the lighted candle sending its rays through all of our boards to the whole world.

Suggestions—Have members of the class list things for which the study of the book has caused them to desire to pray. In conducting a review or test, select key words from the chapters and ask what they suggest to the mind of the women. No two will be alike, for there will be individual ideas. Don't try to fit all into your groove. Previous to the class meeting ask members to bring in fifty word paragraphs on topics assigned, based upon material outside the text book. -16-



BUSINESS WOMEN'S CIRCLES



Miss Inabelle Coleman, North Carolina

Poster Suggestion: Draw a family tree, labeling every limb and twig, showing the medley of races that make up America, but let the trunk and major limbs be marked Anglo-Saxon, the foundation people of the United States. Underneath: *Come Trace Your Origin and Receive Your Heritage at B.W.C.—Time . . . Place . . .*

TOPIC: The ANGLO-SAXON

Soft Music of Old English Melodies (While Circle Assembles)

Hymn: "Holy Ghost, with Light Divine"

—Watchword: Zech. 4:6

Scripture Selections (by Four Members): Gen. 1:1-3; Isa. 42:1-4; Luke 3:21-22; 4:16-21

Hymn (Softly): "Come into My Heart"

—Prayer

Special Business (Welcome guests, new members, and so forth.)

New Year Thoughts with His Holy Spirit (Original Devotional Talk by Deeply Spiritual but Practical Person)

Quartette: "Holy Spirit, Faithful Guide"

—Introduction: People (Page 19)

A Question: Who Are the Anglo-Saxons? (Page 20)

A Strange Fact: Anglo-Saxons and the Gospel (Page 21)

Hymn: Doxology —A Providence: A Chosen Race (Page 23)

A Favor: We Are Debtors (Page 24) —A Trust: Saving Anglo-Saxon America (Page 26)

Quartette: "Must I Go and Empty-Handed?"

A Treasured Asset: Mountain Missions (Page 26)

Hymn for 1937: "Christ for the World We Sing"

—Benediction

Southern Baptists' Prospective Co-Partners—Dr. Charles E. Maddry, executive-Secretary of the Foreign Mission Board of the Southern Baptist Convention, returns from his five months' missionary journey through South America convinced that the fair-skinned, blue-eyed people of European origin, now living in wealthy, beautiful Argentina are southern Baptists' greatest potential partners for evangelizing the world. The secretary was profoundly impressed by their progressiveness, alert, energetic characteristics, their innate ability and versatility and natural qualities of leadership and initiative. Great Britain has more miles of railroad in Argentina than she has in all the lands that fly the Union Jack. One feels the distinct Anglo-Saxon influence in many obvious and subtle ways. Tea at four, nine cars out of ten bearing a British trade-mark, and other similar observations confirm one's impression that Argentina is more English than Spanish, even though Spanish is the national language.

Already the Argentine Baptists have proven that Argentines make splendid "southern Baptists". But the Foreign Mission Board records show that no assistance has been sent the Argentine Mission since 1925. Desperately they need assistance, reinforcement, a seminary to train their young volunteers for the ministry and encouragement for the churches.

"Every soul is precious in the sight of the Lord, surely", declared Dr. Maddry, "but some souls have more potential promise for advancing the cause of Christ and for proclaiming the Gospel. The Argentine Baptists are the greatest prospective allies for southern Baptist missions that I have seen anywhere in my journeys through our mission fields".



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



The Anglo-Saxon. This topic faces the program committee in this first meeting of the year 1937. It almost seems that the school bell has rung, that time has turned backward instead of forward and that we are little girls again trying to learn where the Jutes, the Angles and the Saxons settled in England. We recall how patiently our teacher pointed to the map while our eyes followed the tip of her pointer and then turned again to our books. How we did wish those old Germans had not been such wanderers and fighters, never staying within any bounds we might draw. Even now our heads spin a little as we try to settle the Jutes in south along the coast; the Saxons inland just above the Jutes; and the Angles stretched along the east coast. We traced these Angles as they pushed inward until they were holding most of the country which came to be called Angle-land, or England. The people, we learned, being Angles and Saxons were known later as Anglo-Saxons.

This little outline may freshen these facts in the minds of the committee, but they must be so arranged as to be clear when presented to the society. The school room map and the pointer that was handled by the teacher may be brought into service. The speaker who has the first of the program should make as vivid as possible the five hundred years of invasion of these German tribes and of their absorption of the earlier race of Britons. (See pages 19-21 "People" and "Who Are the Anglo-Saxons?")

A second talk should be made up of the three subjects (pages 21-26) "An-

glo-Saxons and the Gospel"; "A Chosen Race"; and "We Are Debtors". "Saving Anglo-Saxon America" and "Mountain Missions" (pages 26-28) may be combined in the third talk.

These three talks may be called:

1. The Anglo-Saxons, Conquerors by Force
2. The Anglo-Saxons Conquered by the Gospel
3. Anglo-Saxon Conquests for the Future.

The leader may review the points that the Anglo-Saxons were conquerors through a divine plan; were conquered by divine plan; and have a divine plan to fulfill.

There is little that can be offered to lighten this program. The facts are important and need to be presented so clearly that the members will get them and remember them. If business must be considered at same meeting in which program is presented time should be left for it.

No doubt the enlistment chairman, the stewardship chairman and other committee chairmen will need time to submit their plans for the year. These come under the head of "Conquests" and should be given time. The prayer of each Anglo-Saxon, of each Christian of any race in this beginning of 1937 should be—"That I may apprehend that for which also I am apprehended of Christ Jesus".

NOTE—If the same program committee plans all of the meetings for the year, it is important that the topics for the year be studied. A fine plan would be to assign certain months to each member of the committee. Each woman should keep a big envelope for clippings from papers and a note book in which to list magazine articles or book notices that relate to her topics. When preparing the programs these outside helps will add much of current interest. Refer to pages 10-12 of the 1937 Year Book for topics, or see pages 31, 32 of August, 1936, *Royal Service*.



PROGRAM for JANUARY



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

Prepared by Mrs. C. D. Crenshaw, Tennessee

THEME for YEAR: "In His Name among All Nations, Beginning at Jerusalem"

TOPIC for MONTH: The ANGLO-SAXON

Hymn for Year—"Christ for the World We Sing" (See cover page of 1937 Year Book.)

Watchword for the Year—"Not by might, nor by power, but by My Spirit, saith the Lord of hosts".—Zech. 4:6

Bible Study—Foregleams of the Spirit—Gen. 1:1-3; Isa. 42:1-4; Luke 3:21, 22; 4:16-21 (See page 15.)

Prayer that the Holy Spirit may guide in all of our work for this year

Hymn—"Holy Spirit, Faithful Guide" —People—Introductory Talk by Leader Who Are the Anglo-Saxons?

Prayer, thanking God for the providence that brought the Gospel to us

A Chosen Race

Hymn

Mountain Missions

Prayer that Anglo-Saxons may be faithful in the mission to which they have been called by God

PEOPLE



The movies are popular because they picture the actions of people. Our interest in art, music, industries, inven-

tions, discoveries, politics etc. centers in the people connected with them. People are God's highest form of creation. Greater than the birds that fly in the heavens, than the fish that swim in the sea, than the animals that roam through the forest, than the flowers that bloom in the garden, than the stars that shine in the Milky Way, than the diamonds that hide themselves beneath the earth, are the people who are made in the image of God and told to subdue the whole earth.

One interesting and wonderful thing about people is that they are all different. There are individual differences. Of all the uncounted billions of people who have lived since Adam no two are exactly alike. And there are racial differences. Each race of people has cer-

tain characteristics which distinguish it from all the other races of the world. And yet, with all of these differences there is a sense in which all people are alike. Certain instincts, desires and impulses are common to the human race and make all people similar. All came from one man and woman: "He hath made of one blood all nations of men for to dwell on all the face of the earth". All men are our brothers and much like us whether they live next door to us or ten thousand miles away, whether they live in the same generation with us or ten centuries ago. These "likes" and "unlikes" make people interesting to each other.

Our program topics for this year are to be on the interesting subject of peo-

ple. We are to study the different races of people who inhabit the earth. The theme for the year is: "In His Name among All Nations, Beginning at Jerusalem"—Luke 24:47b. So we see that we are to study people, not just to note the characteristics of different races, but to learn how the Gospel has been and may be preached "in His name among all nations". And we are going to begin "at Jerusalem". We will study the races first, as we see them in our own country, in our own community, as our nearest neighbors. But we will not stay "in Jerusalem". We will go with the study of people to their native lands as we plan how we may reach "in His Name" all the people of all the nations, of all the races.

People! People! People!
Made in God's own image,
Their soul the breath of the Creator,
Each man different and yet alike
One blood makes them brothers all;
And yet their differences of race
Call to us with challenge great
To study well that we might know
Just how to reach them
With the Gospel—meant for all.
People! People! People!
God loves them all—
Of every race, of every clime, of every hue;
And we must love them, too.

WHO ARE the ANGLO-SAXONS?

THE most interesting person in the world to you is yourself—to me it is myself. Therefore it is fitting that this program on people shall start with the race to which we belong—the Anglo-Saxon.

It must be acknowledged that the history of our race does not go back to antiquity. It is a comparatively new race so far as the world's knowledge goes. When Abraham was called out of Ur of Chaldees, when Solomon ruled in glory, when Babylon stood in all her grandeur, when the Egyptian pyramids were constructed, when the great Chinese wall was built, when Rome claimed to rule the whole world, when Jesus was

born in Bethlehem, the world knew nothing about any Anglo-Saxons. Of course at sometime or other fair skinned people of the line Japheth wandered to the northern part of Europe and began to develop into a race of people who were afterwards to be known as Anglo-Saxon, but even in the days of the Roman Empire they were little better than savages, doubtless clothed in the skins of animals, living the crudest sort of a life, without books or learning, uncivilized and unknown. And yet the history of subsequent years has shown that in them God was preparing a new race of many superior characteristics to do a chosen task for Him in the world.

The term Anglo-Saxon is a collective

name, generally given by historians to the various Teutonic or German tribes which settled England. Nobody knows exactly when these tribes began invading England. They were perhaps at first attracted by the fair towns and fields which had been built and cultivated by the Britons under Roman protection. It was about the middle of the fifth century after-Christ that they came with power and strength, made permanent settlements and founded the kingdoms which were ultimately combined into the English monarchy and nation. Taine, in his *English Literature*, describes these people as follows: "Picture, in this foggy clime, amid hoarfrost and storm, in these marshes and forests, half naked savages, a kind of wild beasts, fishers and hunters, but especially hunters of men; these are they, Saxons, Angles, Jutes, Fricians; later on, Danes, who, during the fifth and ninth centuries, with their swords and battleaxes, took and kept the Island of Britain. . . . Huge white bodies, cool-blooded, with fierce blue eyes, reddish flaxen hair; ravenous stomachs, filled with meat and cheese, heated by strong drink; of a cold temperament, slow to love, home stayers, prone to brutal drunkenness: these are to this day the features which descent and climate preserve in the race". Not a very prepossessing picture, is it? And yet these were our ancestors on their way toward becoming the ruling race of all the world and a people chosen of God for a great mission.

The Anglo-Saxon invasion lasted for five centuries, and during that time they practically absorbed the Britons. For many years they had seven kingdoms and seven kings, but in the year 827 all were united under one ruler, Egbert, King of Wessex. This event marks the beginning of the Kingdom of England, for with only six exceptions all kings of England have been descendants of this Wessex king. Most famous of all the early Saxon kings was Alfred the Great, immortalized by Tennyson's great poem "Idylls of the King". The

name England came from the Angles—"Angle-land".

It seems that the development of these people was rapid, for old records make mention of gardens, orchards, vineyards, manufacturers of clothing, salt works, tapestry, hangings and expensive tableware. The common people drank ale and cider, the nobility indulged in wine. They wore their hair long and dressed in loose flowing garments of linen and wool.

While other strains of blood have mingled to make the English people, they are mainly Anglo-Saxon. We remember that it was the English that predominated in the colonization of the United States: so, while here too other bloods have mingled with English blood, our race is still largely Anglo-Saxon. And from these ancestors we of England and America have inherited many of our chief characteristics. Our love of liberty, our faculty for local government, our strong sense of personal equality, our spirit of aggressiveness have come from the Anglo-Saxons who, only a few centuries ago, started on the road of development which was to make them the most powerful and most influential people the world has ever known.

ANGLO-SAXONS and the GOSPEL

WHEN Paul in answer to the man of the vision who cried, "Come over into Macedonia and help us", crossed the Aegean Sea from Asia into Europe the Gospel was on its way to the Anglo-Saxon race. To be sure, at that time there was no Anglo-Saxon race, but "there were rising their little human streams, rivulets of race beginnings. These were presently to meet and at first to be called Teutonic and later to swell into a mighty river of humanity, majestic and irresistible, and to bear the name Anglo-Saxon". So, while our ancestors were still heathen savages, roving the wilds of northern Europe, there was moving toward them a force which was to redeem the Anglo-Saxon race and make it a channel for the flow-

ing of God's blessings to the entire world.

Nobody knows exactly when the Gospel was first preached on the British Isles. There are those who think that it was introduced there by one of the apostles and that there was a church on these western islands even before there was one at Rome. One historian speaks of the church at Rome as being a "younger sister" of the British church. Whatever the date of its introduction we have many evidences that Christianity had some strength in Britain at the time of the Anglo-Saxon invasion. Church buildings which were buried in the sand on the northwest coast have been excavated, proving the existence of early Christian churches. The Anglo-Saxons were heathen people and when they came to Britain destroyed the Christian places of worship, slew their pastors, burned their Scriptures and established idolatry.

Then one day, in the last of the sixth century, Pope Gregory I saw in the Roman slave market some fair-skinned, golden-haired Angle youths. "Not Angles but angels", he cried and resolved to send missionaries to convert their people to Christianity. St. Augustine was the monk chosen for this mission. In the year 596, with a group of other monks, he started toward England. Before they reached the English Channel they heard such reports of the wildness of the Britons that they desired to turn back and dispatched Augustine to Rome for permission to do so; but Gregory sent him back with a firm but kindly letter, ordering the company to continue their journey. At the same time he wrote to the Frankish clergy and rulers to share in the enterprise. So in the spring of 597 Augustine and forty monks, including the Franks who had responded to Gregory's appeal, landed on the Island of Thanet in the extreme southeast of England.

At that time there were seven Saxon kings in the country. One of these, Ethelbert, King of Kent, had married Bertha, daughter of the King of Paris,

who was a Christian. Doubtless because of her influence King Ethelbert treated the missionaries kindly and embraced the Christian faith. He embraced it not only for himself but for all of his noblemen. One of the greatest examples of mass baptism recorded in history was that of Ethelbert with ten thousand of his subjects in the river Swale on June 2, 597. Christianity had come to the Anglo-Saxons, but it had come in the garb of Romanism. Augustine had been instructed to adapt the ceremonies of Christianity to the use of the idolaters. The result was a mixture of paganism and Christianity. Historians tell us that there was often an altar for the sacrifices of paganism and one for Christianity in the same temple. Some who had embraced Christianity continued to offer human sacrifices. The old British Christians had been free from the direct jurisdiction of Rome and had never adopted the elaborate rites and ceremonies of the Catholic church. These objected to such a perversion of the Christian religion and sternly opposed the pretensions of Augustine who had assumed great pomp and arrogance and was much more interested in establishing the authority of Rome than in converting the people. But gradually Catholicism prevailed, and the old heathen rites were lost in the ceremonial sacraments of the Roman church.

It is interesting to note that, at a time when there were but few copies of the Scriptures, the four Gospels were translated into the Anglo-Saxon tongue. This work was executed by that great Saxon, the Venerable Bede, who, almost with his last breath, dictated to his amanuensis the closing words of John's Gospel. It is believed by some that King Alfred the Great translated the whole of the New Testament into the language of his people.

Following the line of Christianity among the English people brings us to the time when Henry the VIII cast off the yoke of Rome and established the Episcopal church as the state church

of England. Then came the Reformation, and England played her part in the great movement on behalf of religious liberty. The liberty loving Anglo-Saxon spirit led many of our ancestors to declare themselves to be free from the authority of the Roman and Episcopal church, asserting their right to worship God according to the dictates of their own consciences. The strongest, bravest and most daring of these left old England, coming to a new land to establish a new nation, bringing with them the seed of Anglo-Saxon liberty, the promise of Anglo-Saxon civilization and a Christian faith which was destined to flourish in the new soil and make the new nation the greatest Christian force in the world.

This is the story of how the Gospel came to the Anglo-Saxon race—to you and me. As we see, it was a long time coming. It traveled over a road that was crooked and by no means easy. It had to overcome many impediments and obstructions reared by men who cared not which way God was going. But it came! Thank God, it came! It came to us and to our race! From the time Paul crossed over into Macedonia the Gospel held its course and moved steadily toward the Anglo-Saxon race. God was working His purpose out not only for the Anglo-Saxon but also for the whole world.

A CHOSEN RACE

LONG ago God chose the Jewish race to be the interpreters of His religion in the world. As we follow the line of divine providence in the course which the Gospel has taken through the years we cannot but believe that He has chosen another race to be the interpreters of His grace. Why did Paul and Timothy carry the Gospel into Europe? Only because the Spirit of God called them and compelled them to do so. They wanted to turn back to Asia where there were millions of souls needing the Gospel. They yearned over the souls of their own Jewish race. To the south was Arabia, to the southeast Per-

sia, to the east China, all teeming with lost people. Ahead were only Greece and Rome and the sparsely settled forests of northern Europe. No man would ever have turned in that direction for the promotion of a new enterprise. But God did! He turned His missionaries away from the civilization and teeming millions of the east and set their faces steadily toward the west. Out yonder was a race of people still unknown who were to be the interpreters of His grace, the evangelists of His Gospel. Across a yet untraveled ocean lay a land which was to shine in the light of His favor and to become the transmitter of that light to earth's darkest places. Dr. J. F. Love, in his remarkable book, *The Mission of Our Nation*, said: "The way early Christianity moved toward and into Europe and the way it has persistently followed the trail of the Anglo-Saxon race is either a sign of divine purpose or there is no divine providence in Christian history". (Other quotations in this discussion are taken from this same book.)

One cannot read the history of the centuries, without seeing God's purpose in the Anglo-Saxon race. By wonderful providences He saved England from Mohammedan and Roman Catholic domination. At one time when the Moslems had subdued Spain, had with the sword carved their way into the very heart of France and would have doubtless carried the conquering power of the Mohammedan crescent on into England, God gave to Charles Martel a miracle victory against them and so saved the Anglo-Saxon race from the curse of Islam. We recall the wonderful miracle by which the Spanish Armada was destroyed. Philip of Spain, with the most glorious fleet the world had ever known, sailed toward England, intending to conquer her for Spain and for the Catholic church. In the Spanish fleet were three hundred and fifty ships and England had only twenty-four. It seemed that Spanish victory was certain, which would have meant that both England and America would

have become Catholic. But such was not according to the purpose of God, and so "the winds fought against Philip as the stars had fought against Sisera, and the whole fleet perished".

If the way Christianity was preserved in England was providential, the way that it was introduced into and kept in America was even more so. "A hundred things seem to have conspired to give America to the Anglo-Saxon race and make it a stronghold of evangelical religion".

The way in which America was discovered was providential. The continent was kept a secret from every nation until its disclosure could serve the needs of Anglo-Saxon civilization and evangelical Christianity. It was discovered not by Chinese or other heathen peoples, but by Europeans bearing the cross of Christ. And Columbus, the first discoverer, was led by a flock of birds to land not on the Carolina coast but in Cuba and thus was North America saved for future English exploration and so settled by Anglo-Saxons and not by Spaniards. Moreover, the time of the discovery was surely of God's planning, for it happened just before the beginning of the Reformation, "when human thought was being kindled and human imagination was being inflamed by workers, thinkers and investigators. It was just at the rejuvenescence and the birth hour of modern science. The discovery of America sooner or later would not have been so propitious for evangelical Christianity". When the fullness of time had come, a new land arose out of the sea to serve as a bulwark and reserve for the age of reformation".

And by wonderful providences our America has been saved for the white race. "Spanish and French Catholicism both tried to make America their possession, but failed because the God of nations was not their ally in such an enterprise". The defeat of Montcalm at Quebec and the Louisiana Purchase saved America from the French. The anti-slave law saved the south from

Negro domination. Surely all of these things came by the providence of God that America might be kept Anglo-Saxon and Christian.

Yes, ours is a chosen race, especially favored by God, especially blessed by God, kept through the years for a special mission. Until Jesus came the Jews had been the God favored nation. Had they received Jesus as the Messiah they might have continued in God's favor and might have been the great evangelists of His grace to a lost world. But they rejected Him and "with this rejection God's favoritism passed to another nation". Jesus Himself said to the chief priests and elders of Israel, "The Kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof" (*Matt. 21:43*). "The Jews had delivered to the world the Savior; another nation must deliver to the world that Savior's gospel". Isaiah prophesied of a new nation: "Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee" (*Isa. 55:5*). We cannot but believe that the new nation, chosen of God, is our own great Anglo-Saxon race, and especially the part of it that lives in America.

WE ARE DEBTORS

AFTER this study of God's dealings with our race we must pause in grateful recognition of His favors and blessings. We might have been heathen, worshiping idols of wood and stone. We might have been Mohammedans, living under the curse of a false religion. We might have been Catholics, worshiping dead images. But by the mercies of God we are Christians, living in a Christian land and enjoying the blessings of a Christian civilization. We have our comfortable, happy homes, we have our public schools, we have our churches, we have our liberty—our freedom of religion, our freedom of press, our freedom of government—all through the favor of God. He would say to us, "What hast thou

that thou didst not receive?" And we must answer: "Nothing! All things come from thee, O Lord. We are debtors". We are debtors to God. We are debtors to those who have gone before us, who have been God's instruments in giving us the Gospel. The only way we can pay the debt we owe is by passing that Gospel on to others. He has favored us, not for our sakes alone, but also for the sake of the world. He has chosen our race as He chose the Jews, to be a blessing to all nations. "He covets the Anglo-Saxon race, both for what He can do for it and what He can do through it. We must not forget that missions is a world enterprise. He moves away from the east to the west not through indifference to the east but that Christianity may, in its progress, gather the mighty resources necessary for the imperial task of world conquest". (*Love*)

Let us think for a little while of why God has chosen our particular race for His missionary purpose. We believe that it is because the Anglo-Saxons are especially fitted by nature for this task. We would not be guilty of boasting of Anglo-Saxon superiority. That has been done too much already for the good of the missionary cause. But that the Anglo-Saxon has the distinctive capabilities needed for Gospel propagation cannot be denied. In the words of Dr. Love: "The souls of all men are precious, but the missionary value of all men is not the same. God needs for His missionary work men who have the power of initiative, men who can introduce into other and all nations that to which they give their hearts. The Asiatics did not have these qualifications. The European white people did have them, and the Anglo-Saxon has them in a pre-eminent degree. . . . The Spirit sought out the nation most capable of responding to the Gospel and by temperament, by instinct and by pre-eminent missionary genius qualified to give Christianity initiation in other lands and in other nations on its way to final and complete victory".

What is true of the Anglo-Saxon race as a whole is especially true of America. The governmental instincts, ideals and convictions of the race have reached their highest expression in America. An Englishman who has studied American and English traits for a life time says: "The American people is not only an English people; it is much more Anglo-Saxon than the English themselves". In the United States we have a conjunction of democracy, evangelical religion and the Anglo-Saxon race. These three things just naturally go together, and it is the finest possible combination for the propagation of the Gospel. Yes, we believe that God has chosen us to be the carriers of His Gospel to the ends of the world because we of all people are best fitted by nature for this task.

And surely God has given us the means for extending His kingdom. He has given us the best missionary language in all the world. "It would seem to have been formed by providence to be the helpmate of evangelical religion. It was taking its form just when the reformation was coming to its birth. Many words were forever charged with the spirit of the new experiences which the world was coming into. The first great purpose of the English speech was to furnish expression to the new and thrilling emotions of the soul, started by the breath of the divine Spirit, who was once more among the people. A thousand words in our language cannot be spoken with intelligence without awakening religious reflections or emotions. Although in its present form the English language is not more than five hundred years old it is today spoken by more people than speak its two chief rivals, and the man who uses it well possesses the most perfect facility afforded by spoken or written language for propagating and popularizing its principles and policies".

Then God has endowed us with the material means of giving the Gospel to the world. America is the richest nation in the world. Dr. Love said:

"There is nothing in the material quite so remarkable as the natural wealth of this nation. The people are poor in every land of the globe where the influence of evangelical religion is not strongly felt". Our land is rich because of the bounty of God and He has given us our wealth that we might use it for the extension of His Kingdom. With it we are to pay in part the debt we owe to God and to the world. Our national plenty indicates our national mission. Our gold mines imply our Gospel mission. God has given great resources because we have a great work to do. We cannot account for God's part in our greatness except on the supposition that it is for a great purpose—a religious purpose". And we believe that purpose is world redemption.

SAVING ANGLO-SAXON AMERICA

WE could not leave this study of the Anglo-Saxon without thinking of our Anglo-Saxon neighbors who are not Christians. Not all of American Anglo-Saxons are in the Kingdom of Christ. When we hear of the millions in our own land who are lost we must remember that a large percent of them are not Negroes or foreigners, but people of our own race, some of them in our own communities and in our own homes. If God has chosen the Anglo-Saxon as the missionary race of the world then we must make that force as strong as possible by winning the Anglo-Saxons to Christ in large numbers. If America is to be a great evangelizing force in lands afar, America must evangelize her own lost millions.

God has led in a wonderful way in making America the most Anglo-Saxon and Christian land on earth. His divine purpose in our race and in our nation cannot be achieved unless we keep America Christian. A study of statistics will show us that there is danger that we shall lose our position as a Christian nation. Indeed, we wonder if we can rightly claim to be a Christian nation. Even in our own southern part of the nation there are twenty-four mil-

lion unchurched people. That is half as many people as the population of France or Italy and twice as many as live in the Argentine Republic. And the tragedy is that these unreached and unchurched masses of population are increasing 225,000 a year faster than the membership of all churches of all faiths. That means that our nation is becoming less Christian every year.

Surely these facts are a challenge to us who know God and feel that He has chosen our race and our nation to give His Gospel to all people. Suppose our beloved America fails in the task for which God has chosen her. Would she continue to enjoy God's favor? We believe not. Rather would she be rejected as the Jews have been rejected and another race chosen to evangelize the world. So we must evangelize our own land. We must support our great Home Mission Board in all its work. We must engage in great missionary campaigns in our own churches. Each one of us must be a missionary, busy in the task of saving not only Chinese, Indians, Negroes, Mexicans etc., but also our neighbors, friends and relatives of the Anglo-Saxon race, remembering that the stronger Christianity becomes among the Anglo-Saxons the stronger will Christianity become among all races and all people.

MOUNTAIN MISSIONS

THE people who live in our southern mountains are perhaps the most typically Anglo-Saxon group in all the world today. They are descendants of the best Anglo-Saxon settlers who came to this country in the early days of her history. For many generations they have lived in the recesses of these mountains, apart from the rest of the world. Few Negroes have lived among them. Almost no foreigners have found their way into their mountain coves. There has been little mixture with people of other races, and consequently the blood that flows in the veins of these southern mountaineers is perhaps the purest Anglo-Saxon blood in all the world.

The isolation of these people has made the percentage of illiteracy among them high, and many of them are destitute of Gospel opportunity. These facts make this a rich mission field for southern Baptists. For more than a quarter of a century our Home Mission Board did extensive Christian work among them through its system of mountain schools. A few years ago, because of changing conditions and lack of funds, the Home Board gave up the support of this work. However, in many cases support for these schools has been secured through local or state cooperation, and they have been able to continue their blessed ministry to the youth of the mountains.

"In the meantime religious destitution in the mountains continued to be an almost untouched problem and challenge. During 1934 the Home Mission Board began, in a small way, the tremendous task of evangelization and cultivation of areas where little progress in religious life has been made for generations. Through the existing mountain churches, most of which are untouched by missionary stimulation, through the development of the youth of these churches and through direct evangelization in neglected communities a definite program of missionary work has begun" (*Southern Baptist Handbook 1935*). We have five missionaries engaged in this work: Rev. and Mrs. L. W. Martin and Miss Minnie Berry, in the eastern Kentucky mountains, and Rev. and Mrs. M. K. Cobble, in the Tennessee Norris Dam area.

Mr. Martin tells of the destitution of the Kentucky field in which he works. He tells of Three Forks Association, composed of three counties, each one of which has only one active missionary Baptist church. In one county of 12,000 people less than ten percent are members of any church, and the one little Baptist church has only fifty resident members. Ninety out of every hundred are yet to be won to Christ. In another county even worse conditions exist. With a population of

15,000 all churches of all denominations report a combined membership of 948. In writing of the needs of this field Mr. Martin says: "They will never be built into a strong diligent Baptist church unless they have God called, purposeful, well established, consecrated and trained leadership. That leadership must as yet come from without the mountains. The people will respond but they cannot hear without a preacher and they cannot follow without a leader".

Mr. Cobble writes of the Norris Dam field: "The need here in this area is tremendous, the call urgent, the opportunity unlimited". He divides the needs of his field into three parts. First, there are the mountain churches which have been dazzled and swamped by the new influx of people who came into the new industrial center. Mr. Cobble says: "They hardly know how to manage the church work to care for the need. We are seeking to strengthen these local churches and properly organize them so as to take care of this new situation". Then there are the C.C.C. Camps—twenty of them in this district with approximately 250 young men in each camp, most of them from New York and the eastern states. This presents an open door of service with unlimited opportunity. Our missionaries are in touch with the chaplains of these camps and are holding services wherever and whenever it is possible. Last, and most problematic of all these needs, is the situation in the new city of Norris. By vote of the people an interdenominational religious fellowship group has been established, and religious services are held in the Community Building regularly on Tuesdays and Sundays. Of course it is difficult to conduct any Baptist work under such conditions. Mr. Cobble writes of his work in the whole field: "We are endeavoring to hold fast the Christian life that is here, develop that into self-supporting and self-propagating churches and do our part in preaching the Gospel to the lost".

Surely we southern Baptists must realize the missionary opportunities and obligations we have in the mountaineers. We must do our best to give to this largest purely Anglo-Saxon group in the world the Gospel of Christ that they may join with other Anglo-Saxons in the great work of world redemption for which God has chosen the Anglo-Saxon race.

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the significance of our missionary topics theme for this year.
2. Who are the Anglo-Saxons?
3. Tell something of the Anglo-Saxon invasion of England.
4. Discuss the significance of the Macedonian call in its relation to the evangelization of the Anglo-Saxons.
5. Tell of St. Augustine's work in England.
6. Tell of early Bible translations among the Anglo-Saxons.
7. Give reasons for believing that the Anglo-Saxons are a race chosen by God for a special mission.
8. What in the discovery and history of America indicates that God was preparing an Anglo-Saxon nation for a special purpose?
9. What in the Anglo-Saxon nature fits them for missionary work?
10. Discuss the English language as a missionary force.
11. Discuss American wealth as a missionary responsibility.
12. How many unchurched people in the southland?
13. Tell of our work among the mountaineers.
14. Discuss what we can do to help fulfil the mission of the Anglo-Saxon race.

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
Southern Baptist Handbook 1935.....	E. P. Alldredge
Southern Baptist Handbook 1936.....	E. P. Alldredge
The Mission of Our Nation.....	J. F. Love
History of the Baptists.....	Thomas Armitage

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COLLEGE Y. W. A.

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

Y.W.A. in the NEW YEAR BELLS



The ringing of New Year bells clangs on our consciousness—the swift passing of college and hospital training days. This term is all but half gone. Are all the young women in the college or hospital in your town or city being reached with missionary information? Many of them are seniors and this is the "last chance". It is exceedingly rare that a young woman, having finished college without a missionary interest or completing her hospital training without a genuine missionary zeal, ever enters fully into missionary activities. Her mind set, her habits of prayer and giving are all but fixed; therefore, later enlistment is extremely difficult. Let the New Year bells sound their insistence of immediate enlistment in Ann Hasseltine or Grace McBride Y.W.A. Do not "give up" even with the busy seniors and do not overlook the younger women of other classes: all should be led to see the world fields beyond their institution grounds.

Perhaps your W.M.S. would play "college mothers" to the Y.W.A.'s, so beguilingly that all Baptist young women will want to be Y.W.A. members. Perhaps the Y.W.A. would like to meet in homes for at least half of their meetings: then provide the homes. Perhaps the young women meet in the rooms of their own institution, but a cake and coffee or tea would be a delicious addition to the close of their discussion. There are so many "little

ways" of proving in tangible way your interest in them.

Then there are bigger ways: have you prayed earnestly for your Y.W.A. members, for those who should be members, for their program, for their Y.W.A. activities? Have you helped their personal service committee plan worthy personal service projects? Have you assisted them in securing mission study teachers? Have you used them now and then in telling stories to the junior missionary education groups? The New Year's noises should stir our mental processes in behalf of these young women in specialized groups so that their work may grow in gratifying fashion in the coming strategic months.

All Y.W.A.'s begin looking toward summer activities with the turn of the year. June 22 to July 2 will bring Y.W.A. Camp at Ridgecrest. It is not too soon for a W.M.S. to think in terms of sending or helping to send a representative Y.W.A. member to this important gathering. August 7-11 there will be held a Baptist Youth Conference in Zurich, Switzerland. It may be that some one from your Y.W.A. will be able to attend that. Write to Juliette Mather, 1111 Comer Bldg., Birmingham, Ala., for suggestions about the trip in pleasant company. February will bring Y.W.A. Focus Week in 1937; this is a change from the past two years and should not be overlooked. Plans for it will be set forth in detail in February magazines. In all these matters let the New Year bells ring the importance of Y.W.A.

As a New Year "resolve" please see to it that every possible glean- ing is made for the Lottie Moon Christmas Offering and that all such in being forwarded is most carefully marked: "Lottie Moon Christmas Offering for Foreign Missions".



OUR YOUNG PEOPLE



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

FACING the NEW YEAR with the YOUNG PEOPLE'S DIRECTOR



Is there any other season as encouraging as is the New Year with its hopes and resolutions for the future? What joy for the young people's directors as they face the opportunities of the New Year! Perhaps there is a feeling of regret in saying good-bye to 1936 because it did not see the fulfillment of many cherished hopes and plans, but we can still look forward to their full fruition through earnest prayer and more determined effort. Realizing the importance of our task in enlisting and leading our young people into larger fields of missionary endeavor, we are challenged to render the very best service of which we are capable.

The duties of a young people's director are many and varied, requiring prayerful consideration. She must truly be a connecting link between the W.M.S. and her auxiliaries if all are to function properly. The work of the young people should be kept before the W.M.S. in various ways, not only in order that the mother organization will be informed as to her children's progress but also that the younger members of the family will be conscious of the sweet relationship which the W.M.S. bears to her auxiliaries. This knowledge will bear fruit in securing capable consecrated leaders for the organizations and in the earnest fostering by the circles in providing literature and standards of excellence and in taking care of other special needs. Through this means there will also be provision for the social life of the young people through picnics, parties, attendance on associational or state camps and house-parties and through other forms of entertainment.

A director should call her counselors together very early in the year for a general planning of the year's activities. At this time, in order that the fundamentals of the work may be thoroughly understood by each counselor, there should be an earnest study of the *W.M.U. Year Book, Telling You How* and the respective organizational manual. This will afford an opportunity for completing plans for initiation and "Promotion Day" exercises, which should be held some time in January. Monthly council meetings of counselors are of immeasurable value in providing a definite time for reporting, checking up on standard, planning programs for regular meetings and also for special seasons of prayer, as well as the help that comes from fellowship and prayer together. At these meetings problems of the different organizations may be discussed and solutions may be sought, causing the work to go forward with greater efficiency. Accurate records and prompt reporting should be stressed by the director, as she is responsible for getting reports to the associational leader at the required time. Even a slight delay often retards the work and prevents an organization from being A-1.

Informed leaders are usually interested learners. The *Correspondence Course* of study as suggested in *W.M.U. Year Book* provides a veritable storehouse of inspiration as well as information for directors and counselors in preparation for leadership in W.M.U. work. A wise director will strive to make possible the attendance of young people at rallies, encampments, conferences and other meetings which provide contact with people of similar interests. In this way a new glow will be added to the flame of missionary interest and zeal in the hearts of those who attend, and this vital spark will be brought back to rekindle and keep glowing the fires in their own organizations, lest they become dim and fail to reflect the ideals for which they stand.

As we face this New Year, rich in opportunities for service, may we pause on its threshold. May we thus pause to ask for divine guidance in our task, realizing that only through the leadership of Christ may we truly become "laborers together with God."—Mrs. Ethyl M. Massey, Ala.



FROM OUR MISSIONARIES



WHAT IF I HAD NOT GONE?

Jacob Gartenhaus, Home Mission Board



Who would have believed that we would live to see the day when the Jewish missionary would receive calls from his own people, when only a few years back the doors he sought to enter were shut in his face? Recently a letter reached me from a Christian friend in South Carolina in which she stated that some Jewish people there had expressed a desire to talk with me, and asked me to visit her town. It is not my policy to make trips to one place only, for the sake of economy of time and money, and I replied that at the very earliest open date I would work out an itinerary to include that place. Immediately another letter came from this earnest Christian, declaring that it was imperative that I come at once and that she would be glad to defray my expenses. Of course I could not refuse to go in the face of such an earnest plea.

I had not been there an hour before I found myself on the porch of the Jewish home, deeply engrossed in conversation. One of the first questions raised was, "How did you come to believe as you do?" This gave me a splendid opportunity to tell of my years of prejudice toward everything Christian, but gradually how through earnest seeking after the truth the conviction became stronger and stronger that Jesus is the promised Messiah of Israel.

Repeatedly the daughter begged: "Oh, tell us some more!" And the aged father took a lively interest in this discussion, asking earnest questions. Every tract we had sent was devoured, read and re-read, and shared with other Jewish friends. "It all sounds so true and wonderful, why haven't we been told about it before?" And I said to myself, "Why, indeed?" These hungry hearts were within a stone's throw of one of our large Baptist churches which contributes toward missions in foreign lands, and yet it is so unconcerned about the lost at its very doors!

Less than a week later I received letters from my Christian and Jewish friends telling me of the passing away of the latter's aged father, and thanking me for my visit which had brought so much joy to the family. What if I had delayed my visit? What if this Christian friend had not concerned herself about her Jewish friends? There is no doubt in my mind but that this dear old man must have had a premonition that his remaining days on this earth were numbered and that he desired to have the plan of salvation unfolded. Those words will always linger in my memory: "Tell us more, tell us more!"

This, my friends, is not an isolated case: it is but one of many thousands. There are saddened, disillusioned hearts in Israel. Even here in America the Jew fears for his future. Yes, anti-Semitism has been rearing its ugly head here as well. What can he do, the Jew asks, to combat the growth of this insidious poison which is filtering into the life-stream of America? For a while he thought education was the only remedy, but he has awakened to the fact that that, too, is a broken reed on which to lean. What is needed by all, I tell my people, is not educated heads—Germany was full of them—but changed hearts which alone can be made possible through Jesus Christ.

One of the best mediums for the evangelization of our Jewish friends scattered

throughout the length and breadth of our southland is the **MEDIATOR**, a quarterly publication, appraised by Jewish Christian leaders as the best for the modern Jew. For twenty-five cents a year this silent witness can go into the home of your Jewish friends. It has been the means of opening doors, softening hearts and pointing many an Israelite to the feet of the Saviour. Sample copy will be sent upon request. Address: Rev. Jacob Gartenhaus, 34 Paces Ferry Place, Atlanta, Ga.

Happy New Year

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EDITORIAL (Concluded from Page 4)

best in preparation and equipment. Most of the inefficiency in our societies is due, we verily believe, to failure to use the abundant and stimulating materials provided for our use. The Year Book, *Royal Service*—not only its program pages, but also its wealth of material, informing, inspiring and instructive on other pages—the splendid magazines for young people, supplemental material for programs, the W.M.U. page in *Home and Foreign Fields*, the methods books of our study courses: a more general use of all these would help us all to far more effective service and wider enlistment of our constituency.

"The things that are before!" Chief of these, because of its manifold implications, because of its quickening, inspiring, energizing power, is the new watchword of W.M.U.—"Not by might, nor by power, but by My Spirit, saith the Lord of hosts". In our personal and society devotions we should make much of the Bible study page in *Royal Service*. What the names, Broadus and Robertson, have meant to southern Baptist life, each of us knows. A rare combination of the spirit and scholarship represented by these revered names is a real gift to W.M.U. this year as Mrs. Ella Broadus Robertson opens to us the treasures of her versatile mind, her warm heart and her rich experience in the monthly treatise on the nature and work of the Holy Spirit. As the athlete yields himself to the discipline of mind and body that he may attain, so would we yield our minds, our hearts, our wills, our bodies to the Holy Spirit. A new year dawns for us, a year of happy service, as individuals, as societies, as a great organization. What store of treasures will it hold when the year is done?

(Concluded from Page 5)

poses as its leaders see it; (5) a resumé of the progress which has actually been made in Palestine under the heading "A Land Reborn". He takes his stand with those who await a literal fulfillment of the prophecies, making a strong case for his position by citing numerous pas-

sages from the prophecies themselves in its support. He does not, however, attempt to reconcile his view with such New Testament passages as Luke 3:8 and Romans 2:28, 29—a very vital omission as this reviewer sees it, though not necessarily one which invalidates his argument.

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

According to an editorial in the *United Presbyterian* there are twelve faiths now operative in the world. They are Christianity, Confucianism, Islam, Hinduism, Primitivism, Buddhism, Taoism, Shintoism, Judaism, Parsiism or Zoroastrianism. Christianity in its number of adherents leads all the rest with an estimated 625,000,000 which is two and a half times the number of followers of the next faith which is Confucianism.

Recognizing as we do the place and power of the Bible as an instrument in the evangelization of the races of men and thinking as we are this month of how the Gospel came to northern Europe I am reminded of the "Purple Bible" and its history. A remnant of this Bible written in silver ink on purple paper is preserved in the library of the University at Upsala, Sweden. Ulfilas the son of Christian parents a captive of the heathen Goths along the lower Danube in southern Europe in the fourth century A.D. invented an alphabet, organized the speech and lifted the dialect of these heathen people to the dignity of a language that he might commit the Bible to writing and thus have it as his ally in his work of winning them to Christ. We are told that this language as formulated by Ulfilas is the remote foundation of all languages spoken today by Anglo-Saxons and all Germanic peoples the world over, English included. The Gospel found its way from these Goths to the Teutonic tribes of northern Europe and with it their language.

It is 400 years since William Tyndale died. By many he is considered the greatest of the translators of the English Bible. Tyndale was convinced that if the Bible was to be the guiding light

of all the people it should be accessible to them in their own language. So through his efforts the whole Bible was translated and printed in the language of the people of England. Strange but true the Bishop of London bought up a whole edition and burned it. Yet in the year 1938 on June 19 there is to be a great celebration of the 400th anniversary of the Reformation and the English Bible at which time and on many other occasions the people will do honor to Tyndale who on October 6, 1536, convicted of treason and heresy, was strangled in his prison cell and his body burned in the prison yard.

News has just come to us that the National Bible Society of Scotland has now completed the printing of the whole New Testament in Songoi. The Songoi are a superior race of Negroes and theirs is the general trade language along about a thousand miles of the Niger River. For centuries having been in submission to conquering Arabs they are still Mohammedans. "Now at last", says a writer, "when the Word of God is made available to them in their own language, there is little doubt that many of these fine people will be brought into the Kingdom".

In 1927 southern Baptists had on foreign mission fields 544 missionaries, the greatest number at any one time in the history of our work. In 1934 the number had dropped to 373. Today we have 418 active missionaries in 15 foreign lands, 126 short of the number we had in 1927. At this time a goodly number of young volunteers for life service from our various foreign fields are at our Baptist schools in this country in training for service in their native lands.

The monied debt of the Foreign Mission Board has been reduced in the last four years from \$1,110,000 to less than \$400,000.

WOMAN'S MISSIONARY UNION, AUXILIARY to SOUTHERN BAPTIST CONVENTION
Third Quarterly Report, July 1 to October 1, 1936

Mrs. W. J. Cox, Treasurer

STATES	Reported by State Treasurers as Having Been Remitted by Them to the Respective Boards				Received by W.M.U. Treasurer			
	Debt Paying Campaign	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State Missions and Other Objects in S.B.C. Program	Marg. Fund and W.M.U. Tr. Sch. and Marg. Mem.	W.M.U. Training School Executive Committee S.B.C.
Alabama.....	\$ 1,137.92	\$ 2,645.44	\$ 1,166.95	\$ 453.63	\$ 4,257.61	\$ 6,920.25	\$ 450.00	\$ 45.68
Arizona.....	48.00	27.56	11.47	3.43	8.43	153.09	23.63	83
Arkansas.....	644.22	966.35	422.10	110.38	402.55	5,347.63	55.70	17.20
D. C.....								6.02
Florida.....	469.58	2,484.90	1,070.43	345.75	1,613.98	4,453.88	124.98	35.81
Georgia.....	3,255.54	2,243.36	314.63	1.00	60.10	30,359.53	968.46	41.85
Illinois.....	274.44	264.61	60.88	3.00	59.33	4,047.48	114.63	3.29
Kentucky.....	1,933.58	5,939.17	2,536.38	746.35	3,598.59	9,810.15	1,171.50	71.13
Louisiana.....		806.41	376.58	112.89	1,118.22	9,430.78		22.49
Maryland.....	55.72	894.75	393.02	117.00	234.01	1,747.38		17.21
Mississippi.....	1,120.21	1,151.71	618.37	213.11	1,801.36	13,786.36	605.00	23.84
Missouri.....		2,631.91	1,182.24	254.10	2,185.05	6,427.97	519.00	44.08
New Mexico.....						1,066.06	25.00	1.47
N. Carolina.....	1,013.05	988.11	108.96	.25	194.22	37,203.88	1,100.00	168.73
Oklahoma.....		1,553.10	467.75	136.25	1,334.40	3,092.61	*375.00	*
S. Carolina.....	286.48	5,577.09	2,609.28	774.75	1,899.97	14,748.56	500.00	80.97
Tennessee.....	3,547.26	7,798.38	3,296.71	984.58	7,393.90	15,993.08	1,900.00	126.59
Texas.....	3,806.07	7,025.53	3,065.56	2,564.95	19,020.45	39,708.54	400.00	75.21
Virginia.....	2,782.60	18,698.54	2,439.20	1,600.15	9,494.67	24,495.35	1,000.00	232.08
Specials.....								.74
Totals.....	\$20,374.67	\$61,698.92	\$20,140.51	\$8,421.57	\$54,676.84	\$229,602.58	\$9,332.90	\$1,015.22
								\$2,407.50
								\$2,702.29
								\$410,463.00

Value Boxes—\$5,245.59

SIGNING EACH YEAR as TITHERS



At the W.M.U. annual meeting in Fort Worth, Texas, in 1934 it was decided to ask every W.M.U. tither to sign again each calendar year, one of the chief reasons being that to do so will remind such tithers of their high resolve to "honor Jehovah with 'their' substance and with the first-fruits of all 'their' increase". This page and the following one are to be used for these re-signatures. These two pages, with their double columns, are perforated so that they may be readily detached. The Stewardship Chairman will find it easy to "line" extra sheets of paper or to borrow the perforated pages from members' copies of the magazine, so that every tither may duly sign. As formerly, the signature of each new tither is to be inscribed on the Stewardship Covenant Card which is free upon application to the state W.M.U. headquarters (address on page 21). The cards for W.M.U. young people are most attractive in their organization colors. Unless the state has a different plan, the general policy is for each organization to keep the signatures and signed cards of its tithers, merely reporting the number according to the state plan. If in doubt as to your state plan, please write to your state W.M.U. headquarters.