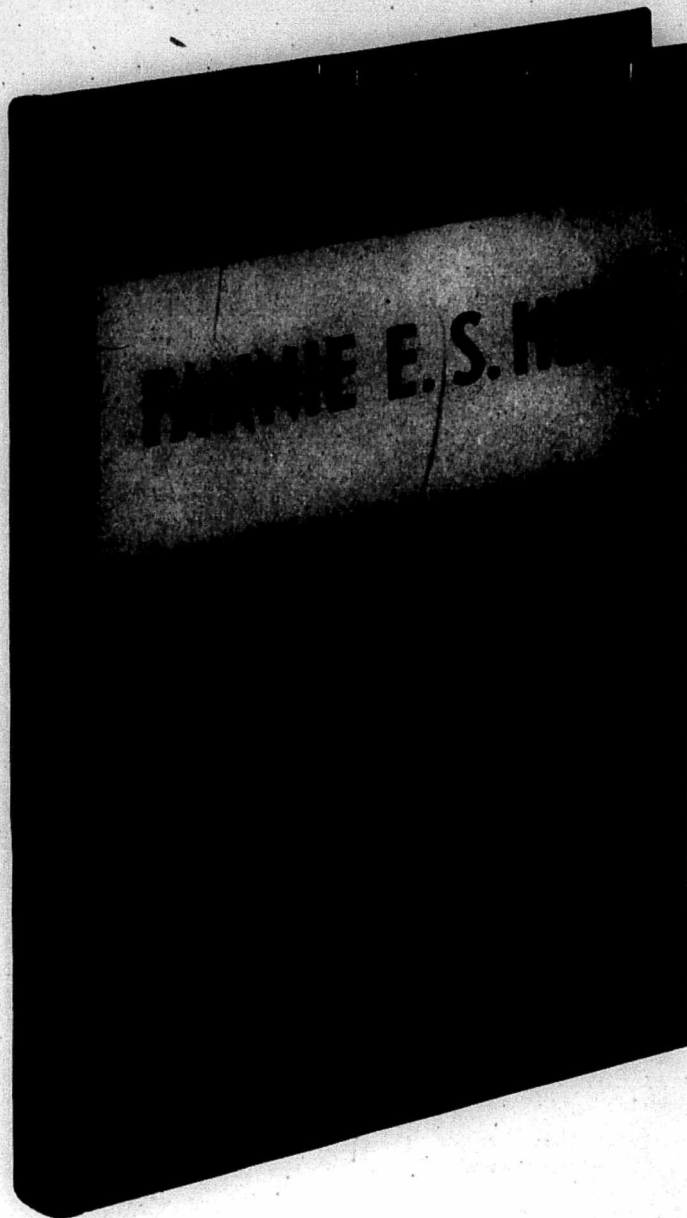


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Royal Service



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MONTHLY MISSIONARY TOPIC

The Great Commission as to Enrollment and Personal Service

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program SEPTEMBER—Enrollment and Personal Service

Mike of the North End	3c
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EDITORIAL

MORAL STANDARDS

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

WOMAN'S MISSIONARY UNION has always refrained from organizational participation or expression in fields other than the distinctive one of missionary promotion to which it is committed. This does not mean that it fails to encourage and stimulate its members to full exercise of the holy privilege of Christian citizenship.

The *Plan of Work* adopted annually gives first place to *Fundamentals*, which consist of *Chief Aims* and *Moral Standards*. Under the latter "we reaffirm our responsibility as Christian citizens in declaring ourselves to stand for" certain definite things, such as international and inter-racial justice, child welfare, public health, law observance and world peace. As we stand for these things we do not stand alone, because Christian women of all creeds and faiths share these ideals. They have perfected certain united means of bringing about the good ends for which they stand together. *Woman's Christian Temperance Union* is a notable example. Another, the *Association of Southern Women to Prevent Lynching*, should command the deep interest and hearty cooperation of southern Baptist women. Its work is in direct line with the things for which we avow ourselves to stand, especially inter-racial justice and law observance. Several well known southern Baptist women are active workers in this organization; several state W.M.U.'s have declared themselves in sympathy with its program to put an end to this crime which is a blot upon our civilization. We recognize that false propaganda is responsible for the un-Christian attitude about this evil, that in the name of the sanctity of womanhood it has been condoned though most lynchings have had no bearing on crimes against womanhood. Moreover, the frenzy of the mob spirit has exacted the extreme penalty from many an innocent victim. Standing for law observance and inter-racial justice we should inform ourselves about the work of the *Association* and promote its constructive program of activity.

The *Association* works to educate public opinion against lynching, getting women to sign a statement that "lynching is an indefensible crime"; getting sheriffs to pledge themselves to protect prisoners until the law can act upon them, a far more effective lesson than mob violence; getting state laws strengthened and carried out. In 1937 there were 8 persons lynched, but 30 attempted lynchings involving the lives of 80 persons were prevented; 6 lynchings occurred in 1938 and nearly 50 were prevented. These facts indicate that progress is being made. Because we stand for law observance and inter-racial justice we should pray for and promote this organization which has already accomplished so much in reducing the number of lynchings in our southland.

We have a clear and definite obligation as Christian citizens to see that the spirit of Christ permeates every avenue of life. This responsibility Woman's Missionary Union recognizes and accepts in the declaration of *Moral Standards*. In the home, the community, in national and international relations, cooperation with others is essential if our world is to be made more Christ-like. The *Association of Southern Women to Prevent Lynching* works effectively to this end. Mrs. Jessie Daniel Ames, well known to southern Baptist women for her work on the *Inter-racial Commission*, is the head of this organization. From her office in Atlanta, Georgia, 710 Standard Building, information about this work may be secured.

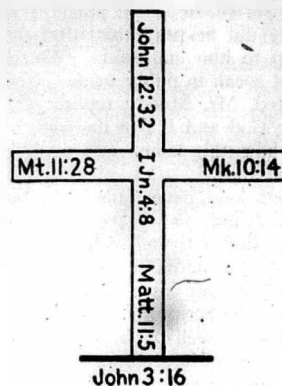


SOUTHWIDE BAPTIST REVIVAL



HOW to CREATE a SENSE of SPIRITUAL NEED

Dr. W. C. James, Virginia



The Philippian jailer needed salvation all the time, yet not until he realized his need did he cry out, "What must I do to be saved?" What can Christian women do to create in the unsaved this necessary sense of need?

First—We must ourselves have a genuine case of religion because we can neither tell nor explain to others what we neither know nor understand, nor can we impart to others an emotion we do not feel. Not until our hearts are stirred will we be able to stir others. In my student days I heard a gifted contralto every Sunday and, though her technique was wonderful, I doubt if the effect she produced went beyond that. Why? She was an unbeliever with no experience of the truth she sang with artistic precision. In my first pastorate, Russellville, Kentucky, Mary Armitage of Bowling Green sang one Sunday morning and produced a profound impression. Strong men and gentle women wept and the pastor felt more like dismissing the congregation than attempting to preach. Why? She was an earnest Christian and stirred our hearts because her own was stirred.

"Faultless may be the player's touch
Yet little if any will he sway us,
Unless we feel his own heart throb
Neath the music that he plays us".

Second—Our daily conduct must be noticeably superior to that of the unconverted about us. More and more am I persuaded that God designs right living on our part as a means of soul winning beyond what most of us yet realize. That is why two-thirds of the New Testament is addressed to believers, the reason being that right living on their part will lead the lost to the Savior; numerous illustrations could be given confirming that statement. I Peter 3:1, 2 says that *believing wives* can lead their *unbelieving husbands* to the Lord without saying a word to them on the subject. How? *By living right before them!* Simon Seward of Petersburg, Virginia, for years a tower of strength, was led to the Lord by observing the change in his wife after her conversion. Col. Heck of Raleigh, N. C., father of Miss Fannie Heck of blessed memory, testified that it was "the godly life" of his wife "from day to day" that led him to Christ and into the church. Superior living, the more the better, will conduce immeasurably to a real revival.

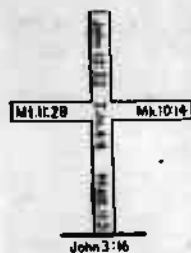
Third—We must have the aid of the Holy Spirit. Just as one cannot shoot a gun without powder or run a steam engine without steam or an electric engine without the electric current, so we cannot do the work of the Lord without the Spirit of the Lord; hence the words of Zechariah 4:6 and of our Lord, Acts 1:5, 8, and of John 16:8. It is the Spirit who empowers the believer and convicts the

(Concluded on Page 13)

PERSONAL SERVICE

Chairman: Mrs. Eureka Whiteker, Kentucky

"I LOVE the SOULS"



Soon after Mr. Moody was converted, he led in prayer at a prayer-meeting; so blunderingly did he pray that after the service an old deacon came up to him and said: "Young man, if I were you, I should not speak in public again. You haven't any talent". Undaunted, Mr. Moody replied: "I know I have one talent, I love God and I love the souls of men". All the world knows how this talent was used to bless, uplift and strengthen thousands.

Love that endureth, suffereth long, never faileth, springs eternally from the heart of God and, as we are united to Him in close fellowship, we shall find it fitting us for service.

On Lord Shaftesbury's tomb in Westminster Abbey are the words "Love, Serve"—for service will follow love as surely as reviving follows sunshine.

When Philip met the Ethiopian he began at the same Scripture to teach him. This attitude is of greatest importance in individual evangelism, because many people are shy and sensitive or ignorant as regards the spiritual life. The Lord Himself can give the tongue of the learned that one may speak a word in season to them that are weary.

The approach should be guided by the Spirit of God, the preparation being a humility of spirit and a self-sacrifice that will yield a willing service through the Spirit. The Spirit said to Philip "Go near". Approach must be made with sympathy, prayer, help and with glad-hearted endeavor to prepare the soil and drop the seed of truth.

Someone has said that, in service for the Master, "John, Son of Thunder, became the Apostle of Love; Peter, self-seeking, unstable, was changed to Peter a Rock". What an encouragement!

The message should be the good tidings of God's love. A little girl just beginning to attend a Sunbeam Band was asked what she sang there and her reply was: "I did not know the story, so I just sang Jesus". And "Philip preached unto him Jesus". As around Jesus cluster our deepest soul experiences so about Him may be our brightest, most helpful, most enjoyable conversation. We plan and organize and sacrifice for His work but we do not talk enough about this personal Saviour. To those traveling the desert road we must go with this message.

As the purpose of personal service is to bring men and women to a personal acknowledgment of Christ as their Saviour, such means shall be employed as will accomplish this. The distribution of leaflets and Testaments is heartily commended. Such agencies as Mothers' Clubs, Cottage Prayer Meetings, visiting sick and prisoners, boys' clubs, day nurseries and playgrounds may be most helpfully used but plans must be adapted according to the need of each neighborhood.

Fostered by prayer and steadfast, unflinching faith what may not the personal service become! It will be like a tide irresistible from the impetus of love, overwhelming to the forces of evil, life-giving to the perishing, because finding its source in that crystal pure river that flows from the Throne of God.

—Mrs. H. M. WHARTON

(Adapted from a Leaflet Used Twenty-five Years Ago)



WHEN YOUR CIRCLE STUDIES "Highways and Hedges"

by Dr. W. W. Hamilton of the Baptist Bible Institute, many teaching helps will be found in the following suggestions by Mrs. L. G. Wilkinson, who is W.M.U. mission study chairman for Louisiana. She says:

This is a most unusual book, not being outlined and divided into chapters as most of our books are. It is composed of 71 true stories, which are, with few exceptions, the soul winning experiences of B. B. I. students as they have gone out into the "highways and hedges" of New Orleans. Therefore, I would class it as a splendid soul winning book and would say, after reading it through, that it is most valuable for a soul winning class and can be easily taught.

First: the teacher should list and number those things necessary for a soul winner to possess and use to be successful, such as: 1—a conviction of the need of going out to win souls in one's community, large or small; 2—a Christ-like love for the lost; 3—an abiding faith in and constant use of prayer; 4—a knowledge of the Bible and constant use of it; 5—a firm belief in God's power to save the lowest sinner; 6—a belief in and dependence on the Holy Spirit as one's greatest ally in soul winning; 7—an abundance of patience, courage and perseverance.

Second: she should read the book through carefully, writing in the margin of each story the number or numbers of these requirements that the soul winner possessed or used; she should write the word "need" by each story that she can use to demonstrate to her class requirement one. In doing so, she will find that every story illustrates at least one requirement, while many of them illustrate several. Having done this, she may follow one of two courses:

First Course: She may divide the 71 stories into 7 groups, the first being composed of those that are best for giving her class a vision of the need at home (here the teacher should stress that what is true of New Orleans is true, more or less, of every community); the other groups may include those stories that best illustrate certain of the remaining requirements. Let each group constitute a lesson.

Second Course: The teacher may divide the 71 stories, just as they come, into lessons, seven if possible. Then, keeping the seven requirements before her class, the teacher should let the members tell the stories, seeing that they emphasize which requirements the soul winner possessed and used in each experience, and also the need of witnessing at home, as shown in each story.

In either course, time should be given after each lesson for discussion of these stories and the members' soul winning experiences. List the various methods of soul winning thus used.

Before each lesson, the teacher should give a devotional on the requirement to be emphasized and illustrated in that lesson, using appropriate Scriptures to assure her class, from that angle, that each requirement is valuable and necessary. Following are some suggested Scriptures: *requirement 1*—Luke 16:24; Acts 1:8 (emphasizing "Jerusalem"); *requirement 2*—Luke 10:27; I John 4:7-11; Matt. 5:46; *requirement 3*—Matt. 21:22; John 14:12, 13; James 5:16; *requirement 4*—Heb. 4:12; Isa. 55:11; Eph. 6:17; *requirement 5*—Rom. 1:16; Matt. 28:18; Mark 5:1-20; *requirement 6*—Isa. 45:2; Matt. 28:20; Zech. 4:6; *requirement 7*—Gal. 6:9; I Cor. 15:58; Heb. 13:5, 6.



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

Note: The references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning in 1939.

**TOPIC: The Great Commission and the Chief Aims of W.M.U.—
"Enlistment and Personal Service"**

Jesus found Philip. Philip found Nathaniel (*John 1:43, 45*). Someone found you. Whom did you find? Jesus called Andrew and Peter, James and John. They set out to call others. May the love of Christ constrain us to find, to call, to bring, to win others. Pray for a harvest of souls.

"That your love may abound yet more"

1st Day—Phil. 1:1-11; *Psa. 150:1-6*
2nd Day—Phil. 2:1-11; *Psa. 96:1-13*
3rd Day—Acts 20:33-38; *Isa. 2:1-5*
4th Day—Matt. 24:1-12; *Rom. 16:1-10*
5th Day—Matt. 24:13-25; *Acts 10:1-6*
6th Day—Matt. 24:26-39; *Acts 16:12-18*
7th Day—Matt. 24:40-51; *John 4:19-29*

"For I have given you an example".

8th Day—Matt. 20:20-28; *Psa. 122:1-9*
9th Day—John 13:1-11;
Psa. 139:1-12, 23, 24
10th Day—John 13:12-20; *Ecd. 5:1-7*
11th Day—II Cor. 8:5-12 (vs. 9);
Acts 27:13-26
12th Day—Rom. 15:1-7, 13, 14;
Matt. 4:1-11
13th Day—Eph. 5:1-16; *Isa. 41:8-13*
14th Day—Eph. 5:17-33; *John 1:1-9*

Personal Service "to give the light of the knowledge of the glory of God"

15th Day—II Cor. 4:1-10; *Psa. 61:1-8*
16th Day—Luke 7:1-10; *Prov. 4:1-9*
17th Day—Luke 7:11-23; *Prov. 4:10-19*
18th Day—Matt. 15:23-39; *Prov. 4:20-27*
19th Day—Matt. 18:1-10; *I Kings 3:5-14*
20th Day—Matt. 18:12-20; *Job 28:20-28*
21st Day—John 1:43-51; *Jas. 3:13-18*

Enlistment, "Looking diligently"

22nd Day—Heb. 12:15-17; 22-26, 28, 29;
Jas. 1:2-11
23rd Day—Heb. 6:1-12; *Prov. 11:24-31*
24th Day—Acts 17:1-4; *Jer. 17:9-11*
25th Day—Acts 28:23, 24; *Luke 12:13-21*
26th Day—Mark 6:1-13; *I Tim. 6:17-19*
27th Day—Mark 6:32-44; *Rev. 18:15-20*
28th Day—Mark 6:45-56; *Luke 16:9-13*
29th Day—Mark 16:7-14; *Psa. 49:1-12*
30th Day—Col. 3:17; *Luke 1:1-4*

"Pray Ye"

In thanksgiving for the unfailing goodness of God

Pray for states observing their season of prayer for state missions: (1) that the programs will be impressively presented; (2) that the offerings will exceed the goals in the churches and the states; (3) that each state W.M.U. leader will "be strong in the Lord".

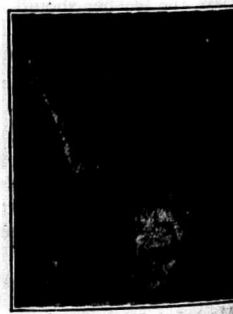
Intercede for mission boards and their missionaries in state, home and foreign fields.

Pray that every W.M.U. organization in churches, colleges and hospitals will be increasingly missionary in programs, prayers, personal service and gifts.

Ask for God's guidance in Southwide Revival. (Page 5)

Intercede for world-wide peace. (Page 35)

Pray for Margaret Fund students and for W.M.U. Training School as new scholastic year is entered; intercede also for building project of school. (Pages 26, 27)



Calendar of Prayer

September, 1939

Prepared by Mrs. W. C. Henderson, Arizona

WHEN prayer delights thee least, then learn to say:
"Soul, now is greater need thou shouldst pray;
My well is bitter; cast therein the tree,
That sweet henceforth its brackish waters may be."
Say, what is prayer, when it is prayer, indeed?
The mighty utterance of a mighty need!
The man is praying, who doth press with might
Out of his darkness into God's own light.

—Richard C. Trench

Topic: The Great Commission and the Chief Aims of W. M. U. —

"Enlistment and Personal Service"

1—FRIDAY

Mr. and Mrs. Higgs (*Margaret Stroh*), evangelistic-educational workers, Misses *Juanita Byrd and *Edith Boyd, educational workers, Shanghai, China
This work goeth on with diligence and prospereth in their hands.—*Ezra 5:8*

2—SATURDAY

W.M.U. of North China
You know that your labor is not in vain in the Lord.—*I Cor. 15:58*

3—SUNDAY

Faithful observance of season of prayer for state missions
Behold, be prayerful.—*Acts 9:11*

4—MONDAY

The Spirit of Christ in all labor relations
The Father . . . judgeth according to each man's work.—*I Pet. 1:17*

5—TUESDAY

Rev. and Mrs. O. F. Dixon, Roswell, N. M., Rev. and Mrs. A. W. Fuller, St. Augustine, Fla., evangelistic workers to their own Negro race
Hitherto had the Lord helped us.—*I Sam. 7:12*

6—WEDNESDAY

Dr. and Mrs. A. Y. Napier (*Lou Davis*), Dr. and Mrs. S. J. Townshend (*Sarah Crook*), emeritus missionaries from China
He, that believeth on the Son of God, hath the witness in himself.—*I John 5:10*

7—THURSDAY

Mr. and Mrs. Congdon (*Kathie Bassett*), evangelistic workers, Iwo, Mr. and Mrs. Griffin (*Allice Latham*), evangelistic-educational workers, Lagos, Nigeria
Teach . . . the good and right way.—*I Sam. 12:23*

8—FRIDAY

Mr. and Mrs. Porter (*Margaret Johnson*), evangelistic-educational workers, Campinas, Mr. and Mrs. Terry (*Lula Sparham*), educational workers, Victoria, Brazil; also Sue Elizabeth Terry, Margaret Fund student

Among whom are ye also, called to be Jesus Christ's.—*Rom. 1:6*

9—SATURDAY

Mr. and *Mrs. Ricketson (*Battle Rose Abernethy*), Misses *Pearl Todd and *Pearl Johnson, educational workers, Chafco, China
Man does not live by bread alone.—*Deut. 8:3*

10—SUNDAY

Mr. and Mrs. Porter, Waco, Texas, evangelistic workers among Mexicans
Believe on the Lord Jesus Christ, and thou shalt be saved.—*Acts 16:31*

11—MONDAY

Mr. and Mrs. Pianos, Guanabacoa, Mr. and Mrs. Echevarria, Pinar, Cuba, evangelistic workers
The Lord searcheth all hearts.—*I Chron. 28:9*

12—TUESDAY

Mr. and Mrs. Christie (*Anne Cloud*), evangelistic-educational workers, Mr. and Mrs. Watson (*Annie Miller*), educational workers, Rio de Janeiro, Brazil; also Benjamin Watson, Margaret Fund student
Keep yourselves in the love of God.—*Jude 21*

13—WEDNESDAY

Dr. and *Mrs. Bodden (*Louella Henderson*), Dr. Wallace, medical workers, Wuchow, China
Let Thine hand help me.—*Psa. 119:175*

Calendar of Prayer for September

14--THURSDAY

Mr. and Mrs. Strother (Martha Kraus), Misses xAattie Bostick and tClifford Bostick, evangelistic workers, Pochow, China. To give unto them beauty for ashes, and oil of joy for mourning.—Isa. 61:3

15--FRIDAY

Faithful prayer and offerings for state missions

It is more blessed to give than to receive.—Acts 20:35

16--SATURDAY

Mr. and Mrs. Stapp (Mary Shannon), evangelistic workers, Campina Grande, Misses *Mildred Cox and *Bertha Hunt, educational workers, Recife, Brazil; also Willford Lee Stapp, Margaret Fund student. Be ye steadfast.—1 Cor. 15:58

17--SUNDAY

Mr. and Mrs. Pierson, Kenedy, Mr. and Mrs. Pierson, Nacogdoches, Texas, evangelistic workers among Mexicans. Their brethren . . . did help them.—11 Chron. 29:34

18--MONDAY

Mr. and Mrs. Martinez, Cardenas, Mr. and Mrs. Pina, Colon, Cuba, evangelistic workers; also Esther and Maria Teresa Martinez, Margaret Fund students. Who is God save the Lord?—Psa. 135:1

19--TUESDAY

Mr. and Mrs. Galloway (Lillian Todd), Macao, Misses xLora Clement and Lenora Scarlett, Kong Moon, China, evangelistic workers. How great are His signs and how mighty are His wonders!—Dan. 4:3

20--WEDNESDAY

Mr. and Mrs. Blake, Cristobal, Canal Zone, evangelistic workers. The Word was made flesh and dwelt among us.—John 1:14

21--THURSDAY

Dr. and Mrs. C. W. Pruitt (Anna Seward), Miss Lillian Thomson, emeritus missionaries from China. Peace be within thy walls.—Psa. 122:7

22--FRIDAY

Mr. and Mrs. Cowsett (Grace Bagby), evangelistic workers. Mr. and Mrs. Baker (Mary Hammond), evangelistic-educational workers, Rio de Janeiro, Brazil; also Helen Elizabeth Cowsett, Herbert and Margie Baker, Margaret Fund students. I will call upon the Lord, who is worthy to be praised.—Psa. 135:3

23--SATURDAY

Mr. and Mrs. Neggin (Bessie Harrell), Crucis, Mr. and Mrs. Hernandez (Bessie y Aviles), Ranchuelo, Cuba, evangelistic workers; also Moises Hernandez, Margaret Fund student.

The number of disciples multiplied . . . greatly.—Acts 6:7

24--SUNDAY

Enlistment of new Christians won in Southwide Revival efforts

Wait Thou not revive us again?—Psa. 85:6

25--MONDAY

Misses tKate Murray, tGrace Stribling and tMary Herring, evangelistic workers, Chengchow, China

Comfort ye, comfort ye My people, saith your God.—Isa. 40:1

26--TUESDAY

Mr. and Mrs. Molina, Trinidad, Mr. and Mrs. Lima (Juana M. Gonzalez), Lajas, Cuba, evangelistic workers

Serving the Lord with all humility.—Acts 20:19

27--WEDNESDAY

Mr. and Mrs. Adams (Floy White), evangelistic workers, Dairen, China

Blessed is everyone that feareth the Lord.—Psa. 128:1

28--THURSDAY

Mr. and Mrs. McAdory (Berlen Moore), Union, Miss. Mr. and Mrs. Pryor (Clara B. Glenn), Farmington, N. M., evangelistic workers with Indians

Ye are all one in Christ Jesus.—Gal. 3:28

29--FRIDAY

Mr. and Mrs. Berry (Olga Oliver), evangelistic-educational workers, Misses *Ray Buster and tPauline White, educational workers, Bello Horizonte, Brazil

Thine, O Lord, is the greatness, and the power, and the glory, and the victory!—1 Chron. 29:11

30--SATURDAY

Mr. and Mrs. Wamego, Ponca City, Okla., evangelistic workers to Indians. He brought him to Jesus.—John 1:42

tAttended W.M.U. Training School
*Attended Southwestern Training School
tAttended Baptist Bible Institute
xAt Present on Furlough
tFormer Margaret Fund Student



BIBLE STUDY



Elia Broadus Robertson, Kentucky

SOUL WINNING

1—Daniel 12:3: read verse 2 as well. These words shine out like the evening star between banks of clouds, above and below. We know only of the archangel Michael that he seems the special guardian of Israel; and Daniel's visions of the far future are not clear to us. But this shining thought is for every one of us: the beauty of the starry sky is but a symbol of the glory that shall be revealed at the great Resurrection Day; and those who have turned many to righteousness shall shine brightest of all. Surely this should kindle us and nerve us past all false timidity and hesitation in seizing the opportunity to win a soul!

2—Proverbs 11:30: "He that is wise winneth souls". This is a chapter of contrasts, like many parts of the Proverbs. Cheating, treachery, evil-speaking, cruelty, folly, stinginess, family feuds and trust in riches are set over against justice, prudence, kindness, generosity and graciousness. Both righteous and wicked are to be recompensed in the earth. The climax of contrast is between the complete waste of life by the wicked, and the fruitfulness of the good man. Wisdom here, as usually in the O. T., means "the fear of the Lord", righteousness. Such a man draws others to him and his example is a blessing.

3—John 1:35-44: a great lesson in soul winning is here. John the Baptist points his two disciples to Jesus; they follow and are welcomed by Him. Then each finds and brings his own brother. Jesus finds Philip; and Philip at once brings Nathaniel. Had that continued, the world would now be Christian. Later, when Jesus called the first four to come and learn to be fishers of men, they forsook all and followed Him.

Our own family, our friends and neighbors and, then as opportunity offers, everybody! Miss Eleanor Stafford Millar told the following experience which teaches more than one point.

A CURE for WRINKLES Scene, a Trolley Car

Miss Millar (Sinking into a seat): My, but I'm tired! That last talk on John's Gospel always gets me. Well, I'll just relax now for this long ride. I'm glad I don't have to speak to a soul for a half-hour, anyway.

(Enter Miss Johnson, a bustling little lady, and seats herself beside Miss M.)

Miss Johnson: Excuse me, but can you tell me where to get off to go to the Greencourt Hotel?

Miss Millar: Yes, indeed! We pass within one block of it. I'll show you when we get to the street.

Miss Johnson: Thanks! I don't know the city at all. I've never been here before, but I've done real well today. I travel, you see. But I don't know a soul in this town (wistfully).

Miss Millar (Rousing herself): What's your line?

Miss Johnson: Beauty specialties—just the finest line on the market.

Miss Millar: Why, that's my line, too. I've got the best cure for wrinkles in the world.

Miss Johnson: A cure for wrinkles—what is it?

Miss Millar: The religion of the Lord Jesus! Do you know about that?

Miss Johnson: No, I don't. But I wish I did. If I come to see you tonight, will you talk with me?

Miss Millar: Suppose I come to you instead. I'll be glad to come. I'll be (Concluded on Page 23)

BUSINESS WOMEN'S CIRCLES

Miss Inabelle Coleman, Virginia

Suggestions: Since September sounds school openings, shop reinforcements and vacationists' return, it is the month for enlisting the new teachers, other newcomers and formerly unenlisted ones. A **THREE-WEEKS-PLAN**—Send a friendly greeting on a card signed with the picture of a telephone and your number. If "she" does call, entertain a friendly chat, give her the date only of the next B.W.C. meeting, urge her to keep this date with you and to guess who is her "date". The next week send her some trinket made in a foreign country along with a card signed "Your Internationally-Minded Friend". The third week send a card bearing a bicycle, a horse, an automobile, a taxi, a street car etc. Pictures should be pasted on the card, inviting her to the B.W.C. meeting and giving time and place. State time you will come by for her in a ? conveyance. Sign your name and give phone number again. Additional interest may be created by centering the personal service for the month on these prospects and by sending them flowers, candy, inexpensive gifts in the name of the B.W.C. Also, a welcome bouquet honoring the teachers and other prospects will add emphasis to the spirit of enlistment and service offered by the B.W.C.

TOPIC: Two Chief Aims—Enlistment and Personal Service

Note: Present this entire program as a radio broadcast. Some of the paragraphs yield well to the interview style of broadcast. In front of a screen place a radio receiving set. From behind the screen the participants speak. See pages 14-23 for program material. Suggestions for *Scripture*: Acts 16:12-15; for *music* are: "Living for Jesus", "Follow the Gleam", "I Gave My Life", "When I Survey the Wondrous Cross".

An Old Friend Returns—Many B.W.C.'s recall Walter H. Judd, M.D., as an inspiration to student volunteers of a decade ago. Others remember his messages when he came home on his first furlough from one of China's interior mission hospitals. Dr. Judd is in America again and with a message far deeper and more stirring even than his other talks were a few years ago when they broke our hearts and stirred our souls to action. His sole message now is a most practical, factual, gripping talk about "How the Women of America Can Stop This Terrible Japanese Invasion of China". No greater local missionary service can any B.W.C. plan than to foster, promote and direct a Dr. Judd evening for all the members of all the churches of all denominations assembling in the city auditorium or some hall adequate for the crowd. Dr. Judd's message followed by an open forum of questions and answers will not create any prejudice toward Japan but will bring everyone to a sane conclusion of compassion for both the Chinese and the Japanese who suffer because of this war in the Far East. He will give specific suggestions for Christian participation in plans that undoubtedly will bring the war to an early end.

In order to share his recent experiences in a Chinese hospital without endangering his Chinese comrades and to plead with American Christians to be Christian, Dr. Judd has resigned temporarily from his Foreign Mission Board and is adventuring entirely on faith. His wife and three babies are unafraid of starving; they believe that God is leading and that He will not let them go hungry. But Dr. Judd asks only for his traveling expenses. Some, however, gladly pay him \$50 or \$75 and others \$100 to \$125 for his services given with complete abandonment of self. His schedule calls for: October 20-November 1 along the Atlantic seaboard; November 1-10 in central southern states; November 10-20 in Texas; November 20-25 in Oklahoma, Missouri and adjoining states. His address is: Dr. Walter H. Judd, 9 Vincent Place, Montclair, N. J. Engagements should be made at once.

Note: Dr. Judd was the prime speaker of the Y.W.A. Camp, Ridgcrest, North Carolina, in June. Business women cannot afford to pass up this opportunity for enlisting women in this great service to the crushed, suffering women and children of the Far East. (See page 35.)

PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE

READ Numbers 10:29-32. Enlistment means "to gain over or employ in some cause". There are many causes in which we may attempt to enlist our friends. In trying to enlist them in the work of the missionary enterprise, we may offer the same reasons Moses gave to Hobab. Observe these reasons in the verses from the book of Numbers. Then note Hobab's reluctance to join; see how Moses shows him the good Hobab may render the children of Israel by his foresight (see 18th chapter of Exodus). Again Moses promises his father-in-law that good will come to him if he will join these who are journeying under God's direction.

What do we invite our friends to do? Let us check up on ourselves for the past week and see what we have asked our friends to join us in doing? Go shopping; go to the pictures; go to a party? Why not seek to offer first the ultimate in friendship? That friend who invites us to join in service for the building of the Kingdom is surely the friend to our higher selves. Are we such a friend to others?

The whole of our September program hinges on enlistment, leading from this to personal service. A society that is deeply concerned about foreign and home missions and also has well mapped out personal service for the needy in the community may safely invite women of

every interest. There are those whose hearts are so touched by the needs that are seen, that personal service makes the strongest appeal.

Surely this program should be in the hands of the Enlistment Chairman and the Personal Service Chairman. The material given by Mrs. Creasman is full of suggestions for both of these. (See pages 14-23.)

The Enlistment Chairman will see that all new members added during the year are present at this meeting and that they are presented during the program. Prospective members should be brought by friends and made to feel welcome and wanted. The little exercise "Enlistment Experiences" would appeal to many present. (See pages 21-22.)

The Personal Service Chairman should have a display of work done during the year. Members of a Mothers' Club might be brought as honor guests. Children from a Mission Sunday School or from clubs conducted by the society would demonstrate this work. Reports from those who have any of this work in charge would be interesting.

Let the Program Committee try to make this a sort of get-together meeting with outlines of the winter's work and a fine spirit of enthusiasm. The society should live up to the promise, "Come thou with us and we will do thee good".

REVIVAL (Concluded from Page 5)

sinner. Once I saw corn soaking in water and on inquiring was told that corn soaked until it began to swell and then planted would come up more quickly. What all of us need is to soak our mission tasks, our Sunday school lessons, our sermons—yea soak, submerge ourselves—in the Spirit; then what we say and do will spring up quickly in the lives of others, bringing forth fruit in abundance.

These three—(1) a genuine case of religion, (2) superior daily living and (3) the aid of the Spirit—can be obtained only by prayer, Bible study and complete surrender to the will of God. Will you thus pray, study and surrender in order to create in others a sense of spiritual need?

PROGRAM for SEPTEMBER

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

Prepared by Mrs. C. D. Cressman, Tennessee

THEME for YEAR: The GREAT COMMISSION—OUR MISSION

TOPIC for MONTH—The Great Commission and W.M.U.—Chief Aim: "Enlistment and Personal Service"

Hymn for the Year

—Watchword for the Year

Bible Study—Soul Winning—Dan. 12:3; Prov. 11:30 (R. V.); John 1:35-44 (Page 11)

Prayer that every member of this society may be a personal soul winner

Hymn—Throw Out the Life Line

—The Great Commission and Enlistment

Three Women

—Hymn—Make Me a Channel of Blessing

W.M.U. Enlistment Plans

—Ways That Win

Prayer for God's blessing upon all enlistment plans of W.M.U.

Enlistment Experiences

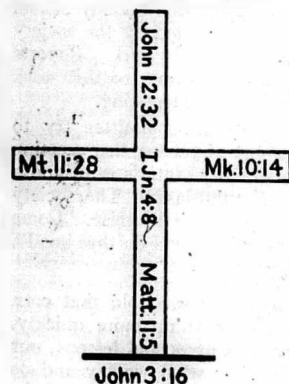
Prayer that every woman in this society may be used in enlisting some other woman

Obedying the Great Commission through Personal Service

Hymn—Rescue the Perishing

—Benediction (Page 23)

The GREAT COMMISSION and ENLISTMENT



The Great Commission is Jesus' command to all Christians, His program of work for all churches. No church and no individual Christian can deny its obligation or escape its responsibility. And yet the fact is that fully two-thirds of southern Baptists are not obeying in any way the Great Commission and that at least one-fourth of southern Baptist churches seem to feel no obligation to obey this last command of the Lord whom they claim to love and serve. Last year over six thousand churches of the Southern Baptist Convention reported no baptisms and almost six thousand gave nothing to missions. This means that that many churches are absolutely unenlisted, not only giving nothing for the spread of the Gospel throughout the world but doing nothing to reach the lost in their own church territory.

When we begin to count the individuals who are unenlisted the result is appalling. Of course all members of those six thousand unenlisted churches are unenlisted, and besides there are large numbers of unenlisted in the best enlisted churches in the Convention. Every church has its inactive list—members who

never attend services, who never give to any cause and who do absolutely nothing for the spread of the Kingdom. The unenlisted host of southern Baptists would count up to at least three million.

As the new tide of evangelism sweeps thousands of new members into our churches the enlistment task becomes greater. We baptized last year over a quarter of a million people. All of these should take their places among those who are obeying the Great Commission. Every one of them should be in the Sunday School studying God's Word, in the Training Union being trained for Christian service, in the Baptist Brotherhood or in a W.M.U. organization receiving special missionary training and opportunities for practical obedience to the Great Commission.

The unenlisted constitute southern Baptists' greatest weakness and their greatest problem. We now number about five million church members. If all of these were enlisted, each one faithfully doing his best to obey the Great Commission, what could be accomplished by southern Baptists seems like a wild dream of the imagination. Surely we could build churches and provide all needed equipment for our local church work, making possible the winning of the lost about us in greatly increasing numbers; we could build orphanages, schools and hospitals in every place where needed; and we could send such a force of missionaries to state, home and foreign mission fields that uncounted thousands who will die without Christ would hear the Gospel and be saved—if only all southern Baptists were enlisted. But, oh what a big if that is! It is that if that challenges us and calls us to the great task of enlistment.

There are two chief causes for unenlistment. First, we must face the fact that many members of our churches are not Christians. It is not for us to say just who is or is not born again, but we are told in God's Word: "By their fruits ye shall know them". So, when church members bear no fruit year after year we have a right to wonder if they are Christians.

But in the second place, without question there are thousands of real Christians who are not obeying the Great Commission—either because of ignorance, not having realized their obligation in the matter, or because they have not been given an opportunity to have a part in the missionary program of southern Baptists. Perhaps there are no organizations in their churches to teach and train them or, if there are, they are not members of them. Perhaps they have no pastors, or perhaps their pastors do not teach and preach missions. Perhaps no one has taken the trouble to invite them to join missionary organizations or to give them the opportunity of having a part in gifts to missions. These are the ones who ought to be enlisted and led to obey the Great Commission. The Lord needs them, their time, their talents, their money, their prayers, their influence, their personalities. He has decreed that His Kingdom's work shall be done by His followers. Every follower who refuses to do his part delays the coming of the Kingdom just that much. We who are enlisted followers must try to enlist the unenlisted.

Give us a watchword for the day,
A word to guide us all the way,
A word to rouse us from our rest,
To work and pray and do our best,

A word to thrill us and inspire
And call us to attainments higher;
The word is given, let none resist.
Our watchword is ENLIST! ENLIST!

THREE WOMEN

MANY years ago Miss Fannie E. S. Heck threw out an enlistment challenge when she wrote: "We realize that the day when all shall unite for a missionary conquest is far ahead, yet there is victory somewhere down the years and it will come when every roused woman determines to enlist some indifferent woman to

stretch out her hand to the woman who is dying for her aid". In this statement we find the suggestion of three classes of women into which all the women of the world are divided, namely: the aroused woman, the indifferent woman and the dying woman or, to express it a little differently: the enlisted, the unenlisted and the needy. "Now abideth these three". Let us give our attention to each one for a moment.

The Needy Woman—Let us think first of the dying or needy woman. She is dying in sin without hope in this world or in the world to come. She is the black woman of Africa into whose heart there shines no light of love. She is the Chinese woman whose life is bound in sin and degradation. She is the Japanese woman, dainty and lovely without but sinful and sad within. She is the South American woman, worshipping the cross but knowing not of the Savior of the cross. She is the Indian woman who has not learned to walk in the Jesus Way. She is the foreign woman who has not found Christ in Christian America. She is the Jewish woman who refuses to believe that the Messiah has come. She is the lost woman of every clime, of every color, of every condition, of every race. Sometimes she has never even heard the name of Jesus and again she knows about Him but has sold herself to the world and thinks not of the welfare of her soul. **HER NAME IS WOE** and her number is a great multitude.

The Unenlisted Woman—The view of the needy woman is sad indeed but that of the unenlisted woman is almost as heartbreaking. She is a Christian and a member of the church but is doing nothing for the Master or His Kingdom. She enjoys all the benefits of Christianity but refuses to share in any of its responsibilities. She has the light of God's love but has hidden it under a bushel. She has the Bread of Life and refuses to share it with her needy sister. She is blind to the woes and deaf to the cries of the dying woman. She has talents but uses them not, time but redeems it not and money has she but spends it on her own pleasures. **HER NAME IS SELFISHNESS**, and her number alas, is a multitude. Because of her kind the Gospel is not being carried to the needy woman. Oh, Unenlisted Woman, you are a sad spectacle indeed! We could weep over you as did Jesus over Jerusalem. How often you could have served the Master but you would not.

The Enlisted Woman—How different is the picture of the enlisted woman! She is the Christian who is living for Jesus every day. She is the light which is set on a candlestick, giving light to the whole house. She is the branch abiding in the vine and bringing forth the fruits of Christian service. She is Mary who brings her alabaster box of devotion and breaks it in service for her Master. She is Dorcas who uses her talents for Kingdom service. She is the woman at the well who, having drunk of living water, hastens to share it with others. She has talents and buries them not, time and wastes it not and money she has but keeps it not. She is the steward found faithful. **HER NAME IS LOVE**, but her number, alas, is all too few. Less than one-fourth of the women of the Southern Baptist Convention belong to her class. These have heard the call of the needy woman and have stretched out their hands to her in a noble way. But how can the few enlisted ones reach the great host of the needy?

This brings us back to Miss Heck's words. She looked hopefully down the years to a time when every aroused woman would enlist some indifferent woman "to stretch out her hand to the woman who is dying for her aid". That places the responsibility on the enlisted woman. The aroused woman must enlist the indifferent woman for the sake of the dying woman. That is the great enlistment task of Woman's Missionary Union and, when it is accomplished, Miss Heck's dream-of-the-time-of-victory will come true.

Now abideth the needy woman, the unenlisted woman and the enlisted woman; these three, and the responsibility is on the enlisted woman.

W.M.U. ENLISTMENT PLANS

ONE of the chief aims of Woman's Missionary Union is ENLISTMENT. It is our purpose to enlist every woman and all the young people of our churches in the W.M.U. organizations and thereby to utilize all their powers in the work of spreading the Gospel to the ends of the earth. We want to enlist the unenlisted for the Kingdom's sake. The great cause of missions needs every Christian. We want to enlist them for their own sakes—that they may share in the joy of service and may have the inward satisfaction which comes from fellowship with God and His servants in the most worthwhile work in all the universe. When one is enlisted in Kingdom work, forces are set in action which may touch the lives of millions and last throughout eternity. Let us think of some W.M.U. plans of enlistment.

Enlistment Chairman—While every member of the W.M.U. should be busy trying to enlist others, lest what is everybody's business proves to be nobody's business, the first vice president is designated as special enlistment chairman. She works with the enlistment chairmen of circles and with leaders of young people's organizations and officers in the task of trying to enlist all the unenlisted by getting them to become members of W.M.U. organizations. She should be a woman of personal charm, of tact, of ability in leadership, of consecration and one who is willing to be eternally on the job, for hers is a task which is not likely ever to be finished. Enough first vice presidents working faithfully at their jobs would do much to solve the problem of southern Baptists' unenlisted multitude.

Enlistment Month—It is suggested that one month in each year be designated as Enlistment Month for the W.M.U. Each state chooses the month to be so designated. While the work of enlistment cannot be delegated to one month only but must be worked at every month and almost every day of every month, it does help to have one month of the year in which the interests and activities of the whole church are centered on the thought of enlisting members in W.M.U. organizations. Every enlistment chairman should make much of this month, soliciting the cooperation of her pastor and marshalling the force of the whole Woman's Missionary Union in a great enlistment campaign, not being satisfied until every prospect has been at least approached in regard to participating in the work of W.M.U.

Enlisting Young People—It is great to win a man or woman to missionary work but even greater is it to enlist a young person who is just beginning life and has many years ahead which he or she can devote to the Master's service. Not only is it more important to enlist youth but it is much easier, for young people enjoy the activities of organization work and the heroic in their souls responds to the challenge of the missionary appeal. Surely all young people could be won to membership in W.M.U. organizations if the necessary effort were put forth to win them. Where there is a young people's organization missing in a church, it is usually because of the lack of a leader. When young people are not members of the existing organization, it is usually because some older person—either leader, parent, pastor or some one else—has failed to do his duty. Let us not fail to enlist all of our young people, remembering that a child won to service may mean the salvation of a multitude.

Outstanding Churches—A method of enlisting in gifts to missions is the W.M.U. plan of recognizing as outstanding churches those where every resident woman member gives something to missions during the year. Five hundred

and sixty-one churches were so recognized in 1938. If this many churches can be successful in securing a gift for missions from every woman, surely many others could also if only sufficient effort were put forth. This is an achievement which cannot be attained without careful planning and persistent effort. It carries with it many blessings besides gifts to the mission cause, for it means a careful study of the church roll, many visits to homes which perhaps have been neglected, closer fellowship among church members and usually women enlisted not only in giving but in other activities of the church. Outstanding enlistment work of our missionary societies will produce many more of these outstanding churches.

All Officers Enlistment Officers—All officers of the missionary society are really enlistment officers. The mission study chairman tries to enlist all in mission study, the personal service chairman in personal service. The literature chairman tries to enlist subscribers to the missionary magazines. The stewardship chairman works to enlist tithers and givers. The prayer chairman tries to enlist those who shall be faithful in praying. The program chairman aids in enlistment work by making programs attractive. The third vice president and all young people's leaders work to enlist the young people. So on through the list every officer works at the enlistment task and the whole organization becomes a great enlistment committee, working together to win every person possible to every service possible.

WAYS THAT WIN

THERE is no rule or set of rules promising sure success in enlistment. But we believe that there are some principles which if followed faithfully and persistently will result in the enlistment of thousands who are now unenlisted. Let us study briefly some of these ways that win.

Realization—The enlistment task requires realization—we need to realize how many unenlisted women there are in our churches. We should make a list of the unenlisted, know them by name, study their lives and their problems, try to understand why they are unenlisted and by what means they could be won. We should realize their powers and what they could do if enlisted. This realization will stir us to get busy at the great enlistment task.

The first step in the task of enlistment
Is to know all the prospects, each one;
So search out and find, and keep them in mind,
Then work till each prospect is won.

Expectation—The enlistment task requires optimistic expectation. We must believe that the unenlisted can be enlisted. We talk too much about impossibilities and not enough about possibilities. Too often we say, "We can never get her", when we should say, "With God's help we can and will get her". There is a key to every life, and it is our business to find the keys to the hearts of the unenlisted women of our churches and use them to unlock the doors that love for missions may enter in and take possession of their lives. Expectation, built on faith, will win many enlistment victories.

When the task of enlistment seems hopeless
Don't feel that you never can do it;
To win every one is the work to be done,
Just say that you can and go to it.

Organization—The enlistment task requires organization. In many churches the women are not enlisted because there is no missionary society for

them to join. In many churches where the women are enlisted in the W.M.S. the young people are unenlisted because of a lack of young people's organizations. So one solution of the enlistment problem is to organize in every church the Full Graded W.M.U. and thereby provide a place of service for all women and young people. Sometimes the organization of a new circle means the enlistment of a certain unenlisted group. Business Women's Circles have been wonderfully used in winning business women.

Let's remember that organization
Is a wonderful enlistment plan;
So if we are wise we'll go organize
Wherever we possibly can.

Invitation—Many women are not in the missionary society because they have not been invited to join. It is easy for groups to enjoy their fellowship together so much and to become so satisfied with their "bunch" of congenial companions that they forget to invite others to join them. New members come into the church and no one bothers to invite them to come to the missionary meetings. The under-privileged woman who lives on the other side of the railroad is never invited because it is thought that she wouldn't exactly fit. The rich woman who lives in the big mansion on the hill is not invited because it is thought that she wouldn't want to bother with missionary meetings. How important it is that every woman should be invited and made to feel that she is wanted and needed.

Many women are still unenlisted
Who have thought that some day they might be;
Their slight inclination just needs invitation
To help them decide instantly.

Visitation—Casual invitations are not enough, but a program of visitation should be continually promoted by the enlistment committee. Every woman enlisted in the missionary society should be a frequent visitor and every unenlisted woman in the church should be often visited. The right kind of visiting would probably do more to solve the enlistment problem than anything that could be done.

There are women who need visitation
To stir them to work that is true;
If one visit won't get them, with many beset them:
You may win them at last if you do.

Magnetization—The work of the missionary society should be made as attractive, alluring and as magnetic as possible. Invitations should not be given with apology but with enthusiasm, not as one asking but offering a favor. Programs of all meetings should be made so interesting that a woman attending the first time would enjoy the meeting so much that she would want to come back. There is no reason why the missionary society should not have so much magnetism that all the women of the church would be drawn to it.

Make all of the work so attractive,
The meetings so good every way,
With such fascination and magnetization
That women just can't stay away.

Transportation—An aid in enlistment is to provide transportation for the unenlisted. Many women have no way to get to meetings and will gladly

attend if a way is provided. Even when they have a means of transportation it helps to go to the meetings for the first few times in company with some one who is acquainted with the way things are done. There is a friendliness and fellowship in a group going together to a meeting that is most beneficial. Blessed are the consecrated automobiles and their drivers! Long may their service continue!

If women can't get to the meetings,
Because they have no transportation,
One sure way to win is to go bring them in:
So do this with no hesitation.

Continuation—Success in the work of enlistment depends on keeping at it. You cannot approach a woman just one time or two times or three times, then give her up as an impossibility because she does not respond. You must keep on keeping on. If one method fails try another. If a woman doesn't come on the twentieth invitation maybe she will on the twenty-first. If ten women are unable to win her maybe the eleventh can.

Most women won't come the first time you invite,
You have to keep at them by day and by night.
Talk to them, walk to them, visit them, write,
Phone to them, all of your virtues recite;
Go to them, show to them how you are right.
Teach them, beseech them to come and unite,
And keep working at it with all of your might.

Utilization—In order to hold a woman in the missionary society she must be given something to do. Her abilities must be utilized. She must be made to feel that what she can do is worthwhile. There are practically no talents of women which cannot be utilized in missionary work. Singing, painting, drawing, playing, cooking, arranging flowers, decorating, speaking, acting, writing, visiting, praying, smiling—all of these and many more are the talents which can be used.

Every woman possesses some talent
That ought to be used every day,
So let us be wise and their gifts utilize
As we lead them God's will to obey.

Spiritualization—Most important is the spiritualization of all our enlistment plans. Unless we are guided by the Holy Spirit in this work of enlistment we shall surely fail in our ultimate goal—the winning of the hearts of women to such love of God and His cause that they will give themselves, with all their powers, to His service. Have we tried praying as a method of enlistment? Do we so permeate our meetings with spiritual power that the women who come feel the presence of God? In this enlistment task we must not depend too much on what we can do but we must expect the Holy Spirit to make powerful and effective all our plans.

All plans of enlistment will fail us
Unless Jesus guides all the way;
His Spirit will bless and give us success
As we strive to win others each day.

ENLISTMENT EXPERIENCES

Leader—Let us imagine that a group of women once unenlisted but now enlisted are met together to relate their experiences and to tell what led them into the work of the missionary society.

(The women taking the following parts enter together. They sit in a semi-circle facing the audience and relate their experiences in conversational style.)

Mrs. Indifferent—I was Mrs. Indifferent, who just didn't care anything about the missionary society. Mrs. Interested kept inviting me to attend the meetings and was so enthusiastic about the work that I decided to go and see what it was all about. That one meeting dispelled all of my indifference, because the program was most interesting and I found out that I could not afford to be indifferent about the most important thing in the world.

Mrs. Ignorant—I was Mrs. Ignorant, who didn't know about the work of the missionary society and didn't realize my obligation to give the Gospel to a lost world. Mrs. Informed visited me and talked with me about missions, sometimes leaving a missionary magazine for me to read. Finally she persuaded me to attend a mission study class and as a result I too became informed and enlisted. Now I am in the missionary society becoming wiser and happier every day as I learn about the Lord's work and have a part in it.

Mrs. Too Busy—I was Mrs. Too Busy who had too much to do to go to the missionary meetings. I had my house to keep and my children to care for. Then, too, I belonged to the Eastern Star and the P.T.A. and a literary club. Oh, I was just too busy to take on anything else! It was Mrs. Put-First-Things-First who convinced me of the error of my ways. I saw that no person has a right to be too busy to do the Master's work. So now I arrange my house work so as to be able to attend the missionary meetings and, if the calls of any other organization conflict with my missionary work, I give the Lord's work first consideration and let other things go.

Mrs. Timid—I was Mrs. Timid who wanted to become a member of the missionary society but was fearful about it. I didn't know any of the women and was afraid that I would be asked to do something that would embarrass me. Then Mrs. Friendly began visiting me and inviting me to attend the missionary meetings. At first I refused but she assured me that I wouldn't be asked to do anything that I couldn't do. So under the wing of Mrs. Friendly I ventured to a meeting and found that there was nothing about it to be afraid of. Now I am most thankful to her who persuaded my timid heart to make the venture which has brought great joy into my life.

Mrs. No-Way-to-Go—I was Mrs. No-Way-to-Go who lived over a mile from the church and had no means of transportation. Mrs. Use-My-Car took care of my situation by offering to take me to the meetings. At first I refused, feeling that I could not be under such obligations to any one. But I found that she had consecrated her car to the Master's service and was happy to take me and others to the meetings. So now I accept this kindness from her and try to show my appreciation by doing what I can in the Master's service.

Mrs. Sensitive—I was Mrs. Sensitive, always feeling that I was slighted, always getting my feelings hurt. I had been a member of the missionary society at one time but somebody did something I didn't like, so I stayed away for several years. It took Mrs. Sensible to show me how foolish I was. She told me that I should forget myself and think only of what I could do for my Master. Other members of the society helped by being friendly, so finally I became ashamed of my sensitiveness and joined the society again.

Mrs. Tight-Wad—I'm ashamed to tell you that I was Mrs. Tight-Wad who wouldn't join the missionary society because I knew it would cost me something. Oh, I wasn't a tight-wad with myself or my own family. I didn't mind spending money on things we wanted but I didn't want to give anything to missions. Mrs. Tither was the one who enlisted me. She managed to get me into a class on stewardship and I came out of it a different woman. I am now a member of the missionary society and rejoice to pay my tithe and give my love gifts, feeling that by so doing I am being a faithful steward and am obeying the Great Commission.

Leader—The experiences of these may help us in dealing with the excuses of some who are not enlisted today. Some of us should be Mrs. Interested to enlist those who are indifferent, Mrs. Informed to enlist the ignorant, Mrs. Put-First-Things-First to enlist the too busy, Mrs. Friendly to enlist the timid, Mrs. Use-My-Car to enlist those who have no transportation, Mrs. Sensible to enlist the sensitive and Mrs. Tither to enlist those who do not want to give.

OBEDIENCE to the GREAT COMMISSION through PERSONAL SERVICE

PERSONAL SERVICE is another chief aim of W.M.U. through which we are obeying the Great Commission. As Jesus outlined His program for giving the Gospel to the whole world He made Jerusalem the starting place. That, translated into terms of our work today, would make personal service the very beginning of our obedience to the Great Commission.

The ultimate purpose of all personal service is to make disciples. This work of making disciples must often be done indirectly. Sometimes barriers of poverty, ignorance and undesirable conditions must be removed. Sometimes the hungry must be fed, the sick must be helped, the sorrowful must be comforted before the Gospel message can be given. It is the purpose of personal service to remove every barrier and to render every service which will make possible the telling of the story of salvation to those who need it.

Some of the best preaching is done not by word of mouth but by kind deeds springing from loving hearts. "Actions speak louder than words" says the old adage and certain it is that loving deeds of church members often speak louder than the words of the preacher in the pulpit. A Jewish woman who had confessed Christ testified: "It was the kindness of my Christian neighbor that led me to study Christianity and to accept Christ as the Messiah". Not everybody can stand in the pulpit and preach sermons; not everybody can preside over meetings, make talks or teach mission study classes; but everybody can "preach" through deeds of love and with such "sermons in action" demonstrate the spirit of Christ and perhaps win lost souls to accept Him.

Personal service provides opportunities to obey the teaching admonition of the Great Commission. In mission Sunday schools and in Good Will Centers the personal service workers can teach the way of salvation to the lost and can teach the saved to "observe all things" of the Christian life. Last year 565 persons were won to Christ through the work of 38 Good Will Centers.

A study of the reports on personal service for the last year shows that our societies are not realizing and utilizing the opportunities for soul winning. While over 18,000 societies reported that they were conducting personal service, only about 10,000 reported definite efforts for soul winning. Surely this should not be. Will God abundantly bless the efforts of those who obey the Great Commission by sending the Gospel to other lands but who are not trying to make disciples of those in their own community?

While we are thinking about enlistment we should be planning some enlist-

ment in personal service. About 20,000 missionary societies sent in no report of directed personal service last year. All of these should be enlisted in personal service; the other 8,000 reporting no definite soul winning should realize that personal service falls far short of its highest goal unless souls are won to Christ. Let us by our deeds of love prepare the way for giving the Gospel of love but let us not stop until we have made a direct effort to give that Gospel of love to those of our community who need it. We have around us lost Jews, lost Negroes, lost foreigners, lost friends and neighbors. Jesus would say, "Go ye and make disciples of those in your Jerusalem". Let us not fail to win disciples through personal service.

BENEDICTION

"And Jesus came to them and spake unto them saying: "All authority hath been given unto Me in Heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world".—*Matt. 28:18-20*

Obedience to this final command of the crucified and risen Christ is the love test that He gave to His church and will be the basis of our future reward or condemnation. To carry out this Great Commission is the main business of every blood-bought disciple.

I am one of those blood-bought disciples. I must obey.

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the relationship between the Great Commission and enlistment.
2. How many southern Baptist churches are unenlisted?
3. How many southern Baptists are unenlisted?
4. Discuss the possibilities for Kingdom service in this unenlisted host.
5. On whom does the responsibility of enlistment rest?
6. Discuss the duties of the W.M.U. enlistment chairman.
7. How may enlistment month be made helpful?
8. How can we make ours an "outstanding church"?
9. Discuss the responsibilities of every W.M.U. officer for enlistment.
10. Discuss ways to win new members in W.M.U. organizations.
11. Discuss the relationship between the Great Commission and personal service.
12. How may we make disciples through personal service.

REFERENCE MATERIAL

World Comrades	—The Window of Y.W.A.
The Commission	—Southern Baptist Home Missions
1939 W.M.U. Year Book	—State Baptist Papers
Southern Baptist Handbook	Dr. E. P. Alldredge
Personal Service Guide	Una Roberts Lawrence

BIBLE STUDY (Concluded from Page 11)

there about eight—shall I? This next you are! Oh, how glad I am I spoke corner is yours. (Rises)
Miss Johnson: Oh, thank you! Do *Miss Miller:* So am I. Goodbye till come. I'm Daisy Johnson. Good evening!



OUR YOUNG PEOPLE



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

PICKING UP in SEPTEMBER

MUCH as we dislike to admit it we do know that in many cases summer's heat rather dries up our church activities and, when September comes, we need to renew our organized efforts to summon all the best in our young people for the use of Christ and His church. As the third quarter closes a check up on attendance, membership, accomplishments in general will open our eyes to the immediate tasks. Fall days bring possibilities of new members as families move and settle before school begins, so young people's directors and counselors can be watching alertly in this regard. The discussions in young people's programs in *World Comrades* and *The Window of Y.W.A.* center on enlistment and personal service, so they will quicken present members in enlistment interests.

The opportunity for girls and boys and young women of today to invest in the new building for W.M.U. Training School should not be overlooked. Giving miles of dimes on the silver trail of Christian training or putting in windows for "House Beautiful" will turn thoughts to the possibility of following that shining path in preparation for service or in some day looking out from those windows as a student. The dime containers can be secured from state W.M.U. headquarters; the coin boxes shaped like the building may be purchased from W.M.U. Training School as advertised in August *Royal Service*, pages 5, 36.

Third and fourth emphases should yet be given. Observance of season of prayer for state missions comes in September or October. The young people of your W.M.U. organizations should

have the opportunity to know about, pray for and give to state missions. Do not let them be deprived of a share in these plans. Someway fewer organizations manifest interest in their State Season of Prayer than in Foreign and Home Mission Weeks of Prayer—all should participate in all three of these gracious seasons.

Then in bringing the "Plans for Education of Young People in the Stewardship of Possessions" to a climax, the work should be finished up during September or October, culminating in an effective "Church Night of Stewardship". The leaflet of directions and suggestions must have been in the hands of your counselors for months so that they have been leading the young members along in fascinating studies and projects which they are now ready to show or tell about. Posters can be finished for display, playlets, songs, pageants presented, selected talks given. Arrange carefully with the pastor for a night when this rich stewardship emphasis can be given before the Every Member Canvass begins. It will be of immediate value to the whole church life to have its W.M.U. young people present the results of their stewardship study, because many adults have not been taught God's financial plans in the past but will be ready learners from the enthusiasm of youth.

Enlistment, gifts to W.M.U. Training School building, observance of season of prayer for state missions with an offering for state missions, finishing up the year's stewardship study—here are four worthy efforts to give quick pick up to mission zeal in September!



COLLEGE Y. W. A.



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

PACKING for COLLEGE

IT ISN'T just the actual trunk and inevitable box of books which have to be packed these September days as girls start away to college—there is all the packing of high confidences, last minute advice, earnest prayer and consultation about the coming days which should be included also. By a little extra planning W.M.U. young people's directors and counselors can fold into the girls' last days at home a choice array of suggestions about worthy investments of time at college in Y.W.A. activities. These going-away girls are important to the church from which they go and to the one which welcomes them at the college end. Write to the pastor there about the abilities and individual needs of the girls going from your church: write also to the W.M.S. president. (You can secure her name and address with that of the Ann Hasseltine Y.W.A. counselor or president from W.M.U. headquarters of the state in which the college is located.) Write also the Ann Hasseltine Y.W.A. counselor or president about the daughter from your church. If she is alert in Y.W.A., it will encourage her to know you have written and there will be no time lost in letting her feel at once an integral part of the new organization; if she has never been enlisted in Y.W.A., you will make that so much easier for the waiting committees at the college by telling them about her arrival. If she hasn't been enlisted in missions, these college days are practically "the last chance". Once they are ended, habits are so static that it is all but impossible to arouse missionary zeal not already developed.

Arrange for a goodbye party for all the young women going away to college but make it a merry occasion, including

quite as conspicuously those who are staying at home to work or to continue studies without the going-away thrill. If it is a reception let it honor all the young women of your church, with different favors for those staying and those going; if the function becomes a banquet or picnic, let there be toasts to both "goers" and "stayers", pointing out how the church values the help of all—year round and interrupted as well. If amenable, have a quiet talk on real life values, apropos of going to college and not going, both. Stay-at-homes need encouragement and perhaps prodding to regular church and Sunday school attendance and to Y.W.A. zeal as well as those who pack the sheets that tempt so on Sunday morning. Include remarks about reading habits and arrange for subscriptions to *The Window of Y.W.A.*, securing them from mothers of going-away daughters as a goodbye present to accompany the daughter, also from mothers of stay-at-home daughters as a factor in widening horizons at home. Every Baptist young woman should have her own subscription to *The Window of Y.W.A.*; it is far more than a program magazine with its stories and articles every month and its outreaching and up-reaching prayer calendar. Let mothers and daughters pledge a prayer tryst across the miles as they unite in use of the prayer calendar which is identical in *Royal Service* and *The Window of Y.W.A.* Such a pledge will put into the packing a tender feeling of nearness that will enrich both hearts.

So let the packing be thoughtfully done in regard to garments of righteousness as well as the clothes to wear, that adorning may be lovely in the Lord and that beautiful womanhood may result.



TRAINING SCHOOL



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

DOES IT PAY?

DOUBTLESS many states, districts, associations and churches have faced this question as they have provided scholarships for students during the years. It is true that some girls have proved to be disappointments to their sponsors because they have, often through no fault of their own, failed to get into the special type of service for which they were trained. But even so in my opinion the majority of these girls have proved to be good investments.

Recently I met an attractive young business woman who shared my seat on the train. As soon as she learned who I was, she began to talk enthusiastically about two W.M.U. Training School alumnae living in her town—one supporting herself and her family in a business position, the other employed in some phase of public welfare work. These girls are not doing what we arbitrarily call "special religious work", but they are making a worthwhile contribution in their own church and community. One of the girls has had tremendous personal problems, but she has witnessed in a marked way to the power of God in a consecrated life.

Many years ago a state W.M.U. gave a scholarship to a timid, undeveloped and unpromising girl, according to usual standards of judging. After her first year at the W.M.U. Training School her return to complete the work was discouraged because of the inevitable disappointment to herself and her friends. Somehow she managed to finance herself for the second year. Following graduation she took nurse's training, which she has used in Christian service in her own state. The combination has made her life doubly useful, and she testifies gratefully to the contribution

the W.M.U. Training School has made to her, both personally and professionally.

Zealous to cooperate in the work of training young women for world-wide service an association raised a scholarship, then searched for many months for a young woman ready and willing to use it. Finally one was found who compensated in earnestness and heart-hunger for the best things in life for her lack in personal attraction and apparent ability. Through the years since her graduation she has been engaged in definite Christian service. Many opportunities for further growth and development have come to her, but she pays grateful tribute to the W.M.U. Training School as the deciding factor in turning her life into fruitful channels of service.

These stories could be multiplied over and over again as the experiences of the more than two thousand former students of the W.M.U. Training School are recounted. Many of them have gone out into prominent places of service and have thus been able to demonstrate the values they received. Many others have served equally well but in less conspicuous ways.

Does it pay? In the majority of cases it has paid in the development of Christian personality and missionary vision and the dedication of average as well as unusual talents to Christian service.

Is there a young woman in your church, who has a good educational background and real ability and who has already proved herself worthy of the confidence of Christian people? Could your church, your association or your district make it possible for her to attend the W.M.U. Training School? She

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MARGARET FUND



Chairman: Mrs. H. M. Rhodes, Tennessee

Thou hast also given me the shield of Thy salvation; and Thy right hand hath held me up.—Ps. 18:35

SURELY the Lord hath shielded His own and held in His right hand these students who are in colleges through Margaret Fund scholarships—children of our southern Baptist missionaries, who are scattered throughout the world. May we covenant anew to pray with these parents for the safety of their children—for them physically, yes, but more important than this, for their spiritual welfare—that they may be kept from the "evil one" and that they be given wisdom in choosing companions, teachers or courses for their college life, as well as wisdom in decisions for their lives, whether it be that they remain in this country or if they hear their Savior's call to go to the ends of the earth.

When we realize that we are upon another school year, we are reminded that these students are about to return to their schools for further study and life preparation. Should you be in their college towns, find them and may this additional contact with them give added interest in them as also in the Margaret Fund work. May all see in this service of Woman's Missionary Union the prime reason for it all—the love of Christ that constrains us thus to serve His workers.

As previously announced in July *Royal Service*, we have made new plans for love gifts to the students during the school year. It is suggested that each society have a special program—social or, as some states have, a Margaret Fund Day—when information regarding the Margaret Fund will be the basis of the program, after which a special offering or love gift to the "Burney Gifts" will be made. Unless your state has announced a different plan, all of these "Burney Gifts" should be sent to your state Margaret Fund chairman and by her to Mrs. Cox, the W.M.U. treasurer. Those states that have not had the pleasure of having Margaret Fund students in them for some time are happy to have again a definite part in giving to this cause. Contact your state Margaret Fund chairman for her plans for the "Burney Gifts" for the students.

The "college town" chairmen may secure from the state or district chairmen the names of students who plan to attend their schools. A complete list will be published, as usual, in December *Royal Service*.

If these "college town" chairmen advise or befriend the new student, especially as he or she makes adjustments, many problems may easily be overcome through thoughtful suggestions or friendly council. May our precious Savior and the Master of the lives of the parents represented be ever held before the students that they may be inspired to love and better serve Him and if called to serve in "the uttermost parts of the earth" that they may early hear "the call".

Our hearts were greatly warmed and our spirits moved during the W.M.U. annual meeting when two mothers spoke in appreciation of the Margaret Fund aid. One speaker was Mrs. Walton Moore of China and mother of Martha Jane, winner of last year's Elizabeth Lowndes Award. Mrs. Moore is now returning to her former field of service, though without her life's companion. Mr. Moore went to his Heavenly home last fall after a lengthy illness. We have all greatly sympathized with Mrs. Moore as also with the children, two of whom—Martha Jane and James Walton—have been under the "Fund" for several years.

The other speaker was Mrs. Worthington, who represented the home missionary mothers. She expressed how much the "Fund" had meant to their family, as to the many missionaries in the homeland and Cuba.

In order to aid the Margaret Fund alumni officers in a compilation of data, we urge all parents or former students, who have not already done so, to send to Mrs. Tom Holloway—(Sadie Lawton) president of the Margaret Fund Alumni Association—care Baylor Hospital, Dallas, Texas, a brief record of any former student: parents' names; date of birth; where schooled, including college; if married, to whom; present occupation and address; names of children, if any; etc. We are happy to announce that Rev. Herbert Pierce—pastor at Yale, Oklahoma, and a former Margaret Fund student—has accepted the office of secretary-treasurer of the Alumni Association. We hope all will aid us in making this interesting record of Margaret Fund students.



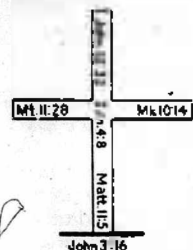
BOOK REVIEWS



Miss Willie Jean Stewart, Tennessee

Any books reviewed in this magazine may be ordered from State Baptist Bookstore. The price of each book is quoted with its review.

BUILDER of DREAMS, The Life of Robert Edward Chambers: Ruth Carver Gardner and Christine Coffee Chambers; 1939; Broadman Press, Nashville, Tennessee; 98 Pages; Price \$1



Some years ago Doctor P. H. Anderson wrote the story of the South China Mission of Southern Baptists in his centennial volume, *He Knew Not How*. Now comes this book which takes us behind the scenes of the last fifty years of that century of marvelous progress and lets us see the background of that success as it is exemplified in the life of one outstanding missionary, Doctor Chambers. It traces, in particular detail, the rise and expanding service of the great China Baptist Publication Society which was the child of Doctor Chambers' vision and remained until his dying day the apple of his eye.

But Doctor Chambers' interest was

by no means confined to publication work. Indeed, he seems to have had part in every development in the mission—a very wise, constructive, far-seeing, statesmanlike part, too—for he was a man of such unusual gifts as to be rated "in a group of not more than three or four of our most valuable and influential workers in China". One is tempted far beyond the limits of this brief review to quote statements showing his rare combination of far vision and practical common sense, his evangelistic zeal and his predominant interest in education and building, his frankness and courage and his genial friendliness and tact, his insistence on putting responsibility on the Chinese Christians and his wisdom in advising them concerning their problems. But they are all there in the book, and more—much more. We hope none of our women will miss reading it.

ONE GOSPEL for MANKIND: Hugh Vernon White; Friendship Press, New York, 1939; Pages 71; Price 35c

PROBABLY there is no missionary-minded person anywhere who has not faced, at one time or another, the objections and questionings of those who do not believe in mission work. This little book undertakes to answer all such problems; it does so most effectively—a service sure to be greatly appreciated by many thoughtful persons.

The book, however, is no mere compendium of questions and answers, valuable as that might be. "The discussion of these questions comes properly

after one has thought through certain broad principles of our religion and at least in outline considered the things missionaries actually do", says the author in his foreword. Consequently, he devotes the first four chapters to a brief discussion of *Christianity as a Universal Religion, The Person of Christ, Radical Differences in Religions, The Work of a Missionary*, before taking up the practical aspect of defending one's faith in missionary endeavor. Then he goes on to round out the discussion with a close-

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FROM OUR MISSIONARIES



OUR HOPE in CHILE



In your Baptist school in Temuco, Chile, your missionaries are never without "Hope". In fact she is a valuable asset to our school: Senorita Hope Gonzalez is one of our attractive teachers.

Several years ago when little Hope lived in Concepcion, Chile, with her mother and attended public school there she went to Sunday school at our Baptist church where Mr. R. C. Moore was pastor. Even then as a little girl and after she had joined the church she helped the missionaries and she has been doing it ever since. But she doesn't do it just because she loves missionaries but because she loves Jesus and wants to help in His work. She is always willing to help in the church work wherever she is no matter how much else she has to do.

A more attractive little girl with black curls, dark brown eyes full of fun and life would be hard to find. Of course she is grown up now and is teaching the second grade, so she is a senorita but she is still small, is very pretty and attractive.

But, friends, the very best thing about our Hope is her consecration and zeal for service. I don't believe anyone has ever asked her to help in some emergency or do this or that, no matter how busy she is, that she has refused to aid them.

It was Miss Laseter who found her and saw the possibilities for a worker so she adopted her during the years of her preparation and paid for her schooling. She came to our school from Concepcion and finished with us, then went on to the Girls' High School in Temuco

for a few years. After that she began teaching second grade for us and has done good work during the years she has been with us.

Besides teaching, she is Miss Laseter's secretary and right hand in the primary department of the Sunday school and is always there, rain or shine, and on time. In the afternoon on Sunday at 1:30 she goes out on the street car to one of our out-stations to play the organ for a Sunday school and often teaches a class when some one of the teachers is absent. Then she gets back in time to help Mrs. Maer if she needs her for the 4 o'clock G.A. meeting. On Sunday night she is always at church and last year was leader of the choir. If the organist can't be there Hope plays the organ and leads the singing. Our organ is a small pedal organ, not a pipe organ as the churches have in the United States. On Saturday afternoon she helps with the Sunbeams from 4:00 to 5:00 o'clock.

Two years ago when Miss Graham left Chile for her furlough year Hope came to live with me at the boys' dormitory to keep me company and to help me. Hope's mother is our housekeeper and is also a tireless worker. Hope was invaluable as a helper and precious as a companion. Often we had company or extra work to do and Hope always helped out.

May we all truly learn to live as Jesus taught us when He said, "I am in the midst of you as he that serveth"—Luke 22:27.—Miss Cornelia Brower, Missionary to Chile

SISTERS

JUDY O'GRADY and the colonel's lady are sisters under the skin—36

Mr. Kipling tells us—and he says also that “East is east, and west is west, and never the twain shall meet!” Maybe he is right, though I cannot quite agree with him about the “never”. It is difficult for people of different races to get one another’s point of view to understand or comprehend each other at all times. But they *do* “meet” sometimes, and all because they are “sisters under the skin”.

Take, for instance, the *Captain’s Lady*. She was lovely enough to be the wife of a colonel, but her husband ranked as captain in the Cuban navy. They had sent their only child to a school in the United States, making arrangements with an agent of the school and sending the boy on with an older student. But the agent was careless, and the captain’s boy arrived before the *arrangements* got there. No one knew anything about him, and he found himself in a strange land without money and without friends, though the school people took him in and cared for him until they could communicate with his parents. Naturally, the little fellow was “blue” and wrote his mother all about it. And naturally, she was frantic. She was a Roman Catholic, educated in a convent, but she went to Dr. McCall for advice and help. We all do. And we always get it. He is a very busy man, but he took time to dictate a cable in English and to write a letter to the president of the school, and he sent a missionary to see the lady. They had never “met” but the missionary explained that she had come because she knew just how it felt to have a little boy in a far-away school across the sea.

The lady said: “Ah, but your boy could speak English, and he was in his own country”. The missionary answered: “True, he could speak English, but Cuba was home and country to him. Father and mother were here and all his friends; he, too, was a very lonely boy”.

Then they became very confidential about their boys—the captain’s lady and

the missionary—as mothers will, in all the world. They had “met” because they were mothers; and being mothers, they were “sisters under the skin”.

And then, when Lucía’s little son died! She and the missionary had never “met”, but a Christian nephew, who longed for his aunt to have some consolation in her great sorrow, took the missionary to her side.

Lucía sat all huddled up on the side of a rickety bed, waiting for the little body to be carried out. She looked up with a wondering, stricken stare at the strange foreign woman who stood there; but when the missionary said, “I have come to you because I am a Christian and because I know how it feels to lose a little one from the home”, then Lucía made room for the foreign woman who, with her arms around those grief-bent shoulders, told her about the “many mansions” and the tender Shepherd who carries the lambs in His bosom and how, though these little lambs may not return to us, we can go to them; and many other things, which you and I have known always, but which Lucía was hearing for the first time—and she was comforted. Lucía and the foreign woman had “met” because both had suffered, and suffering makes us “sisters”. Months later, Lucía came to the foreign woman’s church, and one night she stood in meeting and so expressed her desire to follow Christ.

Poor old Julia’s life has been one long struggle for bread. When she was a young woman she cooked for a Cuban family. One day the señora came into the kitchen and laid a Bible on the blazing charcoal fire. Julia exclaimed: “Oh, señora, are you going to burn that pretty book?” “Yes”, said the señora, “el padre says that it is not convenient for me to have that book and that I must destroy it!”

Then Julia’s black hand went into the flame and snatched the book out, literally “a brand from the burning”.

She read it, and it kindled a flame in her heart. Later, she found a Baptist church. But that was away back in the days when Dr. Alberto Diaz was preaching in Havana. He baptized her, and she has been faithful through all the years. Come into the early morning consecration service any Sunday in Baptist Temple. You will find her there, in a stiffly starched print dress and with an old-fashioned black lace mantilla over her white hair. Old Julia is black, and the missionary is white, but they “meet” around a “common mercy seat”.

So, with Mr. Kipling’s permission, I would say that

“East is east, and west is west”,

But surely the twain *can* meet

As sisters true—and brothers, too—

At Jesus’ blessed feet!

—Mrs. H. R. Moseley, Havana, Cuba

THE BEGINNINGS OF WORK IN TATIAN

THREE women of the Machang church in north China felt a definite urge to take the “Message” to a little mountain town five miles from them. They wrapped their noon lunch and, with their Bibles and tracts to distribute along the way, started. When they reached the little stream just before entering the town they knelt on the sand and poured out their hearts to the Lord, with many tears pleading for souls in the town and that He would give them at least one open door.

Finding some women and children on a threshing floor they stopped, told their mission, sang and prayed and explained the Way of Life. Presently one of the women in the crowd said: “I know about this Jesus doctrine; it is all right. There are two or three families in my mother’s town who follow Jesus”. Thus saying, she invited them to her home. Crowds gathered in the afternoon, wanting to know more of the Jesus Way.

This was December of 1934; the following month they invited one of our Training School graduates to teach their

children. She went and not only taught their children but enabled the school to become the religious center. Sunday school was organized, prayer meetings held. Others went to preach now and then. Souls were saved. The first woman who opened her doors to receive the messengers was heavy-hearted — her husband was an opium addict and full of sins. Prayer was made by the faithful ones continually. Today he is an earnest Christian.

It has been the privilege of Mr. Hou and me to hold several days’ meetings in the little school building. Wonderful indeed! The Lord had prepared the way. Souls were saved, lives dedicated afresh and seeking the lost, hands going out into the surrounding towns and bringing in the lost.

Wish you could know Mrs. Wang who is one of the most zealous. A Christian less than three years, had never been to school, knew no “characters” but she can now read and has read through her Bible and parts of it over and over. She and her husband are truly faithful.

As we left the little town about sun-up, with 12 miles of wheelbarrow travel ahead of us, the brethren with their wives and children accompanied us as far as the little stream where the three women had poured out their hearts and tears in prayer for the town. Here too we halted and, with tears of thanksgiving and joy, praised Him for His marvelous works in their little mountain town in which we believe the Lord will give us a church.

Please continue to pray for isolated places like this and for us. Pray for this distressed land of China. May this distress be used to open many hearts to the Gospel! — Miss Pearl Caldwell, Pingtu

THANKS TO TWO EMERITUS MISSIONARIES

Shanghai, June 26, 1938

Dear Friends:

Just the day after I had mailed a “general” letter to you I received your good

letter. I am enclosing this note in a friend's letter asking her to mail same to you. I want you to know I received your letter and enjoyed it to the fullest extent.

How grateful I was for the \$1 U. S. currency. Exchange was over five to one when it came: I got over \$5 for it and I used it the same day over in Nantao; I was on my way there when I "sold" it. I went on in and found one of the teachers, a Christian man, who had been absent from our free primary school there for several days, critically ill. He was in his home; I went there and found him in a dangerous condition from a badly infected carbuncle. I saw something must be done quickly; I got stretchers and got him to a hospital and the best doctors I could find in Nantao. They did quick work—an operation etc. and now the man is nearly ready to leave the hospital. I took good food in to him while there so I'm more than sure that your gift saved his life. He wants me to thank you also. The \$5 was more than enough to cover all his hospital expenses: it was a refugee hospital. Money is performing miracles here indeed.

It is very different here now. We need your prayers as never before.

Sincerely yours
Blanche Groves

MISSIONARY W.M.U. PROGRAM TOPICS for 1940

THEME: Steadfast Purpose in a Changing World

January—The Eternal Purpose of God
February—The Commission to Carry On
March—Steadfast in the Homeland
April—Unchanging Moral Standards
May—Youth Steadfast for Christ
June—Holding Fast in Africa
July—Cementing Bonds of Friendship with Neighbors
Cuba, Mexico, South America
August—Firm Foundations for the Future
W.M.U. Training School and Margaret Fund
September—"To the Jew First"
October—God's Unchanging Plan of Stewardship
November—Faithful amid Persecutions—Europe
December—Pressing on through Difficulties—Orient

TRAINING SCHOOL (Concluded from Page 26)

may not be ready for service "in the uttermost parts" but, if she is willing and anxious to serve in our many "Jerusalem and Judeas", why not give her a chance? Such an investment in young people is one way of "laying up for yourselves treasures in Heaven". The School's thirty-third session opens September 12 at 334 East Broadway, Louisville, Ky.—*Carrie U. Littlejohn*

BOOK REVIEW (Concluded from Page 28)

ing chapter on the "Spiritual Compulsion" growing out of the fact that the Bible is a missionary book, the church a missionary institution and the Christian religion itself an expansive faith.

In spite of its brevity, Dr. White's discussion is very clear and easily understood. It is well adapted to both individual and group study and is valuable for the parallel reading it suggests for each chapter. We hope that many of our women and young women, especially those of college age, will study it for a better understanding of their own religion as well as to be able to answer doubters.

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

With all W.M.U. organizations in their programs this month considering two of the *Chief Aims* of the Union—namely, enlistment and personal service—in the light of the Great Commission it should be of current interest to every W.M.U. member to note just what advance, as nearly as figures can show, the Union made last year, our Jubilee Year, along these two lines.

According to reports the total membership of the Woman's Missionary Union, including all grades, on January 1, 1938, was 612,075 with the women leading the young people by 19,151. The reports as of January 1, 1939, show a total membership of 715,402, an increase of 103,327 members in one year's time. Of this increase 45,546 were women and 57,781 young people, leaving the women with a lead of only 6,916 in total membership. How many of these newly enlisted members will prove to be only "wayside", "stony ground" or "thorny ground" members it is now impossible to know, but even so the advance is such as to give encouragement to all the faithful to press on toward higher and yet higher goals in enlistment.

The total number of organizations in the Graded System of the Union from the Sunbeam Band through the Woman's Missionary Society on January 1, 1938, was 34,594 of which 11,423 were women's societies and 23,171 young people's organizations. On January 1, 1939, the total number of organizations had grown to 38,597 making a net gain of 4003 in the one year. Of this increase 903 were women's societies while 3100 were young people's organizations. Certainly such an increase in the number of missionary organizations brings joy to the heart of every person who is concerned

that southern Baptist women and young people be enlisted for development and service under the Great Commission. It is not too much to expect that the great majority of Women's Missionary Societies will continue to live, but the question arises: "How many of the 3100 new young people's organizations will be found alive on January 1, 1940?" That will depend upon the Women's Missionary Societies under whose fostering care these new societies would naturally come and upon the mothers of the children who constitute them.

In the light of these figures three observations seem appropriate: *First*: that the number of organizations for young people has grown and is continuing to grow more rapidly than the number of societies for women. That is natural and normal, there being in almost every church the possibility of from four to six W.M.U. organizations for young people to one for women. *Second*: it will be noted that notwithstanding the fact that, though there are more than twice as many young people's organizations than there are women's societies, yet the membership in the women's societies exceeds that in all the young people's organizations combined. There is a possible valid explanation for this but all Women's Missionary Societies would do well to check up on this even though they may have a Full Graded Union to ascertain whether or not the membership of their young people's organizations is as full as the possibility justifies. The *third* observation: the Southern Baptist Convention reports 24,932 churches; the Woman's Missionary Union reports 12,326 Women's Missionary Societies. With possibly a few exceptions, there are no W.M.U. young people's organizations where there is no Woman's Missionary Society; hence we conclude that

in more than half of the churches of our Convention there is no W.M.U. work. There is therefore much land yet to be possessed.

Personal service with special emphasis on soul winning being one of the *Chief Aims* of Woman's Missionary Union and being one of the points in the Union's Standard of Excellence, it is reasonable to assume that most of the newly enlisted members and new organizations have begun to learn something of what is comprehended in the term personal service as used by Woman's Missionary Union and are being led into such work by more experienced members and therefore we may hope for even greater gains during 1939 than in 1938.

Reducing personal service to figures, which serve only as indicators to show that this all-important aim of the Union is claiming the attention of our membership and that societies in increasing numbers are at work personally to make Christ real to the people in their own communities, we find that during 1938 there were 3531 organizations added to the number already engaged in personal service, making the total as of January 1, 1939, amount to 18,060. To the number of organizations reporting definite efforts in soul winning 3563 were added, bringing the total number to 10,022.

From our 38 Good Will Centers, which afford such fine opportunities for personal service work, there came the re-

port that 565 souls had been won to Christ during 1938.

A very fine example of enlistment and personal service work for the cause of the Kingdom is being done by the Baptist church in Havana, Cuba, as told by Dr. McCall in *Southern Baptist Home Missions*: "We learned long ago", says Dr. McCall, "that with Havana's crowded streets and long distances we could not depend on the people to come to us so we have had from the beginning the plan of going to them in a series of small schools in missions scattered throughout the city. After the early morning service which is held from eight to nine, singly and in groups of two or more our people go out to thirteen mission Sunday schools". Most of these stations, we are told, are more than Sunday schools. Almost all of them have regular mid-week preaching services conducted by members of the congregation helped by seminary students. In one of these missions they have a Y.W.A., a G.A. and an R.A. Chapter. In another an R.A. Chapter, a G.A. and a Sunbeam Band. Most of the work is done by young people who work in stores and have other employment during the day. Some of them are students.

When Mrs. Anne Sowell Margrett, who with her little daughter Dorean is now at Mary Hardin-Baylor College in Texas, returns to Argentina next year Dr. and Mrs. W. B. Bagby, our pioneer missionaries to South America, will have thirteen members of their immediate family on that continent engaged in Baptist mission work.

For data concerning the biography of Miss Fannie E. S. Heck see the August issue of this magazine, pages 1, 16, 21.

MEMORABLE DECISIONS

LATE in June the Southwide Y.W.A. Camp at Ridgecrest, N. C., heard stirring appeals for civic righteousness and world-wide peace. As mentioned on page 12 of this magazine they heard Dr. Walter Judd explain that the business interests of the United States are furnishing more than half of all that Japan needs to carry on her ruthless war of aggression against China, these shipments including oil, iron, copper, trucks and machinery. Dr. Judd further explained that 95% of the raw silk for American stockings and other wearing apparel comes from Japan, whose annual income from silk sent to America is \$100,000,000 which in turn is a mighty factor in financing the war which is devastating China and slaughtering her men, women and children. Shocked by Dr. Judd's first-hand information, the Y.W.A. Camp authorized a committee to frame resolutions, which are herewith appended. Earnestly is it hoped that similar decisions will be endorsed by countless W.M.U. organizations and that their boycott on Japanese silk and other Japanese exports and their protest against the sale of war materials to Japan will accomplish vast and quick results toward peace in the Far East.

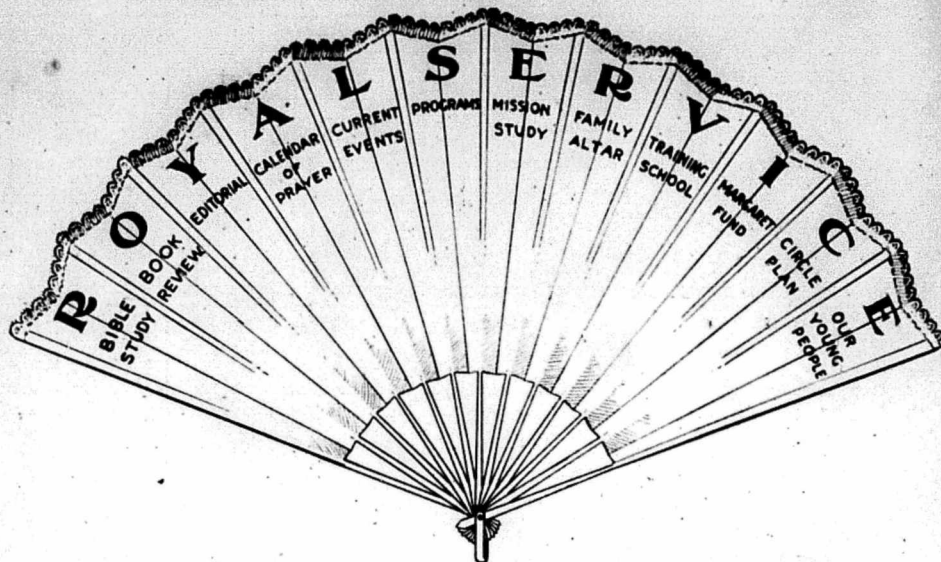
Until Japan ceases her ruthless aggression in China, I promise

- 1—That I will refuse to buy silk stockings or other silk goods
- 2—I will look for the trade marks and refuse to buy any articles marked "Made in Japan"
- 3—To protest against the continued sale by citizens of the United States of material for military use by Japan in her warfare on China
- 4—To do all in my power to create public opinion along these lines by urging Christian and civic organizations to pledge themselves accordingly
- 5—To write to Secretary of State Cordell Hull and to at least one United States senator and one representative in Congress that we do not approve our government's present policy of allowing America to support the aggressor nation in the Japanese invasion of China, and requesting that they use their influence in leading our government to promote an embargo on war materials and credits to Japan and to support a boycott of silk and other Japanese goods
- 6—To ask at least one voter to write similar protests
- 7—To support for public office only those who will join in a nation-wide movement to end all American participation in the Japanese aggression
- 8—To demonstrate the Christ-like love in my heart for all peoples of all lands, including Japan and China, by supporting through my prayers and gifts the missionary enterprise in both of these war-stricken lands and by contributing to China relief through the Foreign Mission Board.

Signed.....

In carrying out the above promises, the following information will be helpful:

- 1—In writing letters, ask for support of the principles of the Schwellenbach Resolution.
- 2—If uncertain of the names of your senators and congressmen, telephone or write to the Information Desk of your local newspaper.
- 3—If your local stores do not supply your demands for non-silk products, ask your merchant to secure them from such firms as: Wayne Knitting Mills of Fort Wayne, Indiana; Triangle Hosiery Company of New York City.
- 4—If your merchant refuses to cooperate, order direct from: Carson Pirie Scott Company of Chicago; or from Marshall Field Company of Chicago; or from Eastern Hosiery Company, 303 Fifth Ave., New York City; or from Stella Hosiery Mills, 1132 Broadway, New York City.



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BIBLE STUDY W.M.U. TOPICS for 1940

January: Learning to Love the Bible—Psa. 19; Luke 4:16-22

February: The Missionary Heart—Luke 10:1-9, 16-20

March: Questioning God: A Dialogue

—Mat. 1:2 (through "us"); 1:6, 7; 2:13, 14, 17; 3:7, 13, 14, 16

April: The First Adam—The Second Adam

—Gen. 3:8, 17-19; 1 Cor. 15:45-49, 51, 52, 54-58

May: God's Challenge to Youth—Prov. 3:1-17; Luke 2:52

June: Suppose—Psa. 77:1-12; Hab. 2:1-3

July: Two Ideals of Prayer—Matt. 5:1-10; 6:5-15

August: Under His Wings—Psa. 91; 37:25; 103:17, 18

September: Our Great High Priest—Heb. 1:1-8; 8:1-6

October: What Your Money Represents—Rom. 12:1, 2, 6-11; Matt. 24:14-51

November: Paul's First and Last Messages

—1 Thess. 1:1-3; 2:13-16; II Tim. 1:1, 2; 4:1, 2, 6-8

December: Looking unto Jesus—Matt. 2:1, 2; Heb. 12:1-3, 11; 13:8, 20, 21

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