

UNION WATCHWORD
1914—1915

Be strong in the Lord and in the strength of His might.
—EPHESIANS 6:10

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

So here hath been dawning
Another blue day:
Think wilt thou let it
Slip useless away.

Out of Eternity
This new is born:
Into Eternity
At night will return.

Behold it aforetime
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day:
Think wilt thou let it
Slip useless away.

Carlyle

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Auxiliary to Southern Baptist Convention

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RALEIGH, N. C.

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MISS KATHLEEN MALLORY
15 W. Franklin Street
BALTIMORE, MD.

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736 Reservoir Street
BALTIMORE, MD.

Calendar of Monthly Topics Woman's Missionary Union, 1915

JANUARY—Our Local Organization

FEBRUARY—At Our Own Door

MARCH—The New Patriotism or Patriotism
and Home Missions

APRIL—Japan of Today

MAY—New Africa

JUNE—The Union

JULY—Home Mission Schools

AUGUST—Mexico of Today

SEPTEMBER—Home Mission Survey

OCTOBER—Foreign Mission Survey

NOVEMBER—The Brotherhood of Man

DECEMBER—China of Today

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MAGAZINE AND BOOK REFERENCES

- Battling for Social Betterment—Report of Southern Sociological Congress for 1914,
Nashville, Tenn.
- Country Church and Rural Welfare—Association Press, N. Y.
- The South Mobilizing for Social Service—Report of Southern Sociological Congress,
Nashville, Tenn.
- Working Girls in Evening Schools—Mary Van Kluck
- Social Work in Hospitals—Ida M. Cannon
- Beauty for Ashes—Albion Fellows Bacon
- Religion in Social Action—Graham Taylor
- Pamphlets for Mothers (on request)—Childrens' Bureau, Washington, D. C.
- Outlook, Dec. 2, 1914—The Working Church
- Community Study for Country Districts—Anna B. Taft
- Minutes W. M. U. 1914, pages 33 and 58
- The Survey—National Charity Organization
- ROYAL SERVICE for January



EDITORIAL



THE PASSING OF OUR GOOD FRIEND

GRATEFUL indeed is the Woman's Missionary Union for the life of Dr. R. J. Willingham. In a very true and noble sense he manifested in thought and word and deed the purpose for which our Union exists, namely "to distribute missionary information and to secure earnest, sympathetic cooperation in raising money for missions". It is no wonder, therefore, that he was ever the friend of the Union, counseling, encouraging, promoting all that we undertook. The following quotations from his writings will emphasize this truth.

"The women have a mighty influence. If they will have faith in God and be faithful, they will exercise a great power for good.—I think one of the greatest blessings which come from the women's societies is that they inspire others by their noble giving, and this inspiration is not simply to give money but lives for the service of the Master.—The sisters in their societies, as well as individuals, can do much to develop systematic and proportionate giving among the churches.—We have a number of consecrated women who are reaching the homes and hearts of the people of China, and we rejoice that the sisters on the field are so earnestly helped by those who stay at home."

As our readers doubtless know, it is the custom of the Union to observe the first of each January as a Week of Prayer for World-wide Missions. Each time, Dr. Willingham sent forth an appeal to the societies to be earnest in the observance of the program and to give their Christmas offering out of grateful hearts. We were always conscious that his prayers ascended with ours throughout the week and that his heart rejoiced over the abundant offering. This year when his appeal was read he had "gone home" and his message came with the added tenderness of the absent friend and of the worker who has entered into his reward. May it prove to have stimulated us to give, as he said, "a good thank-offering".

His faith, itself like that of a little child, enthusiastically encouraged every effort made by the Union to interest the children and young people in missions. Standing with one of our corresponding secretaries near the frame work of a great building in process of construction, he said: "Look way down, sister. It took months for those workmen to excavate and lay the foundations for this building. Now look up", he said; "it seems only a few weeks have been required for the erection of these high walls". Even so did he urge patience and unflinching application to the work for the children and, even so, with contagious faith did he believe that the women trained in childhood would grow rapidly and surely in their life-devotion to missions.

It is a joy also to think of the number of young women who by his devoted love for missions were led to volunteer for service on the foreign field. How truly did he hold for them the ropes of prayer and protection as they went down into the well! You may have seen the pictures of the two Williamson brothers, who are bringing to light the mysteries of the ocean depths by their sub-marine photography. One of the pictures shows Mr. George Williamson diving into the sea to search for treasure in an old sunken vessel. His brother's face is indeed a study as he holds fast to the rope which is wound about the body of the diver. In the name of science, in the hope of the treasure and in love for his own brother, that rope was held! In just such love and faith and appreciation did Dr. Willingham stand by our missionaries. He loved them as his own flesh and blood, giving his son to the work; by faith, he knew that in deepest, darkest heathendom they would find precious souls for Christ; and he believed in science of missions and of world-value of each missionary.

And so we shall truly miss him—shall truly mourn the passing of our good friend—our friend of such gentleness and nobility, of such child-like faith and undaunted courage. Surely his life is our rich heritage.

ANNUITIES

THE Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, is prepared to receive money on the annuity plan. Write to the corresponding secretary (address on page 2) for particulars. The forms prescribed by the laws of the state where the donor resides should be carefully followed as to acknowledgment, witnessing etc. of the will. It is desirable that any person executing a will containing a bequest or devise to the Woman's Missionary Union should notify the corresponding secretary.

Form of Bequest to Woman's Missionary Union, S. B. C.

"I hereby give and bequeath to the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, a corporation organized and existing under and by virtue of the laws of the State of Maryland, the sum of.....dollars."

Form of a Devise of Real Estate

"I hereby give and devise to the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, a corporation organized and existing under and by virtue of the laws of the State of Maryland (here describe the real estate to be given) and to its successors and assigns and their heirs forever."

RECENT APPOINTMENTS

OWING to the illness of Miss Heck, there has been great delay in the appointment of the three commissions on efficiency and of the two committees, one on methods and the other on constitutional changes, as called for on pages 71, 66 and 90 of the Nashville W. M. U. minutes. At Miss Heck's request, Mrs. E. B. Mathews, chairman of the local Executive Committee, has recently made these appointments and it is hoped that each chairman may be able to map out the work promptly for her commission or committee, so that the best results may be reported at the Houston meeting in May.

It will be recalled that the three commissions are as follows: Commission on Efficiency in Personal Service; Commission on Efficiency in Young Woman's Mission Work; and Commission on Efficiency in Mission Work with Girls and Boys. Mrs. Mathews has chosen for the members of the first commission, the state secretaries of personal service or, in case the state has no such secretary, she is asking that it suggest one who can serve. The members of the second commission are the state auxiliary leaders; and the ones for the Commission on Efficiency in Mission Work with Girls and Boys are those women who hold the state leadership for the Girl's Auxiliary, Royal Ambassador and Sunbeam work. In several instances, this means that a state is asked to furnish two members for the commission. Surely "at the mouth of several" witnesses every word may be established".

The Committee on Methods is composed of the state corresponding secretaries, since it was felt that they were in closest touch with the best methods used at their state headquarters and by the local societies. The Committee on Constitutional Changes is made up of the state W. M. U. vice-presidents. Each of them has a copy of the W. M. U. constitution as found on pages 4-6 of the Nashville minutes. A constitution of any organization is, by its very nature, considered sacred and members usually think very earnestly before proposing changes to it. Article 7 of the W. M. U. constitution requires that all suggested changes shall be received at the Baltimore headquarters three months before the May meeting, which means about the first of February.

Mrs. W. B. McGarity of Belton, Texas, has accepted the chairmanship of the Commission on Personal Service and Miss Alice Taylor, 114 E. Cary St., Richmond, Va., that of the Commission on Efficiency in Young Woman's Mission Work. Mrs. McGarity is secretary of personal service for Texas and Miss Taylor is leader of the young people's work in Virginia. The corresponding secretary for Kentucky, Mrs. Kate C. Hinkle, 205 E. Chestnut St., Louisville, Ky., is chairman of the Committee on Methods. We have great faith in the ability of these chairmen and in the reports which they will submit at the Houston meeting. They look to their committee members in each state, as mentioned above, for hearty cooperation in gathering together the information desired so that each report may truly represent all parts of our constituency. Miss Eleanor Mare, 203 Metropolitan Building, St. Louis, Mo., is chairman of the Committee on Constitutional Changes.



BIBLE STUDY



TOPIC—Service

Service is giving one's self—Consecration: Rom. 12 : 1, 2

Christ is our example: Phil. 2 : 7. He who was in the "form of God" came not to be ministered unto but to minister: Matt. 20 : 26-28. "I am among you as he that serveth": Luke 22 : 27. The example of true and holy service: John 13 : 1-17.

"This impulse to serve has been the root of the Social Service movement, with all of its various applications and activities. If Service is the giving of one's self, what sort of self does one give? Does God enter into his service and is God a part of it?"

Can we say "it is not I that live": Gal. 2 : 20. Can we say "the words that I speak, I speak not of myself": John 14 : 10. Service is of no worth unless it is the expression of something deeper, more eternal than your life and mine. "The world wants Christianity, and that is a life lived in transforming relationship to the Lord Jesus Christ for the blessing of others."

I. *The Gospel of Service*—Jesus is seen in Mark as the Mighty Worker. This distinctive character of Christ is set forth in Phil. 2 : 6-8. This lovely servant who emptied Himself of the "form of God" and "was found in fashion as a man", was nevertheless "the Mighty God": Isa. 9 : 6. The leper, the palsied, the fever-stricken were healed for service.

II. *Jehovah's Servant*: Isa. 42 : 1-7. Jesus Christ is described as the servant of God and of men. He Himself said "He that is greatest among you shall be your servant": Matt. 23 : 10-12. We do not know what it is to rule until we know what it is to serve. John 13 shows how He dignified service.

III. *Faithfulness in Service*: Matt. 25 : 23; Luke 19 : 17 give examples of our Lord rewarding faithful service. We must not choose any fancy way of our own in trying to escape humiliation, toil, difficulty and self-immolation—with dangers perhaps—in the way of service; but we must seek by God's help to do the work assigned us patiently, lovingly, loyally and with the eternal hopefulness which belongs to trust and rectitude.

IV. *Grace imparted for Service*: Rom. 12 : 3-8. The best and most useful man is no more useful, no better than what the free grace of God makes him every day. We must take heed lest we have too great opinion of ourselves—we must think soberly: Gal. 5 : 3, 4. We must seek to understand the measure of the gift of Christ to us for service: Eph. 4 : 7. The Holy Spirit endues the members of the Body of Christ with spiritual gifts for varied service. We must listen to the Spirit, for He will show us definitely the places of service: Acts 11 : 22-26; 13 : 1, 2. Absolutely nothing in Christ's service is left to mere human judgment or self-choosing, even an apostle was not permitted to choose his place of service: Acts 16 : 7, 8.

V. *Triumphant Service*: 2 Cor. 2 : 14-16. "Now thanks be unto that God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of Him in every place." The ultimate victory a motive for service: 1 Cor. 15 : 58. The motive and object of service: 2 Cor. 5 : 14-21; 6 : 1. The risen Christ is Master of our service and He is coming again to reward all those who are faithful to the work committed to them: 2 John 8; Matt. 16 : 27; 2 Tim. 4 : 8; Rev. 2 : 10; Rev. 22 : 12. "Jesus Christ is the life and He calls on us, to be palpitating centers of energy because vitally related to Him."

VI. *Prayer necessary for efficient service*: Mark 9 : 29; 11 : 22-24. "We shall be powerful in proportion as we are prayerful. How many of us are women of prayer? How many ready to wield heavenly forces here in the midst of time?"

Mrs. James Pollard



PROGRAM FOR FEBRUARY



Prepared by Mrs. George Hillman Whitfield

The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study, or those wishing to review past history of any subject treated, will find what they desire in the mission study books, a list of which will be furnished, on request, by Woman's Missionary Union Literature Department, 15 West Franklin St., Baltimore, Md. For a few cents leaflets suggested in this number can be obtained from the same address.



HOUSE OF HAPPINESS, RICHMOND, VA.

AT OUR OWN DOOR

"Social Service as a substitute for religious activity is a failure;
Social Service as a supplement to religious activity is a marked success."

John Timothy Stone

HYMN

PRAYER

BIBLE STUDY (Page 6)

Talk on "What is Personal Service?" (Par. 1, 2, 3)

The Chart Explained (Par. 4)

Homemakers' Clubs or Mothers' Meetings (Par. 11)

The Settlement and other forms of Personal Service (Par. 5, 6, 7, 13)

Two Problems (Par. 8, 9, 10)

What Personal Work shall this Society undertake? (Par. 12)

(Discussion by members looking toward a survey of the community)

"Lift up your eyes unto the fields."

PRAYER—DOXOLOGY

"O Lord, when saw we Thee an hungered and fed Thee, or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in, or naked and clothed Thee? When saw we Thee sick, or in prison and came unto Thee? And the King shall answer and say unto them, 'Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

In these words, spoken nineteen hundred years ago by our Lord, we find the dynamic of the great modern idea of Social Service, to reach the individual human life, to minister to bodily needs, and through such ministrations to bring the whole life within reach of the transforming power of the

living Christ, without whose power "the spiritual uplift" of an individual or a community is impossible of achievement. Much has been written on the subject since the Woman's Missionary Union in 1910, adopted the personal service clause, but it may be well to quote from the Manual these words:

1. Personal Service

"Before turning to the helps for personal service contained in this Manual, it will be well to clearly define the relation of such services of the societies to the Woman's Missionary Union. It must be distinctly understood that they in no way interfere with or overlap the work the societies are now doing and the far larger things they expect to do for home and State missions. To these two agencies the Union, as a whole, and the State Central Committees, as parts of the Union, have shown and will ever maintain the deepest allegiance. But, as indicated in the resolutions quoted in the introduction, the giving of money to these boards even in the much larger sums which their work imperatively demands, and our abilities make a duty, does not absolve us either as Christians, church members or as societies, organized for the purpose of giving the gospel to each individual in the whole world, from doing personal service or from giving heart and prayer and mind and body to the personal salvation of the women and men and children who pass us in the country lane or crowded street. Moreover, until the whole church is thus enlisted for the whole world, the kingdom of God cannot wholly come in any part of the earth. For these reasons the Union urges the societies of which it is composed (a) to take up some definite form of work looking to the personal salvation of those in its own communities; (b) to report the nature and success of this service at least once a year to their State Central Committees; (c) to bear in mind that no money expended in conducting these local mission efforts will be reported by the State or general Union, as they will be of such varied nature that any uniformity of report would be impossible."

2. "Fishers of Men"

The far-reaching, eternal and oftentimes stupendous results of individual contact with another soul finds a striking illustration in these words, lately heard in a sermon, "Fishers of Men". "It has been said that perhaps no man living exerts a greater influence for good over a greater number of people today than does Dr. John R. Mott. I hope that this may be true. I think it very likely is true, but what of the words spoken by Dwight L. Moody to the young Cornell student which made the occasion the turning point in that life which now yields such a powerful influence for Jesus Christ? And what of that other hardly-known Mr. Kimberly, who stood outside the Boston shoe-store hesitating whether he should go in and speak a few words to the young shoe-clerk, Moody, about his soul's welfare?" Truly, we cannot say of any personal service, "This is small and this is great" unless we, too, know the end from the beginning, and can picture all the consequences of a single act done for the love of God and our brother. "With faith in the greatness of our task, and strengthened by the close fellowship with Jesus which all true personal work brings to the worker, with prayerful approach to God, and with a loving heart, even the most humble may be used of God to become fishers of men."

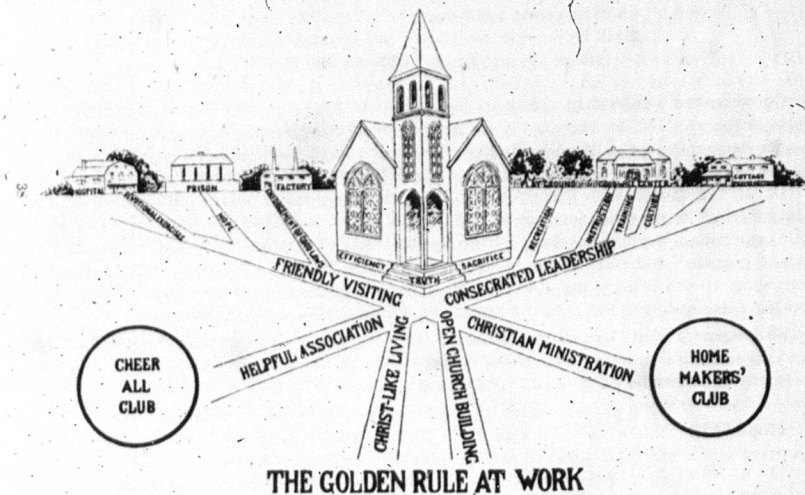
3. Three Phases of Personal Service

"Personal service may be: *First*—for the church—as visiting members, Sunday School scholars, sick and poor, sewing for children of unfortunate homes. *Second*—co-operative—service on boards of hospitals, schools, orphanages, homes and kindred institutions and ministry to inmates of such. *Third*—for the unchurched—some definite work as mission Sunday Schools, industrial schools, mothers' meetings for those outside church influence, and hand in hand with each phase the broad philanthropy that will seek to have sanitary conditions, to destroy alcoholism and the social evil, to secure one day's rest in seven for all workers, to have pure water, clean milk, pure food and decent homes."

"Too long, God's people have endeavored with self-sacrificing but short-sighted charity to help the victims of crime and want by dealing with the effects, always more apparent than the deep-seated and often unrecognized causes. No permanent good is accomplished unless the probe is deep, unless causes are removed, unless the hardened and unregenerate heart is changed by the power of a God that can make man 'a new creature in Christ Jesus.'"

THE AIM OF PERSONAL SERVICE

BY ALL MEANS SAVE SOME



But in all our desire to minister to the needs of our community we must constantly relate our endeavor to the Church as the central point whence all paths radiate, and to which all converge. This is vividly shown by the chart prepared by the Committee on Personal Service.

4. The Chart Explained

What greater force in the coming of the Kingdom of God can there be than the church which He has established? May we indicate some of the paths by which we reach the hedges and compel the indifferent, the sinning, the poor and the blind to come into the light and joy of peace with God?

The **open church building** is a means of drawing many. We advocate and urge the free use of churches and chapels in the interest and for the uplift of the community for lectures, socials, classes, musical culture, reading rooms, clubs, night schools.

The capital invested in church property can bring in much larger returns. In one of our greatest Southern cities four hundred churches are open on an average of four hours a week while twelve hundred saloons are open nearly every hour of the day and night.

If we would put the saloon, dance hall and pool-room out of business, we must make church life replete with the things that develop character, supply desire for relaxation and cultivate the mind. The heavy demands of such work as this will in many cases require the services of the trained worker or a large committee of volunteer workers.

Force of example, how potent the power! "Be ye doers of the word, and not hearers only." **Christ-like living** brings many into the fold who could be won by no argument.

A broad and beautiful highway along which flowers bloom and fields yield their bounty is that of **Christian ministration**. May we say that this leads out to the Homemakers' Club—the mothers' meeting—where burdened, harassed, hedged-in women are met by Christian women of leisure who help "lighten the load" as they gently lead them to the portal of the church and into its heart. And can you not see the happy girls from our Y. W. A.'s going out to found a club for the girls who need cheering, coming with them along the road of **helpful association** hand in hand singing

"I will be true, for there are those who trust me;
 I will be pure, for there are those who care;
 I will be strong, for there are those who suffer;
 I will be brave, for there is much to dare;
 I will be friend of all, the foe, the friendless;
 I will be giving and forget the gift;
 I will be humble, for I know my weakness;
 I will look up, and laugh, and love, and lift."

Consecrated leadership conducts the hedged-in from the tiny home where shines "a light in the window" for there is the cottage prayer meeting, from the settlement house where under one roof are the Mission Sunday School, the boys' club, the girls' club, the library; from the play ground where little ones enjoy their heritage released from the brambles of child labor, to the church with its opportunities for development manifold. Today we interpret the gospel in "terms of nurture" instead of "terms of rescue." And one other pathway invites our inspection. We find the way of **friendly visiting** full of privilege. Here we leave "handfuls of purpose" and carry to the home comfort, to the hospital the gospel message in service and song, to the factory the enforcement of good laws, to the prisoner hope, and along its beaten path bring the lost into the warm and helpful circle of church life.

We present a chart on which are shown these highways and by-ways of service and the various activities we hope to see developed even beyond the point of their present usefulness.
 —Report of Committee on Personal Service 1914

5. Good-Will Centers With great wisdom the Jubilate Committees planned last year that the "follow up" work of each Jubilate should take the form of some definite, organized personal service, such as the Good Will Centers, which are a direct result of the Jubilate in such towns and cities as Meridian, Atlanta, Charlotte, Newport News and Richmond. These settlements are modeled upon the Baptist Training School Settlement in Louisville, which under the wonderful leadership of Mrs. Maud R. McLure, with the valuable assistance of Miss Emma Leachman, city missionary, and scores of earnest students, has already, in a brief two years, amply fulfilled its early promise."

6. Training School Settlement This work was designed to give Training School students experience in social service and to train directors of Settlements or helpers in Institutional churches. It was established in a section of the city where poverty abounds and stands to-day as a neighbor where neighbors are needed—a light house on a rugged coast. (See Par. 13)

Dr. Grenfell suggests "The only way to reach the soul is through the body; for when the soul has cast off the body we can not reach it at all," so the Settlement strives to reach the neighborhood bodily, mentally and spiritually. The Settlement House is open every day in the week and its activities are many and varied. The playground, under the supervision of bright, alert, young women, is a boon to the restless children near by. The clubs are brim full of interest, yet replete with instruction in sewing, cooking, housekeeping, basketry, bead work, hygiene, table manners, cleanliness, morals and religion, and habits of thrift are encouraged through the Penny Banks connected with each organization.

The management has not believed that in this case, the social settlement idea, great and noble as it is, should be used without the specific teaching of Christianity, therefore every effort is made to bring souls to Christ. A most successful Sunday School is conducted on Sunday afternoon but the Settlement is in no sense a substitute for the church. Nor is it a rival of the churches, but rather a feeder for them.

Greatly has the work been blessed and the records show marked development in all the different departments, while two years of successful work have demonstrated through the general uplift of the neighborhood, the regeneration of individuals and the development of the children, the wisdom of the undertaking. Not the least in importance, is the broad opportunity for original initiative work and unselfish service afforded the Training School student through the Settlement.—Report of Baptist Training School Settlement, 1914

What this settlement has meant to this particular neighborhood may be dimly realized when we hear one of the Friendly Circle mothers saying, "When you are broken hearted, the settlement is the place to come to get on your feet again. When there ain't any ray of light, this is the place to come"; or when a little Catholic girl of fourteen gives this touching tribute to the loving ministry of our workers, "Every night before I go to sleep, I just laugh out loud thinking of all the bright spots in my life since you folks come in the neighborhood. I never had no bright spots before".

7. Other Forms of Personal Service

In other communities the definite, personal service following the Jubilate has been such work as Home-makers' Clubs, helping the women of the community to true ideals of home making and child training; Cheer-all Clubs, bringing girls together in a great helpful sisterhood; friendly visiting, Sunday School work, in fact any of the Christian activities emphasized by the chart. In Danville and Lynchburg, Va., it has been planned to take up work in connection with the Associated Charities.

8. Two Problems

At the very doors of many of our Southern women lies work for the negro and the foreigner. Each of these classes presents an ever-increasingly perplexing problem unless reached by the Gospel, and taught what American citizenship and citizenship in the Kingdom mean.

9. The Negro

The Woman's Missionary Council, M. E. Church South, has prepared a leaflet, "Plan for Co-operating with Negro Women", containing valuable suggestions, some of which we quote:

"We recommend the giving of sympathy and service in any or all of the following ways:

(1) By helping to organize negro S. S. and teacher-training classes; assisting negro women in forming and directing missionary societies, giving them information and other help, especially in regard to home mission work among the poorer classes of their own race.

(2) By looking into the needs of the negro public schools, requiring of the public authorities that their premises be kept sanitary, helping to secure colored teachers of a high grade, and favoring the introduction of industrial training.

(3) By looking after the recreation (or lack of it) of negro children and young people; by endeavoring to interest the Christian women of all denominations in securing for them opportunities for clean play in playgrounds supervised by good negro women or men; securing cooperation with Negro Young Women's and Young Men's Christian Associations where these exist.

(4) By securing from Boards of Education permission to use negro schoolhouses as community centers, organizing and assisting the better class of negroes in each community to take charge of these community centers and supervise them for the pleasure and instruction of their own race; by interesting white people in the movement, securing white physicians and others to talk on personal and community hygiene, care of children, temperance, and other matters.

(5) By visiting the local jails, by ascertaining the measure of justice accorded negroes in the local courts, and by creating a sentiment for justice to youthful criminals whom wise treatment may reform.

(6) By studying negro housing conditions and their bearing on sickness, inefficiency, and crime; by bringing these conditions to the attention of the public; by insisting that local authorities enforce in the negro district the sanitary regulations of the community; by securing for negroes a water supply sufficient for health and decency.

(7) By creating in the local white community higher ideals in regard to the relation between the two races; by standing for full and equal justice in all departments of life; by endeavoring to secure for the backward race not only the full measure of development of which they are capable but the unmolested possession and enjoyment of all legitimate rewards of honest work; by standing, in short, for the full application to the negroes and to ourselves of the Mosaic law of justice, "Thou shalt love thy neighbor as thyself."

10. The Foreigner

The problem of the foreigner, though most acute in the port cities, is becoming more and more a question to be reckoned with by the entire South. The plan of conducting classes in English for adult immigrants, sixteen weeks for the course, has been successfully tried, and might be carried on in some of our

Southern cities. The foreigner, eager to learn the language of his new country, receives by this means not alone the water from the well of knowledge, but with it the far more satisfying gift, the Water of Life itself.

By co-operating with the Travelers' Aid Society, whose agents are at railway stations and steamboat landings to meet and befriend young girls and women in need of help, our women may render real personal service to the stranger within our gates. Afternoon Sunday Schools and weekday sewing classes for immigrant children open a way to reach not the children alone but the mothers as well.

*HOMEMAKERS' CLUBS

(Prepared by Mrs. James Pollard, Baltimore, Md.)

11. Homemakers' Clubs or Mothers' Meetings

"Educated motherhood is the demand of today, not only in our own land but across the sea. It is a demand that will not be ignored; it is a Macedonian cry that refuses to be silenced." Consciously or unconsciously every true mother feels the spiritual development of her child is vital and important. In Homemakers' Clubs or Mothers' Meetings, problems of everyday life in the home are to be discussed; child welfare, training, care of infants, first aid to injured, household economies and problems of every kind as well as every helpful agency for the happiness of the entire family should be presented by competent speakers. The greatest emphasis should be laid upon the fact that the aim of the club is to lead the mothers to Christ, who alone can help them through the hard places of life.

What children need is *proper home environment*. The mother is the one who must see to it that her baby is well-fed, her boy protected by laws that insure his safety, her daughter's purity and girlhood respected and that proper schools are provided for their education. The purpose of the Homemakers' Club is to meet these problems, enabling the mother to lead her children into the ways of righteousness and right living by the lessons emphasized at the weekly meetings. Bible stories simply and impressively told and memory verses cultivate a love for the Bible in the home. Mothers repeat what they have heard at the meetings, sing the songs with which they have become familiar, until their children too receive much of the spiritual uplift. "The homes of the world need nothing so much as the presence and blessing of the Christ who brought cheer to the home in Cana, comfort to the widow's home at Nain, resurrection and life to the home at Bethany, vision to the home in Emmaus. How are we to help to make it possible that fathers, mothers and children in homes where He is not known shall hear Him as He stands at the door and knocks, and shall open to Him that He may sup with them and they with Him?"

The aim of Homemakers' Clubs is to help mothers to gain a sense of the value of Christ to every human being; young or old, and a perception of the need and peril of the soul which does not know the saving power of Christ.

a. The Aim What blessing should we ask for the mothers? What do they, and we ourselves need? Unselfish love, infinite patience, wisdom and insight, tact and sympathy, health to bear the daily strain, quiet nerves, a sense of humor that smooths rough places, a sweet strong cheerfulness, a likeness to Christ that shall be reflected in the lives of all the household. "According to the riches of His grace", He is waiting to bestow His blessings on the mother hearts. In Christ's name let us pray these blessings for every mother.

b. A Concrete Example A group of five home-makers' clubs is being conducted in one of our Southern cities under the supervision of a general committee. Two of these are supported by the churches in which they meet, two by funds appropriated by State Board of Missions, and one is self-supporting. This one was conducted for one year by the general committee, and then turned over to the women of the church, the committee, however, still having an oversight, employing speakers and advising as to conduct and methods. This committee is constantly seeking new openings and developing work wherever possible.

Several characteristics of these meetings are:

(1) The weekly offerings of the women are voted by them to the causes presented to them

*For organization and conduct of Home-makers' Clubs see "The Home-maker," price, 10 cents. Literature Department, 15 W. Franklin Street, Baltimore, Md.

month by month. Last year they gave in this way to Home, Foreign and State Missions, Tract Society, Jewish Missions and Rescue work, besides making garments for Orphanages and carpet balls for mountain-schools.

(2) Struggling Baptist interests have been built up.

(3) These clubs afford a field of everwidening interest for the missionary societies from which the workers have been drawn.

(4) The co-operative store in connection with these meetings has been a great boon to the women of meagre purse. (See "Homemaker" for details.)

(5) The social occasions, when the women from the various Missionary Societies furnish entertainment and light refreshments, proved by their relaxing and cheerful effect to be a most delightful feature.

(6) Kindergarten reaches the children, and keeps them happily and wisely occupied while their mothers enjoy the meetings in another room.

12. Survey No community is so small that the women's organizations in the churches may not make a thorough survey of (a) the special needs of the community, (b) the kind of personal service best adapted to meet those needs. When

the conditions in the neighborhood have been investigated, and a beginning made toward bettering the living conditions of those in the county almshouse or the jail; or toward substituting for the saloon, the dance hall and the pool-room some form of recreation and social intercourse which shall be free from the evil influences which, of necessity, surround "the poor man's club"; or toward planning to uplift the community life in any of the ways that may commend themselves to those in charge of such a survey, a long step has been taken toward realizing the ideal of personal service—to make Christ known in his regenerating and transforming power. An uplifted community must first mean an uplifted Christ, for He Himself said, "And I, if I be lifted up, will draw all men unto Me".

13. Our Model at Louisville One of our Training School girls writes as follows: From the opening night of our Good Will Center when every inch of available space was occupied, there has been a steady growth in every department of the work. During the past month the average attendance of the Sunday School was 122, the highest number present at any one time being 144. So crowded are they for space that a large upper room in the same building has been rented where several classes meet each Sunday.

At a recent Bluebird meeting there were fifty-seven present, visitors who watched them said they had never seen more perfect order or more interested faces. When asked the things for which they were especially grateful, one little girl said, "Well, I'm thankful that our country is not at war."

The "Cheer All Club" of young working women has proved so worthy of its aim that twenty-six were found to be too many for one meeting, and so the Senior and Junior Cheer Alls now hold separate meetings. Having been told the beautiful little story of "Polly Anna" by the leaders, one girl reported the following week that she had everyone in their factory "playing the glad game". Just now the hearts of the "Cheer All" leaders are unusually happy because five of their girls have found Christ as Saviour. When we think of the struggle through which some have come in winning permission to be baptized we do not ask "Is it worth while?"

One who has ever visited the Mother's Club can never forget the atmosphere of friendliness, hearty good will and sympathy that prevails there. A beautiful expression of this spirit was shown several weeks ago in a "shower" which they gave to a woman whose husband had just died, leaving her with four children, one of them an invalid. Long before the appointed hour women began to file into the Settlement, each with some gift—homely gifts they might have been to an outsider, flour, meal, cabbage, potatoes, a box of matches from one who could ill afford even that, a tiny sack of salt, apples, money, canned food,—until the big table could hold no more; but to those who understood the sacrifices represented it was the gift of love and life itself.



Y. W. A. AND G. A. PROGRAMS



Suggested Program

Hymn—"O Master! Let me walk with Thee!"

Scripture Reading, Matt. 25 : 31-46

Sentence Prayers—Auxiliary Drill

Poem: "A Question"

Talks on—

"The Chart" (Par. 4)

"The Training School Settlement" (Par. 5, 6, 7)—Daily Vacation Bible Schools

"Cheer-all Clubs" (cf. Program Helps, page 3)—Poem: "This Is Your Hour"

Adoption by Auxiliary of some organized form of personal service for the uplift of the community and the glory of God

Prayer—Dismissal

A Question

"What can I do to-day?"

Not gold, or ease, or power, or love to gain,
Or pleasure gay;

But to impart

Joy to some stricken heart;

To send home heaven-born rays

Of hope, some sad, despairing

Soul to cheer;

To lift some weighing doubts;

Make truth more clear;

Dispel more dawning fear;

To lull some pain;

Bring to the fold again

Some lamb astray;

To brighten life for some one

Now and here.

This let me do to-day."

Auxiliary Drill

What is the Southern Baptist Convention?

The Southern Baptist Convention is the body which "elicits, combines and directs" the missionary energies of southern Baptists.

When does it regularly meet?

It meets in May of each year.

How is its work conducted in the meanwhile?

From May to May, the work of the Convention is conducted by various committees and by three Boards of Managers.

What are these Boards of Managers called?

They are: the Foreign Mission Board,

Richmond, Va.; the Home Mission Board, Atlanta, Ga.; and the Sunday School Board, Nashville, Tenn.

*Daily Vacation Bible Schools

The college student or High School Girl finds teaching in a Daily Vacation Bible School an opportunity for most rewarding personal service. "The Daily Vacation Bible School is a bridge between the island of waste and the island of want." It brings together in mutual service:

1. Idle children crowding the streets
 2. Unused, untaxed church buildings
 3. Unemployed students on vacation
- 295 schools, in 66 cities and towns, with 64,535 children enrolled, and 1,940 teachers are the totals reported for 1914.

The various forms of personal service undertaken by Y. W. A.'s reported in the Minutes of W. M. U. for 1914 (p. 35) will give helpful suggestions to other Auxiliaries:

Vacation Bible Schools

Kindergartens

Clean-up crusades

Girl kept in school

Two girls clothed and sent to school

Cooking Classes

Day Nursery

Library

Story hour

Physical Culture Class

Clothes for Hospital

Nursing

Caring for Children

Settlement work

This is Your Hour

This is your hour—creep upon it!

Summon your power, leap upon it!

Grasp it, clasp it, hold it tight!

Strike it, spike it, with full might!

If you take too long to ponder,

Opportunity may wander,

Yesterday's a-bog of sorrow;

No man ever finds To-morrow.

(Concluded on Page 31)

*Interesting material on this topic may be obtained from the headquarters of the D. V. B. S. Association, 46 Bible House, New York City. See also Y. W. A. Program in O. M. F. Nov. 1913.



R. A. PROGRAMS



It is practically an easy thing to suggest programs, plans, etc., but another thing to carry them out. It is difficult to stand by and see your most cherished plans thrown to the winds and gracefully submit, but perhaps it was a better suggestion for the hour that some one else brought and may be out yonder will bear fruit of a more choice kind. Many organizations have no plans, no order of business, no program; nothing but a faithful few—faithful to what they have. These two programs relating to personal service should be of much interest and of vital importance to all who are followers of Christ, if we are His servants we are seeking boys who know not Jesus to teach them of His love—this is the essential of personal service.

Of course you will use judgment—you must be sensitive to the wants and needs of the people to whom you go. Surely no one would try to tell a cold, hungry boy of Jesus and make an effort to bring him to Christ. You would look to making him comfortable, gain his confidence, make a comrade of him; then point him to your best friend, that he too, may know Christ as his personal Saviour.

Begin the year with a Royal Ambassador book, a book recording important facts and work done by the order. In after years it may prove invaluable. Title may be "The Ambassador's Friend"

BUSINESS SESSION

Program of Information

General topics—"At Our Own Door" or Personal Service

Subject: Measurements and Conditions

Thought—Do you share the divine purpose and accept its challenge? Is your community your workshop for realizing the divine plans for world redemption? Do you fervently pray "Thy Kingdom come, Thy will be done on earth?" (Discuss and draw conclusions)

Hymn

Prayer—For ambition to know the needs in our community

The Lay of the Land—Neh. 2 : 11-18—A town or community survey. (Divide the order into committees, using all the Christian boys, the chairman being the spokesman for each committee, the committees to investigate the needs in the territory assigned by Ambassador-in-Chief. Reports to be made by each chairman for his committee on prevailing conditions.) (a) Little or no educational advantages, (b) Sorrows of poverty, (c) Moral wrecks, (d) The trained criminal, (e) Number without Christ, number not in Sunday school or attending any church, number immigrants etc.

Hymn—"I need Thee"

Talk by Chief Counselor—"Who they are and the why of their condition"

Paper—"As Christians in what ways are we responsible for the existence of the boy criminal?"

Prayer—That we may be willing to help our unfortunate brother

Hymn—"Have you sought for the sheep that have wandered?"

Discussion—"The cost and value of the investment," "The value and cost of boys in the Kingdom." (If the time is ripe find the boys who are willing to do the needed work)

Sentence Prayers—To live the life that counts and for the warring nations that suffer. Give material and plans for next meeting.

Tracts—"What to do with that Mischievous Boy", "Annie's way of working", "Today's Boy". From 15 W. Franklin St., Baltimore, Md.

MISSIONARY MEETING

Subject: The Challenging Task and Cure

Thought—"Choose the purpose of Christ and do your part. Have faith in the program. Make your church a power. Reach out as far as arm and prayer and yearning will go."

Hymn—"I gave my life for Thee"

"The passion of Christ"—John 3 : 16 and Matt. 23 : 37-39

Prayer—For a passion for lost boys

Testimonials—(One set of boys to bring Scriptural quotations on personal service, one

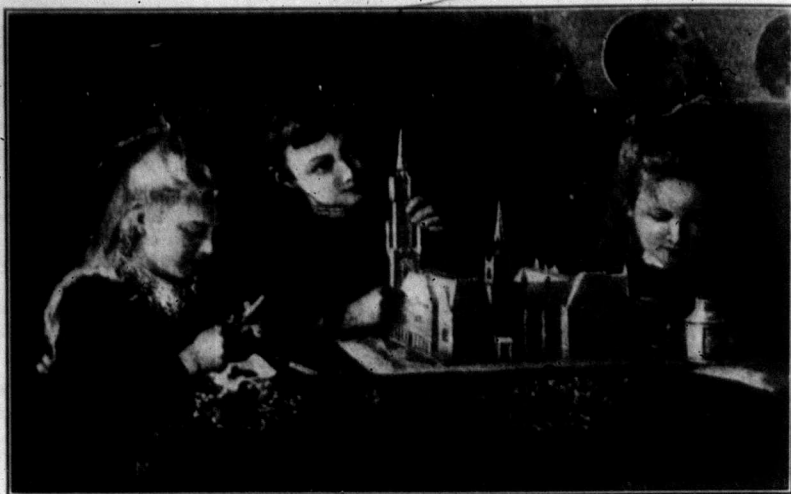
(Concluded on Page 18)



SUNBEAM PROGRAMS



Prepared by Mrs. W. R. Nimmo



LITTLE BUILDERS FOR HIS SERVICE

FIRST MEETING

MOTTO—"Blessed are the merciful"

SUBJECT—Personal Service

HYMN—"Can a little child like me"

SCRIPTURE—Luke 10 : 30-37

PROGRAM. ROLL CALL. OFFERING. CLOSING EXERCISES

Talk by leader—Once there was a farmer who felt very much discouraged because his crops were so poor. The soil on his farm was sandy and full of stones, and instead of sending some of it to the Agricultural Department in Washington City to find out what really would grow in it, he just sat down on a fence rail and decided not to work at all. He wished for this farm and that one, which he thought were better than his own—in fact he wished all his chances away.

One day a strange man came along and saw him sitting gloomily wishing for many things out of his reach. They began talking together and the farmer told the stranger how unfortunate he was, and said he wished

he could sell his farm. The stranger walked around the place kicking up the soil and presently he filled a small bag full of it and went away. In about a month he came back and offered a very small sum for the farm; the careless, indolent farmer took the offer and sold out to the stranger. And there was just where he made the mistake of his life by selling his chance to another; for the stranger had found out that there were certain seeds that required just such soil as this farm possessed. The purchaser sowed and reaped a good harvest for many years.

Now when children think they cannot do good deeds unless they can go far away from home and do some great thing that all the

world will hear about, they are making the same mistake the farmer did and losing their chance to do kind deeds at their own door. Just look around you, right at your elbow and see whom you can help. Is the baby crying? Try to amuse it and relieve mother. Have you a little brother or sister? Wash their faces and help them to dress in the morning. Is there a servant in your house? Give her a bright "good morning" and offer to help her. As the day goes on you will be surprised to find how happy you are.

I am going to ask this Sunbeam band some personal questions about personal service to show you how many ways there are of serving persons close around you.

Do you ask God in the morning to help you to be a good and happy child all day? Do you say "good morning" when you come to the breakfast table? Do you help your little brother or sister to get ready for school? Have you next door neighbors? Are you polite to them? If they have no children do you run errands for them? Do you know any very old people? Do you ever take them a few flowers, read or sing to them? Do you always rise and give your seat to older persons? Who sits next to you at school? Are you kind to her? Are there any children in your school who do not have as good a lunch as you do? Do you offer them any of yours? Are you obedient to your teacher when she is not looking? Is there a hospital in your town? Are there any children in it? Do you take them flowers or pictures, paper

dolls or scrap books? Are there any crippled children in your neighborhood? Do you play quiet games in which they can join? Do you ever tell the sick and crippled children what you have learned at your last Sunbeam meeting? What Bible verse do you know well and love best? Which one of your Sunbeam songs do you love best? Let us hear the band sing it.

Note to leader—By skillfully using and adding to these questions many childish experiences will be brought out and a practical lesson taught.

Recitation:

Girls That Are Wanted

Little girls that are wanted are kind girls,
Girls that are mother's right hand,
That the father and brothers can trust in,
And the little ones understand.

Girls that are bright on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.

Little girls that are wanted are wise girls,
That know what to do and say;
That drive with a smile and a soft word
The care of the household away.

Little girls that are wanted are good girls,
Good girls from the heart to the lips;
Pure as the lily is white and pure
From its heart to its sweet leaf tips.

— Unidentified

SECOND MEETING

MOTTO—"Through love be servants to one another"

SUBJECT—The cup of cold water

SCRIPTURE—Matt. 10 : 40-42

HYMN—"Give, oh give, said the little stream"

PROGRAM. ROLL CALL. COLLECTION. CLOSING EXERCISES

To the Leader: Arrange platform as a hospital room, with one of the smaller children propped up in a large chair or bed made of two chairs. Have larger girl dressed as nurse. Four children, Helen, Kate, Grace and Janet, acting as visitors, two calling at a time; these should have small basket of oranges and three bunches of flowers. A simple curtain should be arranged on wire across front of platform. Curtain opens showing nurse and little patient.

Nurse: "Now Mary this is visitor's afternoon and I am sure some one will call to see you. You are so much better you will enjoy seeing them, but you must not talk too much."

(Knock on door, nurse opens it when two little girls come in. Patient smiles brightly. Visitors stand on each side of the bed or chair.)

Helen: "Well Mary, how glad we are to see you and how we have missed you. You are a whole lot better aren't you?"

Mary: "Oh yes, how nice of you both to come to see me!"

Kate: "Here are some of our last roses for you, dear Mary, they kept in bloom for you."

Helen: "And these oranges grew just for you, I hope your nurse will allow you to eat them."

Nurse: (Arranging flowers and fruit.) "Oh yes, Mary is well enough now to enjoy orange juice, and the roses will make the room so cheerful."

Mary: "Thank you both, won't you sit down?"

Kate: "No, we will just stand by your bed for we were told not to stay long, we can talk better this way and we have so much to tell you."

Helen: "Yes indeed, we are having such lovely Sunbeam meetings and our Christmas program was the best ever. We were all so sorry you could not be there, but it was awfully good of you to send your offering."

Kate: "Mary is smiling, I know she isn't glad she was not there."

Mary: "No indeed, but I am so happy about the Sunbeams doing so well and (Looking at flowers) about everything."

Nurse: "Now children, I think Mary had better say good bye, there may be other visitors and she must not get too tired."

Helen: "Can't we sing a little song for Mary before we go?"

Mary: "Oh nurse, please let them sing!" (Nurse nods and smiles. The two girls sing.)

Tune—Dorranee or Nettleton or Love Divine

Tender Shepherd gently guide us,
We, Thy little lambs, implore,
May Thy footsteps close beside us,
Be our comfort ever more.

Help us all to walk so near Thee,
That we touch Thy seamless dress;
Speak the word that we may hear Thee,
Bless with healing our distress.

Mary: "Oh thank you both, it was so good of you to sing for me."

Helen and Kate: "Good bye Mary, I hope you will soon be quite well."

(Girls go out waving their hands. After a short interval another knock is heard. Nurse opens door, Grace and Janet enter.)

Janet: "How do you do Mary. How nice and comfortable you look. We are so glad you are better."

Mary: "Yes I am getting well now. Helen and Kate have just been here, see what they brought me!" (Pointing to fruit and flowers.)

Grace: "And here are more flowers for you, won't you be fine with so many?"

Janet: "Before we forget it we must give you your verses, mother told us to learn them for you, she calls them little pillows because they rest your heart just like a soft pillow rests your head."

Grace: "My verse is—'Walk in love, even as Christ also loved you, and gave Himself up for us.'"

Janet: "And mine is—'If we love one another, God abideth in us, and His love is perfected in us.'"

Mary: "How lovely of you to bring such sweet verses. Now tell me about the Sunbeam band."

Both: "It is just splendid, our Christmas offering was \$..... Won't that help the Kindergarten work for Chinese children!"

Grace: "Yes, and we are going to do just as well for our March Thank Offering, that you know, will be for schools for foreign children living in this country."

Janet: "I am so sorry that we must hurry away but it is almost time for our meeting, we will come soon again."

Mary: "How I wish I could go with you to the band meeting!"

Janet: "Oh the band has come to you, they are just outside and will sing to you. You just listen!"

All: "Good bye, good bye, good bye." (Nurse draws the curtain while whole band sing very softly "Be a Little Sunbeam".)

R. A. PROGRAM

(Concluded from Page 15)

set to bring quotations from Christian workers on same subject, another set to report work being done in the local church along the line of personal service. Have all quotations read and write them in your record book.)

Hymn—"Our country's voice is pleading"

Paper—"The value of the Juvenile Court and work done by men and women who love humanity more than crime and fees."

Prayer—"That God may call our boys to give valuable aid to suffering humanity."

Ambassador hymn. Collection

Adjournment

Mrs. John F. Vines, South Carolina



FROM OUR MISSIONARIES



THE KINDERGARTEN IN TAMPA

I HAVE been here two months. A few days after I came, Miss Taylor, who has been in the work two years, took me to visit in some of the homes. She introduced me as the new teacher, whereupon I smiled, shook hands and sat down, but that was all I could do. O, I did feel so helpless! but now I'm studying the language and by daily touch with the children I'm beginning to understand a little bit.

And now shall I describe to you one of their homes which is quite typical. I was agreeably surprised to find them living in such neat little cottages, and each one with a front porch. The first room is the reception room, and has in it a dresser, center table and chairs, which are covered with elaborate crochet work done by the women themselves. On the dresser are kept cups and glasses from which to serve drinks. They are very hospitable in their homes, and often serve coffee, fruit or wine to visitors. Of course, we decline the latter and one day when we did, the mother who was sick in bed, said, in rather a hurt tone, "I'm not able to make you coffee." The chairs are always placed around the walls in a straight line. They decorate with many pictures and bright cards. When they have a covering on the floor, it is usually linoleum. As a rule they keep their homes and children clean. Some of them cook with gas, but most of them use a charcoal bucket, and bake their bread in a great brick oven in the back yard.

They do not eat breakfast as we do, but have a cup of coffee about 5 o'clock, go to the factory and return for the principal meal of the day between 9 and 11. The mothers, fathers and older children work in the cigar factories, and 'tis there that their minds are poisoned with such pernicious doctrines.

In West Tampa, where our work is, there are 1600 Italians, we walk for blocks and blocks and find only foreign people.

My work is especially with the children from 4 to 6 years and they are so dear! It was not a case of love at first sight, but that is just one of the many ways in which the Father has blessed me. I asked Him to let a

deep love grow in my heart for these people, and especially for the children, and He has! Now I do love them and I'm so glad. They like to come to the kindergarten, which is in a cottage just one block from the church. Their faces are so bright, and they have as bright minds as any group of American children I've ever worked with. They are so responsive and enter right into the songs, games and plays. They are just full of music, and so of course have good rhythm. When they do not call me by my name, they say mi as, which is short for maestro, teacher.

It is surprising how those six year olds understand English. Now I have several who can tell the other children what I say, most of the time I've had a thirteen year old Italian girl interpret for me and she is such a help, but every now and then she goes to work in the factory and I'm left alone.—*Bertha Lee Mitchell, Tampa, Florida*

PERSONAL SERVICE

I have just finished reading the October number of ROYAL SERVICE and I want to tell you how splendid it is. It is lovely to think of having it every month. I shall look forward to it as a big monthly letter from our W. M. U. To thus keep in closer touch with the broad activities of the Union will be a great pleasure to those of us who are far away.

I know you will be interested in the Personal Service plans which our Hwang Hien Society has made for this year. The first part of October we had a very interesting two week's evangelistic campaign in Hwang Hien city. Every day, both mornings and afternoon, at least half of the members of the society were out, two and two, visiting the women in their homes in every part of the city and in the suburbs. In most places we were very cordially received, the women listened not only respectfully and interestedly but many times with eagerness to the Gospel message, and many of them came to the daily services at the city chapel in response to the invitations. This special effort has shown that the homes of the city are open to us and now the members of our society plan to take advantage of these open doors and continue the

visiting in the homes. When the plans were discussed at our last meeting every member present agreed to devote one-half day each week to this work. We will work in couples which will be changed each month and reports will be made at the monthly missionary meeting. Of course, they do not call it "personal service" neither is it a new plan for them, for since the society was organized in 1896 it has fostered personal work by its members. But they have not planned for it so definitely or on so large a scale before and we are expecting it to count for much in winning the women of the city for Christ.

We are disappointed that our new missionaries can not be sent out this year though we have not expected them since the first news of war. We have thought many times of our leaders at home who are bearing such heavy responsibilities during this great crisis.

All seven of the Training School girls at work in North China were in Chefoo at Mission Meeting last summer and we enjoyed lovely fellowship together. There is a strong bond uniting Training School girls.—*Clifford E. Hunter, Hwang Hien, China*

FROM OKLAHOMA

Strong men of God are moving into Oklahoma and are standing by our work, men of ability who are capable of filling important pastorates. But it is of our woman's work I would speak, you know that in our state the Southern Baptist Convention cooperates with the Northern Baptist board. When we met in annual session in November at Shawnee we had an enrollment of 150 delegates a gain of 54 over last year. One hundred and seventy seven societies met their apportionment. One result of these gifts will be the erection of an industrial school at Coalgate.

McAlester is the center of the coal industry, under the direction of the board I spend much of my time at this strategic point, but make frequent trips throughout the state. The miners are considered a rough, hard clan, but I find among them many excellent traits. They are responsive to the gospel message and many of them make stalwart Christians.

Last Sunday night an Italian and his wife, who is an American, attended service at the church for the first time and were converted, also a young boy gave his heart to Christ. Thus it is from Sunday to Sunday, for which

we can joyfully sing "Praise God from whom all blessings flow". "He hath done great things for which we are glad."—*Kate D. Perry, McAlester, Okla.*

INDUSTRIAL WORK AT COALGATE, OKLAHOMA

The work here is not in as smooth running order as it will be when we have a building for our industrial work, this we hope to see materialize real soon, as the Baptist women of Oklahoma are very anxious to build one. The most that we can do now is to visit in the homes and have a sewing school for the children. I have no trouble in entering the homes as the people are very pleasant and cordial and the children are only too glad to come to the sewing school. Some of our needs are as follows: material for handkerchiefs, sewing aprons, towels, kimonos, muslin for underwear, flannel, etc. Pieces too small for garments are unusable, so please do not send scraps.

Our plans for enlarging the work, when we get our building, are for a daily kindergarten, English classes, boys classes, mothers' meetings and a Sunday school.—*Minna Preuss, Coalgate, Okla.*

HER ONLY SON

Today just as I was starting out to my class the gatekeeper brought in three women, my first thought was to go on and leave her to chat with them awhile and show them over the house, for I felt I could not take time from my school work. Something, however, impelled me to sit down for just a word, I happened to sit by one whose heart was almost breaking with a recent sorrow. She had just buried her only child a son of twenty-eight years, and she refused to be comforted at home. Her husband sent her over to our house hoping the sight of foreign faces and foreign things might make her forget her great grief for awhile at least. She began at once to tell her story, how her son had been in the telegraph business in Chefoo for some years and was taken very ill. The father was notified but a two days rain and a four days journey caused so much delay that when he arrived he found his son in a very critical condition indeed. He had been taken to a Christian hospital and was having the best of attention, but was beyond all hope. With streaming eyes she dwelt so lovingly and ten-

derly on his last words, not one could she forget, just as any fond American mother would have done. She told how the kind doctor and nurse would not let the father leave his bed-side, but allowed him to eat and sleep where he could be near the dear boy. He left a message for her that she and the father must not grieve for him, as he had learned to know Christ (The parents are heathens) and all was well with him. He also made the father promise not to burn paper and incense after he died, neither at the roadside nor at the grave. She said many other words about his peaceful death and how he wanted to meet them in heaven, all so new and strange to her. I forgot my class of waiting women. Her heart seemed so open to the Word and she seemed so comforted when I told her that she could go to her son. On leaving she promised to come next Sabbath and also gave me permission to visit her in her home. My hope and prayer is that the son's early death may be the means of leading the whole family to the Saviour.—*Mary D. Willeford, Lai Chow Fu, China*

THE RAINBOW THROUGH THE RAIN

We have recently been reading in ROYAL SERVICE and very much enjoyed it. We hope the monthly publication under this name will be greatly blessed in advancing the cause of missions.

Our medical work for women was very interesting and encouraging up to two weeks ago. At that time the autumn harvest came in, and all who could do so went home. This was fortunate for us because the rains damaged our compounds very much, walls down, some of the houses down and all leaking. This building is of Chinese architecture largely mud-brick. When we build the hospital promised by the women of Alabama, it will be substantial and we shall be spared this annual cause of expense and discouragement. As soon as the weather clears we will get masons to work and soon have the compound ready for use again. In addition to this the Japanese army is just passing through our district. With regard to the political situation all is uncertainty. Our work in every department is held in suspense, but we hope the situation will clear up soon and we shall go on without interruption, in the meantime we request your prayers.—*Annie B. Gay Gaston, Laichow Fu, China*

INTERESTING TO Y. W. A.'S

War is a dreadful thing isn't it? And the great European conflict certainly speaks tellingly of the last times, doesn't it? We are getting the "tail of the typhoon" so to speak in Japan's attack on the German colony, Kiauchow. It comes close home to us missionaries when our German missionary friends are ordered off the ranks to fight the very race to whom they have come out to preach the gospel of peace and love. Their wives and children are left, sometimes with other missionaries, sometimes (where there are no other missionaries) all alone among the Chinese, and that with no financial support other than what the family might have saved and the poor Chinese are in such a strait over the war. They are blamed for granting a "war zone" where they are absolutely powerless to hold their own. They merely saved the nation's face by granting beforehand what would be inevitably forced from them later. We are not getting very definite news from that region now but the whole trouble is reflected in the great uneasiness of the people. Yangchow may come in for her share of uproar at any minute. God has protected us so far, and we have all faith that He will protect us in the days to come. I am glad to write you that several of my little class of thirteen girls have recently come out on the Lord's side and I am praying earnestly that the others will too. We are all so interested in the progress of the Judson Memorial Fund and watch the reports with eagerness. I am wondering whether I can do anything toward helping to raise some of it when I get to the United States. I am not an experienced helper, but, because of the need, an eager one.—*F. Catherine Bryan, Yangchow, China*

THINGS ARE BEING DONE

It is a great comfort and source of strength to know that the women and girls of the W. M. U. are interested in us and our work. The Lord has graciously blessed, during the past year, the work we are doing here among the foreigners. After my summer vacation I returned to my duties much refreshed and full of enthusiasm. Since then things have been progressing nicely, we have a large attendance at both the mothers' club and the industrial school.



SOCIETY METHODS



PASS IT ON

ONE of the important decisions at Nashville was that the distribution of free literature from Baltimore to the state headquarters should be based on the number of organizations in the state and that all desired above that quantity would have to be organized at cost by the state. One of the best friends of missions has ever been the printed page but there can be no doubt that many leaflets, offering envelopes, fish and Treasure Temples have been thrown away. This is perhaps especially true when a person goes out of office and fails to turn over to her successor the supply of literature which was sent her. Thus have many a Year Book and organization manual found a place in the waste basket or unused paper rack! To impress upon her organizations the value and stewardship of literature, the Young People's Leader for Virginia has had slips printed to enclose in each package of literature. The slip reads about as follows:

THIS LITERATURE IS EXPENSIVE!
CAREFULLY KEEP IT FOR YOUR CONSTANT REFERENCE AND USE
ALSO
TO GIVE TO YOUR SUCCESSOR SHOULD.
YOU AT ANY TIME GIVE UP THE
LEADERSHIP OF THE SOCIETY.

The society president would do well to copy this so that she and her literature secretary may each have the reminder near at hand. Thus when their successors are appointed they will be less likely to forget to "pass it on"! Many leaflets and manuals, like so many good books, mellow with the years and are ever worth using. For instance, each society is entitled from its state W. M. U. headquarters to one free copy of the Mission Worker's Manual. This is a standing publication and is changed very little in each reprint. Thus it, along with the society's copy of Roberts' Rules of Order, should be guarded carefully while being constantly used from year to year. The Mission Worker's Manual contains such eternally helpful things as: great men's reasons for leading a missionary life; a plan for an ideal missionary meeting; helps to variety; glimpses of giving; missionary socials; and prayer pearls. If your society hasn't a copy, secure one, study and carry out some, at least, of its many suggestions and be sure to see that it is always available for the use of the society.

Then there is such literature as the organization manuals which are republished every two or three years. Each society is earnestly urged to secure its free copy and to purchase as many more as it can wisely use. These manuals are a digest of the best which the Baltimore headquarters know on the given organization and should be as carefully studied and applied as is the Mission Worker's Manual. As you doubtless know there is the Auxiliary Manual for the young women and the girls; the Royal Ambassador Manual for the boys; and How to Shine for the Sunbeams.

For the Woman's Missionary Society there is no distinct organization manual, the Year Book coupled with the Mission Worker's Manual supplying the need. The Year Book is published each June after the W. M. U. Annual Meeting and it is hard to see how any society can exist and certainly none can progress easily without the free copy which the state W. M. U. headquarters will gladly send to each of their organizations. If your president has not had the hymn for the year, "The Son of God goes forth to war", sung recently; if she has not had the year's watchword, "Be strong in the Lord and in the strength of his might", repeated at each meeting; if your society has not adopted the circle plan; if you have not given the Training School Episode; if you have not set aside February 28 to March 6 as the Week of Prayer and Thank Offering for Home Missions; if you have no enlarged copy of the Standard of Excellence; and if your officers are wondering how to order literature or to forward money;

if all or some of these calamities have befallen your society, perhaps it is because no one has passed on the Year Book to the newly elected president! Won't you see that this is done and at once?

During February there will doubtless be received by your society the literature and envelopes for the March Week of Prayer. It is suggested that the parts be assigned during that month and that at the regular February meeting definite emphasis be laid upon an abundant offering. It would be helpful to have some one make a talk on the value of home missions and the need of the offering. Two or three five-minute talks would be suggestive on such subjects as: God's Great Gift; Our National Blessings; and My Offering. The spirit of reciprocity between the various missionary organizations of the church may well assert itself during this month of preparation for the March Week of Prayer. For instance: a little Sunbeam might go to the Woman's Missionary Society and wet their hearts to generosity by reciting "Willing Helpers". This poem may be ordered for 1c from the W. M. U. Literature Department, 15 W. Franklin Street, Baltimore, Md. The Sunbeams would love to have an auxiliary member tell them a sweet story about giving; or the Girl's Auxiliary would welcome a Royal Ambassador Envoy, who could announce to them how his chapter was going to raise its offering. At these meetings the envelopes should be distributed, each member who will taking one to pass on to some friend.

HALL OF FAME

FRANCES WILLARD is the only woman whose statue adorns the Hall of Fame in our national capitol. It pure white marble beautifully emphasizes all that her life stood for in its crusade for temperance and is recalled with confidence by the wearers of the "White Ribbon Bow" especially now that the temperance movement has entered the capitol for its final victory!

In many another Hall of Fame the statues of noble women are found and in almost every good work some woman is memorialized. Thus it is that in the booklet "The Southern Baptist Hall of Fame" the faces and names of many southern Baptist women are found. The booklet has been published by Dr. L. B. Warren, Secretary of the Department of Church Extension of the Home Mission Board, and must indeed be valuable in stimulating others thus to memorialize their loved ones. It shows what is being done in the way of memorial funds which have been secured by the Million Dollar Church Building Loan Fund. It will be interesting to our society members to know that nearly half of all that is reported in the book has been contributed by women.

The second memorial mentioned is that to Dr. I. T. Tichenor and represents a gift of \$20,000 by our Union. Dr. Warren has sent to the Baltimore headquarters a beautifully engrossed certificate of this memorial. It will be framed and hung in the office recalling that already the fund has aided 73 churches and that its present capital is \$29,266.05.

The booklet explains that no memorial can be entered for less than \$500, but even in these reputed hard times many of our members can make such an investment, for in one generation it will increase to \$3000, aiding 60 churches with an investment of \$15,000. By a multiplication unknown to some of our feminine minds, a gift of \$1000 will more than double that of \$500!

Our Jubilate celebration laid great emphasis upon this department of the Church Building Loan Fund and at the beginning of the new year, when many of our wealthy women are readjusting their investments, may we not tell them of this beautiful Hall of Fame, in which they may place a memorial to some loved one which will bear eternal interest and which will declare unending dividends? It may be that in your society or church there is no such "wise-hearted" wealthy woman, but it may be equally true that your society, over and above its regular apportionment, can establish a memorial to some honored member.

In the spring of the year our thoughts turn instinctively to home missions. We are eager to have our own homes and our churches fresh and beautiful. May we not take advantage of this womanly instinct and persuade our society to make possible, through all the spring-tides of life, fresh beautiful churches for struggling groups of Baptists in different places? Write to Dr. L. B. Warren, 1004 Healey Bldg., Atlanta, Ga., for the booklet and see how worth while it is to memorialize our loved ones in the Southern Baptist Hall of Fame.



CURRENT EVENTS



THE WORLD FIELD

FOR nearly three years a Committee "on a proposed Union Woman's College" for China has been laying plans for such an institution which now seem to be near realization. The College, for which there has been a great need for years, will be located in Nanking and the five missions interested in its foundation are the American Presbyterian, Methodist Episcopal, Methodist Episcopal, South, American Disciple and Northern Baptist.

The *Times* of Paris in an Editorial says "No feature of the war has been more striking than the religious feeling it has evoked." A writer from Germany reports that the Churches are full to overflowing as they have not been for decades. A tourist returning from Russia notes that the country is alive with religious zeal. Scotland is also feeling a remarkable religious revival. These statements are surely a bright ray to lighten the darkness with which the terrible war has surrounded us.

The Friendly League organized by the Immigration Committee of the New York Y. M. C. A. has the following pledge,—"I will try each day in my contact with the foreigner to show him by my courtesy and friendliness that the Christianity and the American ideals taught by the church and the Young Men's Christian Association are not mere forms but realities." Such a pledge lived up to by all members of the Christian Church would help greatly in making the immigrants feel America is in truth a Land of Promise.

The Go-to-Church-Sunday idea has spread to China where it was recently tried in Peking, and numbers heard the Gospel message in a Christian church for the first time. Every Sunday morning in Honolulu the street cars carry notices on their fenders inviting people to go to church. As these are the only notices ever posted on the front of these cars they command attention and produce results.

The Bible is now being published in over six hundred languages, and each year from six to eight new languages or dialects are added to the list.

There are 34,796,000 people over ten years of age, here in America who have no membership in any church. Ten thousand towns west of the Missouri river never hear the preaching of the Gospel.

To those who have been perplexed and troubled over the effect of the war upon missions and missionary contributions especially those which are dependent upon the nations actually engaged in the war, it may be encouraging to remember that a great many of the best known English missionary societies came into being in that time of stress and turmoil during the Napoleonic wars at the beginning of the 19th century. In like manner God can make lasting good to abound in spite of the terrible present day conditions.

In order that the students in the Theological Seminary in Tokyo may have training in practical work as well as in theology, a hall has been opened where all kinds of Christian Social Service work is carried on by the students under the direction of the Faculty.

Eight Protestant denominations now at work in Cuba, have about fifty boarding and day schools with three thousand boys and girls in attendance.

One of the significant results of Home Mission work is noted in the statement of a Chinese pastor who, during a recent visit to China met twenty-seven of his countrymen who had returned from America as missionaries to their own people.

American Home Missionaries are preaching in thirty-one different foreign languages to different peoples here within our own borders.

A Baptist Missionary to the 25,000 Greeks in New York City has just begun work in connection with the Second Avenue Church.



TRAINING SCHOOL



THANKSGIVING DAY

THERE was a subdued whispering and tip-toeing all over the house in the early dawn of Thanksgiving Day, as one by one nearly every Training School student made ready to attend the Sunrise Prayer Service at Broadway Church. A breath of fresh, crisp air; the hint of a perfect day in the mist-veiled blue overhead; the quiet, reverent atmosphere of many thankful hearts uplifted in psalm and prayer; the note of joy and peace and humility in voices as they recounted God's overshadowing presence in their own lives and in the welfare of our country.

And again, in imagination, at our own little chapel service, we followed the brave-hearted Puritan men and women who, leaving homeland and all they held dear save the worship of their Lord, faced unflinchingly the long sea voyage, the bitter cold and great privation of a winter in a new country. Again we watched the seed sowing with anxious hearts and waited prayerfully for rain and sunshine to bless the growing grain. And once again, with joy-filled strength, we housed the abundant harvest; heard the message of a thanksgiving festival borne to every member of the little company; smelled the spicy tang of wholesome food as capable mothers bustled to and fro from rude table to the huge open fire; followed the sober, quaintly clad procession to the tiny meeting house; returned for the feast of good things, and social hours with honest, noble men and women.

And as our minds flashed back over God's wonderful leading of our people, and outward to the thousands whose lands are rent with strife and bitterness, and still farther away to "the lands that sit in darkness", a new sense of blessing and responsibility came into our own hearts as we sang, "Our father's God, to Thee."

The memory of our own Thanksgiving dinner will linger long in the minds of every Training School girl, the beautiful tables with their bright colored autumn leaves and yellowed rye; the loving thought that was

shown in every plan; the big paper gobblers that frowned down upon us from mantle and wall and for the hours of relaxation from study and work. The following beautiful menu served as place cards:—

1914

Thanksgiving Menu

| | | |
|------------------|-----------------------------------|-------|
| Grace | | |
| Conscience Clear | | |
| Kindness | Good Cheer | |
| | Sweet Thoughts | |
| | Tender Memories | |
| | Charity Served with Discretion | |
| Peace | Love | Truth |
| | Long Life Stuffed with Usefulness | |
| | Heart, Fond and True | |
| | Best Wishes for Absent Loved Ones | |
| | Mizpah | |

But no Thanksgiving Day would be fully complete at the Training School without "Mrs. McLure's party". As the afternoon wore away a few favored ones slipped down to the kitchen and donned big aprons, after which there was anxious consultation as to the exact amount of sugar necessary for the chocolate, varied disputes over whether it was really boiling or just pretending, much sniffing and careful adjustment of every gas jet lest the party beverage should not reach the one hundred mark of perfection. In the midst of merry clattering of dishes, cake cutting and tinkle of glasses, one girl, more highly honored than all by stirring, was heard to say in a hoarse, stagey whisper, "Girls, if this stuff isn't good you needn't ever expect to see me in the Training School after tonight."

We alternately wept with, and laughed at, the unfortunate hero of Mrs. McLure's "Musical Tragedy". We hopped and skipped behind ingenious Punchinellos until our faces were red, our hair on the perilous edge of tumble-down; and not content even with this, the more adventuresome of those who were unafraid of resultant stiffness next day, followed the Jolly Miller around his hopper.

(Concluded on Page 30)



PERSONAL SERVICE



INDUSTRIAL SCHOOLS

"The trained hand involves the head and the heart."

EDUCATORS tell us that the training of the hand in dexterity and flexibility is a valuable aid in mental development. Those who are trained to use their hands cleverly in some manual work, especially that in which there is scope for taste and invention, are more fitted for requisite mental progress than those who do not.

It is important in the physical training of the child to develop coordination or harmony of action in its body. Just as true as the fact that the child never taught to keep step with its little schoolmates will be apt to lose step in the march of life is the fact that without the skillful hand there will not be the dignity of independence or the consequent growth of the mind. Without the hand, the locomotive would stand helpless on the track; without the hand, the type-setting machine would be still; without the hand, the delicate violin or harp would be silent; without the hand, no masterpieces of sculpture or painting would delight the eye.

Because of the value of manual training in moral and material uplift, industrial schools for children from the ages of six to fifteen where they are taught sewing, basketry, chair caning, etc., have a well-deserved popularity among children and mothers as well as among personal workers.

In many cases, children who are debarred by the prejudice or faith of their parents from the Sunday school may be reached by the Gospel through the industrial school.

It is observed that many poor mothers do not teach their daughters to sew and so frequently the class that needs it most cannot cut out and make their own garments. Boys might be kept from the street and evil ways, if more often they were given that sense of pride which comes with the power to create with their own hands some useful or artistic article.

Industrial School work is easy, not at all expensive and very important from a religious as well as a material side. Any church would be likely to open its doors for such work and

allow the use of a spacious room with comfortable chairs, heat and light.

A. Organization: There should be a general superintendent who looks after the entire school, is responsible for teachers and gives the religious tone to the exercises. She opens the school with songs, Scripture lesson and prayer, assigns pupils to classes and encourages and advises the department superintendents. There should be a superintendent for each of the following departments: Kindergarten; Primary, Intermediate and "Little Mothers." Regular attendance of these superintendents is imperative. They should be women who are trained or gifted in the use of the needle and can do the cutting out. There should also be the secretary who keeps the roll, and visits in the interest of the school. She might also have time to collect the offering in which case a special treasurer will not be needed.

Other helpers: A pianist, and a leader of singing. They can also be teachers.

B. Classes and Teachers: No class should have more than eight pupils. Six is a better number, as good work cannot be done with large classes. Use as teachers volunteer helpers. It would be necessary for them to prepare their own models—each class should have models to copy under the direction of the teacher. The superintendent should have frequent faculty meetings to get ideas and suggestions from the teachers.

C. Equipment: 1. A spacious, well-lighted room.

2. Tables (kindergarten) and others for cutting out.

3. Each class must have a bag in which is kept work of pupils plainly labelled with names. There must be also a supply of needles, scissors, thimbles, thread and emery. No child is allowed to take work home to finish, but articles when completed are inspected by teacher and superintendent and if approved are given to the child.

(To be continued in March number)



UNION NOTES



ROUND TABLE

MISS HECK wrote in December that "she was approaching the Christmas season feeling better". Then on December 28 she was able to write a very important business note to the Baltimore office and in it she spoke of her "happiness in a really wonderful Christmas". Each of us will rejoice in the messages which were sent her at that time and at New Year's. Several of them spoke of her editorial in our last issue, one being from a society organized in 1832. The message read: "Our hearts are greatly uplifted by your New Year's message. May you realize the presence of the everlasting arms underneath you to heal your suffering as quickly as it came. We will be true to the sacred trust of your New Year's greetings". A personal service secretary in another state wrote: "I have read your New Year's message in ROYAL SERVICE and I want to tell you that I accept the trust you have placed in my hands and I shall try to be true to it". Miss Heck's Christmas greetings to the local W. M. U. Executive Committee were: "My high hopes for you run far down the years and see great visions for the world through you. May doing great deeds make you constantly happier with the sense of a trust well fulfilled. All happiness to you".

—One of the mission study books received for this number is "In Red Man's Land". A secretary of the Missionary Education Movement recommends that this book be used in connection with another new book, which will be reviewed next month, namely, "The American Indian on the New Trail". It will certainly make the class more interesting and will bring out the spiritual need of the Indians if the study of these two books is made jointly. The cost of the latter is paper 40c, cloth 60c, from the Educational Department, Foreign Mission Board, Richmond, Va. — Before Christmas it was our privilege to have a visit at the Baltimore headquarters from the state secretary of foreign missions for the Baptist women of New Hampshire. She spoke of the "Flying Squadron", a number of women foreign missionaries under appoint-

ment, who had recently toured certain of the New England states making about five points in New Hampshire. The interest was decided, as many as thirty automobile parties from the near-by towns coming in to the central meeting. —The Interdenominational Conference of Woman's Foreign Mission Boards of the United States and Canada will hold its tenth triennial in New York City, January 15 and 16. Our Union is entitled to representation and it is hoped that several, if not all, of our following members may attend and bring back much enthusiasm and information to us: Mrs. E. B. Mathews, W. M. U. vice-president for Maryland, Miss Susan B. Tyler, College Correspondent, Mrs. H. M. Wharton, assistant recording secretary, Miss Clara M. Woolford and Mrs. Geo. H. Stevens, president and corresponding secretary respectively of the Maryland W. M. U., and the W. M. U. corresponding secretary. A most stimulating program has been outlined, an account of which will be given in next month's issue. —A city society has sent to the Baltimore headquarters an exceptionally fine prospectus for its year's work. In the prospectus is printed the policy for the year, which was prepared at the suggestion of the Commission on Efficiency of the Urban Society as reported in the W. M. U. Nashville minutes on pages 68-70. This policy, which was adopted at the society's annual meeting in the fall, consists of nine recommendations concerning study, prayer, gifts, the Standard of Excellence, young people's societies, literature, personal service, home department and missionary library. —The W. M. U. Literature Department has furnished a very attractive literature exhibit to the Home Mission Board Enlistment Department, of which Dr. Arch C. Cree is secretary. The exhibit consists of one frame divided into three sections. One section shows what kind of free literature the Union can furnish the women's societies; another, what we prepare for our young people; and, the third, the supply of priced leaflets handled by the W. M. U. Literature Department. Dr. Cree will take this exhibit along with

others from place to place where he holds a School of Missions. It is hoped that in each place our members will find it most helpful and that they will exhibit it to others.—The Florida W. M. U. met in Pensacola, December 8-11, in connection with the Florida Baptist Convention: Miss Heck was represented by Miss Alice Huey of Laichowfu, China. Miss Huey says: The meetings throughout were marked by enthusiasm and earnest attention. The missionary mass meeting on Tuesday evening was to me unique and inspiring. Representatives of the three Boards spoke on "The Chipley Memorial Fund". How those people do love the memory of Mrs. Chipley! How fitting that this meeting should have been in Pensacola! Special music was enjoyed on several occasions. The Florida Jubilate Hymn, written by Mrs. Arnold, State Sunbeam Leader, deserves special mention. Progress along all lines was reported and advancement planned for next year. The officers, greatly beloved by a loyal band of workers, were re-elected and greeted with the Chautauqua salute.—An error will be found in the seventh line of the April division of the 1915 Topic Card. The subject for the month is Japan and in speaking of the number of women working in her factories, the figures should be 500,000 instead of 500. We take this opportunity of commending the Topic Card, "with all its faults", to our constituency: Any member not having a copy may secure one free from her state W. M. U. headquarters.—It will be recalled that at Nashville it was decided that upon the sale of the Margaret Home property the household furnishings should be divided between the W. M. U. Training School and the mountain school system. In the late fall it was found that the burglary insurance on this furniture could not be renewed, so, at the advice of the local Executive Committee and of the W. M. U. state vice-presidents, the corresponding secretary wrote to Mrs. Maud R. McLure of the Training School and to Dr. A. E. Brown of the mountain school work telling them that it was deemed best to distribute the furniture at once. The local committee at Greenville kindly consented to attend to the shipping of the furniture of the parlor, library and dining-room, all of which was given to the Training School. Dr. Brown writes that the furniture intended for the mountain schools will be distributed as follows: Spartan Academy, Grace, S. C., gets

the South Carolina and Arkansas rooms; North Greenville Academy, Tigerville, S. C., gets the Georgia room and the kitchen and pantry furnishings; Haywood Institute, Clyde, N. C., the Joanna R. Ness room and the furnishings in the lower hall; and Sylva Institute, Sylva, N. C., the Mary Armstrong, Texas and Tenney Bolton rooms, with the furnishings in the upper hall.—The 1915 Calendar of Prayer for Southern Baptists, price 15c from your state W. M. U. headquarters or from the W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md., is being welcomed and used with great joy by our workers. Some hang it by their bureau and learn the Scripture verse for the day as they dress; some repeat the verse in concert at the family altar; others doubtless quote from it at the regular meeting of the society. In one of Dr. Willingham's Christmas Offering appeals, he called attention to the fact that our missionaries mean it when they say "pray for us". He spoke of their loneliness, discouragements and surroundings, many of them in darkest heathendom with all its low, degrading standards, and he urged us to be faithful in praying for them. He has passed from our midst but his counsel will be heeded by many. May they tell others so that the "praying band" may enlarge its circle and power. We believe that the Calendar of Prayer is a great aid in this work of intercession for we believe that it is conceived in prayer. To this end, we would state that one whom the calendar remembers writes that the very day which has been set aside for prayer for him is his birthday! May it truly prove a birthday into still nobler, higher work.—"Keep My Money", the touching little story written for the benefit of the much needed primary school for Miss Mary Anderson's work at Canton, China, has entered upon its 3000 edition. Each of the 3000 copies must be sold to make possible the school. It will make a lovely Valentine or other gift book to yourself or others! Order for \$1.00, postpaid, from Mrs. P. H. Eager, c/o Mississippi College, Clinton, Miss.—Recently five members of the W. M. U. of Maryland, including two officers of the general Union, enjoyed the hospitality of the women's societies of Washington city at a worker's conference led by Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery. Details of this conference will be given next month.



HOME DEPARTMENT



LOVE MAKES THE BURDEN LIGHT

"He's not heavy—he's my brother.
Why, he's my brother, don't you see?
It's 'cause I love him I can say
That he's not heavy; it's like—play—
That's why I lift him easily."

"The little face upturned to mine
Was pale and thin, but in the eyes
Shone love's strong light that pain defies,
And that slight figure seemed a shrine

"Wherein the Christ—Love's self—might
dwell!

For He within that heart had wrought
The miracle of love, and taught,
Through her, our selfish hearts as well.

"So may we lift with willing hands
Our brother, fainting by the way,
And with our little teacher say:
'The burden's light, when Love commands.'"

THE ROSE WINDOW

IN a large and splendid cathedral on the other side of the sea, artists, sculptors and many skilful workmen were busily engaged in putting the last touches of beauty to their work, as the great church was nearly finished and would soon be opened for worship. A stranger stepped in to admire the building and as his eyes travelled upward along the lovely pointed arches and exquisitely carved pillars, he saw far up in the corner a round unfinished window through which the sun was brightly shining. As the sunlight fell upon the floor far below, strewn with bits of broken glass discarded by the glazier; a thousand sparks of color sprang out, ruby, gold, green, blue and purple. When the stranger saw them his eyes shone with joy, for he too was an artist. He hurried away to seek the master-builder that he might beg from him the bits of broken glass and permission to fit them into the round window. As the window was so far up and time was pressing the master-builder consented. A scaffold was put up and a screen placed before the window. There the young artist worked day after day, almost unnoticed.

At last came the opening day. The scaffolds and screens had been removed, showing all the beautiful work completed. The admiring throng crowded into the wide flung doors, and behold!—the rose window far up in the corner was declared to be the most beautiful thing in the cathedral. All this happened a long time ago, but through all these years thousands of people have been coming many miles to see the wonderful building and have rejoiced in the beauty of the lovely round

window far up in the corner. Thus the fragments which seemed of no value and might have been wasted became the crowning beauty of the cathedral.

Do we see a lesson in this window story? Are we careful of the fragments in our daily life that nothing be wasted? There are so many things we can waste—time and money and opportunities for doing good and even ourselves. We waste time when we are late for breakfast or school. Every boy or girl who does not study in the study period wastes time to their own hurt, and every boy and girl who wastes their play time by quarrelling or pouting are foolishly missing much of the joy of life. Have you wasted any precious moments today? Well look out for tomorrow.

Buying things we do not need is wasting money. Do we really need chewing gum and candy? There are children all over this world who need to know of the Saviour and it takes money to send His message to them. You may think that a penny would not help very much, but a penny a day for one year makes three dollars and sixty five cents. Big things are made of small things—oceans are made of water drops and mountains are made of sand grains and the rose window in all its beauty was made of scraps of broken glass.

If we waste one chance for doing a good deed or saying a kind word we will be careless about our next chance, and oh what we will lose!—happiness for ourselves and others and the joy of our reward in heaven. Look around today for a chance to be helpful.

Wasting oneself means just selfishness and idleness. Selfish people throw away the very best part of themselves. They waste precious

character. When the best of oneself is gone that which remains is not worth much, just a stone in the road—a stumbling block. Whether we work or play or rest we can do all to the glory of God and He can take the smallest sacrifice and bless it to thousands, just as Jesus took the five loaves and two fishes from the little lad and fed five thousand people and then took care of the fragments. The cathedral would have been without its chief treasure if the artist had not had the true sense of values and the patience to make right use of the materials he had to work with.

NOT AFRAID OF THE RAIN

We have our sewing school for the foreign children in the basement of the church every Saturday afternoon, from two to four o'clock. The janitor of the church is one of our deacons, and is an old man whom everybody loves. He takes a great interest in this work, and always has a good fire and everything ready for us when we get there.

It had rained every day during the week and on Saturday it was still coming down, making the walking muddy and disagreeable. The janitor came in while we were eating dinner to see if I thought it would be worth while to go on such a bad afternoon. I told him I did not know whether there would be any children there or not, but I would go any way and I would make the fire.

I started early that I might have the room warm before any one came,—in case they did come. To my surprise, when I arrived, fourteen girls were already there, they had made the fire and were sitting around it as cosy as you please, waiting for me. The children kept coming until pretty soon there were twenty six, all wanting to learn to sew, crochet, embroider and make tatting, but there was no one to help me. I felt that I had my hands full. I sent one of the girls over to the parsonage—near by—for our pastor's wife, and pretty soon two other ladies of the church came in, then we were all right. Soon we were working away as busy as bees. One teacher said she thought we ought to call ourselves "The Busy Bees."

After a while a lady who had never been there before came in, and when she saw so many children working so industriously and happily at their work, she was delighted and said she was going to offer a prize to the one who brought in the most children. I asked

what we would do with more children unless we had more teachers and suggested that she offer a prize for the teachers.

At half past three I told the children to put up their work and get ready for the singing and Bible story. First they sang "He's my Friend." They all have such good voices and it seemed to me I never heard anything prettier. It was good to see the expression on the faces of our teachers as they listened, you could see they were enjoying it very much. Then they sang "Jesus Loves me," this was one of the first songs they learned at the sewing school and they always want to sing it every Saturday. As they were more familiar with it they sang it even better than they did the other. It was fine! Then came "Jewels," another of their favorites.

I wish you could have seen them while I told them the Bible story, and could have looked down into their upturned faces so full of interest, as I did, while they were gathered in front of me. The lesson story was "The Resurrection." I stood on a chair with the picture roll, so they could see it better. As there were several new children I began with "The Anointing of Jesus." I never saw such attentive, interested listeners. I felt the Spirit's presence with me. When I told them to bow their heads while we prayed, every head was bowed most reverently. After giving them the Sunday school papers and cards they all said goody bye, and went quietly out. There has been a continual song of joy and thanksgiving in my heart ever since, for I feel sure the promise will come true,—"My word shall not return unto me void", and that some day there will be a great harvest here. Pray that it may be so.

Mary E. Kelly, Herrin, Illinois

TRAINING SCHOOL

(Concluded from Page 25)

as we used to do in childhood days; grew into brave soldiers of the King of France and swung once more with Stevenson's little boy of poetry land "up in the sky so blue."

And throughout the long day, so rich in its joys and blessings, do you wonder, O Southern women, that many hearts were lifted in true thanksgiving to our Father for you, who through sacrifice and love have built here for your daughters, as some one said recently, "a place of modelling?"

Minnie C. Middleton



BOOK REVIEWS



In Red Man's Land

During President Roosevelt's administration, Francis E. Leupp was United States Commissioner of Indian Affairs. The Council of Women for Home Missions fortunately secured him as the author of their Indian text-book for this year, which for word-pictures, first-hand information and optimistic attitude toward the subject in hand is as interesting and stimulating as was their last year's book, "The New America". "In Red Man's Land" is the title used and it is certainly true that the distinguished author adheres as closely to his subject as the title so picturesquely promises.

The book with its seven short chapters is of course intended primarily for mission study classes, but like almost all study books it is pleasing to the general reader. Owing to the limited space but even more to the great diversity in the Indian dialects and racial characteristics, the book deals with the problems only in a general way or as Mr. Leupp says "to give a composite impression".

With this general purpose clearly in mind one takes up the story of the aboriginal red man, of the dealings of our government with this "ward" of ours, of how the white man has influenced the Indian, of how he assimilates our social ideals, of what he may learn of us and of what he may teach us in the way of calmness, honor, consideration, simplicity, endurance and aesthetics. One chapter deals most instructively with life in Alaska and the uplift work being done there by our government agents and by the Christian missionaries. The missionary activities of the various religious organizations are grouped in one chapter so that each reader may know what her denomination is doing in the light of that done by others. Throughout, the author expresses great admiration and gratitude for the missionaries. Price, 60c cloth, 40c paper.

We need the tonic of real study to overcome apathy and indifference.—Maud W. Raymond

Fifty Missionary Heroes

"Every boy and girl should know" is the strong qualifying clause given by the author, Julia H. Johnston, to the title of this book.

The phrase might have read every Christian boy and girl but the stories are so true and so interesting that while every Christian boy and girl certainly should know them, they can be mightily used of God in the salvation of the non-Christian youth; so they, too, should know them. It is equally true that through these stories many young people may become so thrilled with the power of a missionary life that they, too, will determine to go at His bidding.

The leaders of our boys and girls are constantly asking for suitable stories. This book is fifty times an answer. The characters are selected from the times of Patrick of Ireland down to the well-nigh miraculous life of Grenfell of Labrador. Fully a dozen heroic women are recalled, some of them having worked in the countries where southern Baptists have stations. There is an individuality about each sketch and the desire is aroused to learn accurately the facts given and then to study a more complete biography. The stories are told in a simple, youthful style, all complicated details being omitted, but no opportunity is lost to quote the favorite sayings of these great men and women. Like all good story-tellers, Miss Johnston refers to some one or another of the lives already sketched in such a way as to make you glad that the incident is likewise recalled by you. Price \$1.00 net

There is unquestioned need for the mission study class in the development of the woman's society.—Maud W. Raymond

Y. W. A. AND G. A. PROGRAM

(Concluded from Page 14)

Hesitation is a mire—
Climb out, climb up, climb on higher!
Fumble, stumble, risk a tumble,
Make a start, however humble!
Do your best, and do it now!
Pluck and grit will find out how.
Persevere, although you tire—
While a spark is left, there's fire.
Distrust doubt; doubt is a liar.
Even if all mankind jeer you,
You can force the world to cheer you.

Herbert Kaufman

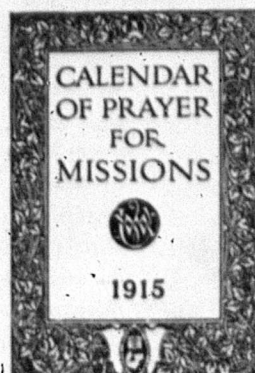
Missionary Calendar of Prayer for Southern Baptists

1915

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1915

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As a guide to united intercession for definite persons and objects there is nothing that will take the place of our Calendar of Prayer.

The Bible study in our new monthly magazine, ROYAL SERVICE, will follow topics given each month in Calendar of Prayer for a similar purpose, linking the two principal publications of the Woman's Missionary Union Literature Department in joint service to our workers throughout the south.

The Calendar will come to us this year in the familiar wall form, lettered in gold on brown cover. As the number printed last year was quickly exhausted, a larger issue has been determined upon for 1915. Nevertheless, it will be well to order early that you may not be disappointed.

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THINKING CAP

1. What did Dr. Grenfell say about the soul?
2. Where have Good Will Centers been established?
3. What did Christ tell His disciples that He would make of them?
4. What may we give to the foreigners?
5. What paths lead out from the church?
6. What is our reason for Personal Service?
7. What is the aim of Personal Service?
8. Whom may we help by cooperation?
9. What should a retiring officer do with the literature she has on hand?
10. What did a foolish farmer do?
11. What kinds of girls are needed in the home?
12. What can we learn from a window?
13. Where was the weather no hindrance to a good meeting?
14. What effect has war upon the spirituality of a country?