

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

TO TEACH THEM THE WAY OF THE
FLAG AND THE CROSS

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION LITERATURE DEPARTMENT
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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—Program Helps

Baptist Home Missions—V. I. Masters
 Aliens or Americans—B. Howard Grose
 The New Home Missions—H. Paul Douglas
 Negro Life in the South—Weatherford
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 Immigrant Forces—Wm. P. Shriver
 Winning the Oregon Country (for young people)—John T. Faris
 The Promised Land—Mary Antin
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 From Alien to Citizen—Edward Steiner



EDITORIAL



TWO NOTABLE CONFERENCES

FIVE members of the W. M. U. Executive Committee enjoyed the hospitality of the Baptist women of the District of Columbia at their Workers' Conference and Quarterly Meeting on January 11. Mrs. Helen Barrett Montgomery and Mrs. Henry W. Peabody were the principal speakers.

At the morning hour, Mrs. Peabody and Mrs. Montgomery told of the plans of the northern Baptists to have special foreign mission instruction in the Sunday schools during the six Sundays immediately preceding Easter. With each department of the Sunday school in mind, a special series of graded missionary stories has been prepared, requiring just five minutes for the telling of each, and the hope is that they will be used in all the northern Baptist Sunday schools and that the offerings will be abundant. Mrs. Montgomery said that a similar plan will be carried out in 1916, "the idea being for keeps". Half of all the offerings will be credited to the work of the women's and young people's societies fostered by their Union. In the discussion which followed, Mrs. Montgomery laid emphasis upon the reaching of the year's apportionment, saying that the general apportionment committee knows how badly advance is needed on the fields and yet, since the states won't accept a large increase in their apportionment, the amount for each field must be cut and "it is almost like cutting into live flesh" she exclaimed. Great emphasis was laid on advance, such statements as the following strong ones being made: "No healthy cause can stand still. God is not going to send a vision to a woman who doesn't know. If you can't double the gifts, you can double the givers. There should be an every member canvass of the women of the church every year, just as a business house takes its yearly inventory".

The afternoon talks, by Mrs. Montgomery and Mrs. Peabody, were upon their recent trip to the mission stations in the Orient especially emphasizing the educational and medical work in much of which our Union is vitally interested. Two illustrations will show their message. First, Mrs. Montgomery told of a village, one hundred miles from Seoul in Korea, where every family was ready to hear the Gospel because one woman from that village had been carried almost dead to Seoul and had been cured by the medical missionary there. Then Mrs. Peabody told of a Karen girl who was taught in the mission school at Maulmain. From there she went to Rangoon and was graduated with the highest honors; on through the Calcutta University with the scholarship to Dublin University. Returning with the degree of Doctor of Royal Surgery to take charge of the medical school in Burma, she went first to the little Baptist prayer meeting in Maulmain, sat down on the floor and gave her testimony of God's guidance through all her school and university life.

The second notable meeting was the Interdenominational Conference of Women's Boards of Foreign Missions of the United States and Canada! This was held in New York City, January 15-16, the Union being represented by its corresponding secretary. Practically all of the leading women's foreign mission boards were represented and such important matters as the following were discussed: the Federation of Women's Foreign Mission Boards, much time being given to its semi-annual magazine, the Bulletin, which hereafter will be a quarterly; the Women's Conference in San Francisco, each board being urged to encourage the attendance of any of its missionaries or members who will be in San Francisco June 6-13; Student Work, announcement being made that a most thorough study of how to solve this problem will be made at a special conference in New York City March 25-26, each board being requested to send suggestions and representatives; Literature for Oriental Women, the facts proving that we must give them wholesome books on home-life, hygiene and the like; the Panama Conference, February 1916, which plans to do for Latin America what the Edinburgh Conference did for the rest of the world; and many other large, vital subjects. To each of these the Union will from time to time give attention and its members will be informed accordingly.

A GIFT OF TEN THOUSAND

DR. J. M. FROST, corresponding secretary of the Sunday School Board, was one of the most interested persons in the enthusiastic audience that Friday morning during the Annual Meeting in Nashville, Tennessee, when the Training School girls presented their episode. You will recall what heroic giving was made that day by the women and girls. When a close friend asked Dr. Frost very quietly what the Sunday School Board could give, he said: "I don't know", but the sparkle of his eye and his approval of our plans said unmistakably: "I hope the Board can do something great".

And so it has done and in a truly princely manner, for on January 14 it voted \$10,000.00 to be paid early in April toward the Enlargement Fund of the W. M. U. Training School! Most gratefully do we recall the former gift from the same Board of \$20,500.00 which largely made our school what it now is. This second gift is made on the same terms as was the first, which was that the Union should raise an equal amount. The Bible speaks of "the hilarious giver" and surely such an adjective is descriptive of those who gave in response to the first "challenge" of the Sunday School Board. It was so wonderful to have the school paid for and the Union threw its soul into endowing it. Now it must be enlarged. This will require at least \$75,000.00 and \$53,925 was pledged at Nashville, of which several thousands have been paid in. Now as an almost-miraculous help comes this gift of ten thousand from the Sunday School Board. How it does lift up any of us who may have been cast down; how it does "strengthen the weak knees" of any who may have almost fainted along the way-side of this depressing year. The Union, clasping the hand of its daughter the Training School, sincerely thanks the Sunday-School Board for this beautiful, stimulating gift. We feel especially grateful to Dr. Frost, to Mr. A. B. Hill, chairman of the Business Committee of the Board, and to Rev. J. H. Wright, chairman of its Committee on Field Work. May God give them and all who made this gift possible the joy of seeing it wisely used to the end that those who will study in the house made beautiful by it may be so trained that they too, in company with the beneficiaries of the former gift, will bring many precious souls into "the building not made with hands".

THE NEW PATRIOTISM

WHILE at this moment nation grapples with nation on the continent of Europe and the world at large stands appalled at the deadly carnage, we as a nation are at peace with the world. Our noble president, Woodrow Wilson, reminds Congress of the great tasks and duties of peace which challenge our best powers: to build what will last, to develop our life and resources for the benefit of the American people and the peoples of the whole world. Here him: "This is assuredly the opportunity for which a people and a government like ours were raised up!"

What an appeal is this to our patriotism! Can we rise to the need of the hour? Not unless we take cognizance of the fact that the world's greatest need at present is the enthroning of Christ in political as well as individual life. Too far we have wandered from the plain teachings of God. The Scriptures declare that the foundations of material prosperity are laid in religion. Do we believe it?

Then why do we allow the waste places of our land to grow under the magic touch of industrial civilization and yet starve for the gospel? Why do we of the Southern Baptist Convention let 3,689 of our churches remain homeless and 4,310 continue in dilapidation? Why have we only 53 workers among the 3,500,000 foreigners in Southern Baptist Convention territory? Why do we content ourselves with 34 mountain schools and 5,318 pupils when we might have many more if money was forthcoming? Why are we content when we know that 22,000,000 people in the South make no profession of religion? Why are we content to let 12,000 unenlisted and untrained Baptist churches suffer for development and protection against pernicious false faiths? The Home Board through its Enlistment Department is struggling with this problem. Are we helping as we might?

Many of our daily papers are constantly talking about the possibility of business revival; but we as Christians should long for that kind of revival in religion that begins in repentance

(Concluded on Page 30)



BIBLE STUDY



TOPIC—Our Country for God

I incline to think that the future of America is of greater importance to Christendom at large, than that of any other country.—Gladstone

The importance of winning our country for God is a self-evident proposition, not only because of the value of every individual citizen, but because of the influence this country exercises over the whole earth.

Our Lord Jesus Christ laid down the great principle by which our work is to be accomplished not only in winning a country, but the whole world to God, when He said "Ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses": Acts 1:8. First then above all things is the endowment of the Holy Spirit upon us, else our work is vain. We may have that endowment of the Spirit for He hath said "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him": Luke 11:13. We shall then be ready to go forth bearing the message of salvation.

"Every Christian woman must have part in this work personally or by proxy. Christ does not say to a part of the Church, 'Go ye into all the world,' and to the remainder 'Stay at home and study Browning and Ibsen, enjoy good music, play bridge, and give to Me the time which you may have left'. He must be first in all lives, if the ends for which He longs for are to be gained." Our organizations have been perfected and carried forward with success, but we are only in the beginning of things as to what we may accomplish. Less than one half of the millions of this country are Christians. The thousands of foreigners entering our land will overwhelm us unless they are met at our shores with Christianity.

Let us like William Carey "Expect great things from God; attempt great things for God". Looking forth upon the world Jesus saw two things were most necessary: *power and witnessing.*

I. *Power*:—The power of the Holy Spirit alone can accomplish work for God. When Jesus gave the apostles the commission, John 20:21, He also breathed upon them His quickening Spirit: I Cor. 15:45. His command at the Ascension was to wait for the endowment of power: Acts 1:4-8, which was shown forth at Pentecost: Acts 2:4. "The New Testament distinguishes between having the Spirit, which all true believers have, and being filled with the Spirit, which is the believer's privilege and duty: Acts 2:4; 4:29-31; Eph. 1:13, 14. The prayer for knowledge and power: Eph. 1:15-21.

II. *Witnessing*:—Individual: Isa. 43:10. The Christian should witness in his home to the power of Christ in redemption: Col. 1:12, 14; Mark 5:19; in the community: Acts 10:34-43; and in the Church: Mal. 3:16; in the whole world: Mark 16:15; Matt. 28:18-20; Acts 1:8. In order to have power the Church must have absolute separation from the world. Our mission is to bear witness in this country and to the world of a Redeemer crucified, risen, glorified and coming again: I Tim. 3:16; I Thess. 4:14-18.

III. *Organization*:—When Christ organized for the salvation of the world He selected first the apostles, and sent them forth to proclaim His confining and redemption: Matt. 10:5; second the society, going two and two "before His face": Luke 10:1-12. They reported their work with joy and their reward was "power over the enemy": Luke 10:17, 19; third the Church: among the nations: Luke 24:47, 48; Acts 1:8. His command is the same to-day, and the winning of our country and of the world must follow if we pursue the course which Christ has marked out. We have our women's societies, our Y. W. A.'s and Sunbeams as well as R. A. bands, these, with the whole Church impressed with the true mission for which the Church is constituted: I Cor. 12:4-11; following the commandments of our Lord and Saviour Jesus Christ and showing the fruits of a life of simple obedience to the Word of God, must be the means of winning our country for God. Faithfulness and obedience are absolutely necessary as well as personal devotion to our Lord and Saviour Jesus Christ.—Mrs. James Pollard

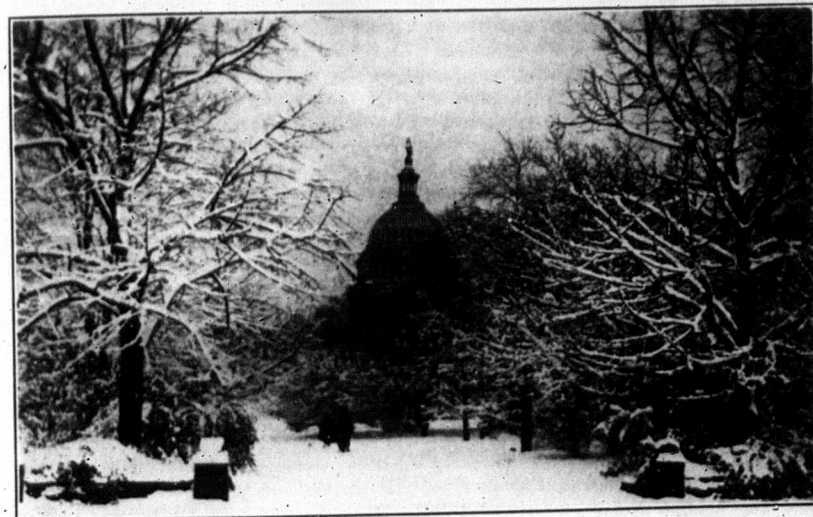


PROGRAM FOR MARCH



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.



THE HUB OF PATRIOTISM

THE NEW PATRIOTISM

America is another name for Opportunity. Our whole history appears like a last effort of the Divine Providence on behalf of the human race.—Emerson

While it is always true that Christianity civilizes, it is never true that civilization Christianizes.
—Henry W. Frost.

HYMN—"Jesus shall reign"

PRAYER

BIBLE STUDY (Page 6)

Patriotism and Home Missions (Par. 1-3)

The Home Board Organized (Par. 4)

The Foreigner (Par. 5-8)

The Negro (Par. 9-12)

HYMN—"My Country, 'tis of thee"

SENTENCE PRAYERS, naming each factor in the new patriotism

DISMISSION

Christian men and women are realizing that the safety of our own loved ones, the worth and stability of the nation and its value to the non-Christian world depend upon an *adequate religious program in America*." The conviction among our people is becoming clearer and stronger that the maintenance and enlargement alike of our work in foreign lands is dependent upon the development of our resources at home. Valleys cannot be irrigated from waterless rivers, nor rivers supplied from empty reservoirs. Banks must have deposits in order to pay drafts. And surely here in our own land we must increase the number and size of our deposits if we honor the drafts for men and money made upon us by the destitution in distant lands.

Another conviction, that America must be saved for America's sake, is becoming intense with thinking people. America must be saved for the Lord's sake, because the salvation of the world so largely depends on America. But America must be saved for her own sake as well. *Within her borders* the lost souls of adult age out-number the entire population of Japan! Our present population is nearly 95 million. This is being increased yearly by the immigrant contingent. Scepticism, infidelity, commercialism and worldliness constitute a large part of the assets brought over with this influx of foreigners. Our own people must be saved from themselves in this day of material prosperity. In no period of our history have Southern Baptists been confronted with such opportunities and responsibilities. We have inconceivably great resources, and our very resources constitute a large part of our field.—B. D. Gray

2. The Measure of Patriotism Home Missions are a group of activities attempting to Christianize the United States and carried on by the churches as such. There are manifold other agencies working for the same end, but not ecclesiastically organized. Such are the great national non-sectarian allies of the Church like the Young Men's Christian Association; such are the multitudinous agencies of general scope. These grow out of, but do not directly represent the Church. Home Missions, on the contrary, are the churches themselves at their task of redeeming our nation.—H. Paul Douglass

Our patriotism is the channel through which our Christian life operates for the Christianizing of our country. Our first outgoing thought of religion must be for America. We may at times be somewhat embarrassed by the religious nomenclature of the day, but we need not be ashamed to have the work which the Christian people of this country are doing for America to be known as Home Missions. As American Baptists it becomes us to do everything industrial, moral, social, educational and religious to exalt our nation, and it must stimulate us to feel that this Christian part of our work is known as Home Missions.—W. E. Hutcher, D.D.

3. The New Home Missions In a recent book on Home Missions, the past, present and future home missionary problems of the American churches are thoughtfully considered. We read of the days when the West was a state of society not an area, until the census of 1890 announced the disappearance of the frontier line in the Pacific Ocean; of home missions as the geographical expansion of religion; of the missionary methods which were effectively employed in reaching the pioneer and later the farmer communities which followed the earlier settlers; of the Indian missionary, the itinerant preacher, the pastor; of the state and college, both of which bore the stamp of home missions; of how in this day the old spirit is passing and the frontier is involved in new issues. "Formerly home missions were considered as expressing the liberality of the well-established churches to the feeble frontier ones. But the *social frontier* is everywhere. The religion which saves the newest frontier must prevent the epidemic, sanctify the dipping vat, (for the eradication of the cattle tick) provide pure milk as well as full measure, and pure politics as well as pure milk, besides controlling the monopolists by law as well as from within their own conscience.

It is no disparagement of the religion of the past to say we must have more religion than it had to meet the complexities and inter-relationships of duty today. We cannot get nearer to God than our fathers did, but we can bring God nearer to more points of life and more grades of men. To do this will take not less, but more of the power which wrought in Christ and now works in us to raise society to newness of life. Home missions henceforth have free course to the goal of social redemption for the land of our love."

4. The Home Board The agency of Southern Baptists for bringing to pass the new patriotism is the Home Board at Atlanta. In reading its report we see that its work is indeed "not only great in extent but multifarious in character." For the sake of efficiency the work has been divided into departments, such as Publicity, Mountain Schools, Evangelism, Enlistment and Church Extension. The Board, in addition, conducts work among Indians, negroes and foreigners and in Cuba and the Canal Zone.

MOUNTAIN SCHOOLS. In 1913-14 we had in operation 32 schools, employing 156 teachers and enrolling 5,218 students, 78 of these preparing for the ministry. The schools reported 300 conversions among the students. The chief aim being to train their students for efficient service in the Master's kingdom, the Home Board has assigned a special evangelist to organize for practical religious work in each of the schools. There is a ready response on the part of the pupils as well as the hearty co-operation of the teachers.

EVANGELISM. In 1914, this department employed 25 evangelists who were instrumental in adding 12,248 to the churches where they held campaigns and in securing volunteers for the ministry and missions to the number of 1,120. A most notable feature of their work was the great campaign in Louisiana, when over 5,000 souls were added to the Protestant churches in that stronghold of Roman Catholicism, and where the negro churches had a veritable Pentecost. Figures can only tell a part of the story.

The greatest blessing were the mighty spiritual awakening and the clearer vision of kingdom interests.

The work among the Negroes is the remarkable work of the year. Of the 12,248 additions, 3,000 were to the Negro Baptist churches. This is the most far-reaching work we are doing. To bring together the leaders among both white and colored pastors, so that they may see the interests which they have in common, is of supreme importance in the regeneration and uplift of the Negro race.

What about social equality? That is the devil's bugaboo. Social equality comes from the debasement of both races. In the saloon and brothel there is social equality. But when we can lift them above such places of sin and shame, we eliminate all danger of social equality. Except where all moral standards and ideals are obliterated, social equality in the South is impossible.

We believe that no single thing that Southern Baptists have undertaken has in it the prophecy of greater service for the kingdom of God for the future than this effort to reach the Negroes of the South through our Evangelistic Department.

ENLISTMENT (Report of first year's work)

For the past year there has been on an average ten field workers regularly in the field. These field workers are supported on a cooperative basis by the Home Mission Board, and by the Mission Boards of the different States in which they are working. Today the field force of the Department is composed of eighteen men, distributed through seven States.

The definite and practical activities of the Enlistment Department have been to get once-a-month churches and twice-a-month churches to meet oftener; to reduce the number of absentee pastors; to lead contiguous churches to cooperatively locate pastors and to build pastoriums; to secure more adequate support for pastors; to enlist churches in a more intelligent and systematic support of missions and other denominational enterprises; to stir the stronger churches to a realization of their responsibility for the weaker churches around them; to conduct Mission Institutes and Schools of Missions and to organize Laymen's Teams, Mission Study Classes and other recognized organizations within the churches.

CHURCH EXTENSION. As assets, Southern Baptists have 24,000 churches, 2,500,000 members and an invested wealth of \$4,500,000,000.

As liabilities we have 7,999 destitute fields, 10,000 unenlisted churches, and \$587,000 to be subscribed and paid before the Million-Dollar Church Building Loan Fund is completed for their enlistment and relief.

Dr. V. I. Masters a year ago published an estimate of 3,000 homeless churches—congregations without houses of worship. His statement was widely and vigorously challenged. A careful survey of the field has shown the number to be 3,689 homeless churches, to which

in justice must be added 4,310 congregations worshipping in buildings so dilapidated and inadequate that the progress of the work is impossible without rebuilding or repair.

The present total of 7,999 is not an estimate.

Upon the solution of the problem of enlistment depends the forward movement of our work in the home field and in foreign lands, and the solution of the problem of enlistment rests very largely in the solution of the church-building problem.

The solution of the church-building problem lies chiefly in the establishment of a Million-Dollar Church Building Loan Fund.

Southern Methodists have raised and expended \$4,500,000, and today have 970 homeless churches and a permanent fund of over \$500,000. The Disciples have raised and expended \$2,250,000, and today have 907 homeless churches and a permanent fund of over \$1,000,000. Southern Baptists have raised and expended \$1,000,000 without the idea of establishing a permanent fund, and today have 3,689 homeless churches and a total of 7,999 destitute fields.

We are now seeking a permanent fund of one million dollars. Toward this fund we have cash and subscriptions in the sum of \$413,000. The apportionment of the remaining \$587,000 among the other States—the apportionment of each State to be paid in five equal installments—would work no hardship in any quarter—and it would mean the saving of many thousands of dollars to the denomination.—*Report of Home Board, 1914.*

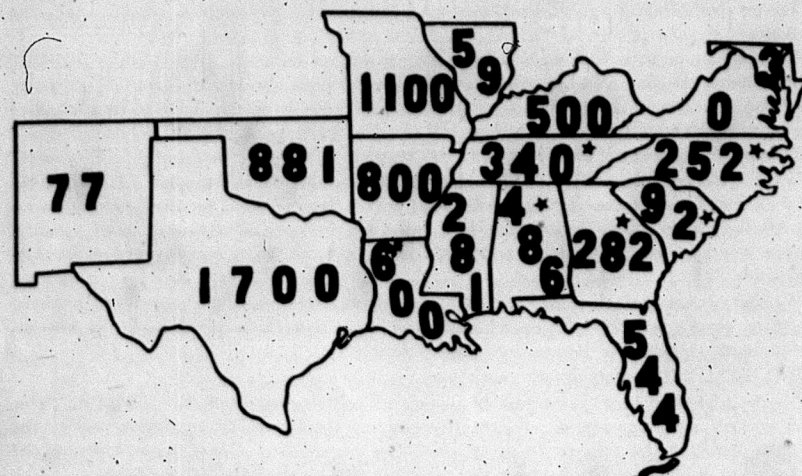


Chart Showing Location by States of Baptist Churches That Need Building Aid

—From S. B. C. Report, 1914.

5. The Foreigner

It is related of the Rev. F. B. Meyer, of London that a reporter said to him, "Mr. Meyer, you have just traveled around the world studying foreign missions. Tell me what, in your view, is the greatest mission field?" Quickly came the reply, "The United States; for here you have all the nationalities of the world centered."

"In no other way, perhaps, is the cosmopolitan character of the United States brought out more clearly than by the number and diversity of the languages used in the conduct of church services," said a government official, after compiling the data of the latest religious census of this country. Forty four different tongues are employed in religious services, and the missionaries of the Home Board preach the Gospel in eleven different languages.

6. Peril or Providence?

Howard B. Grose says: "Immigration may be regarded as a peril or a providence, an ogre or an obligation—according to the point of view. The Christian ought to see in it the unmistakable hand of God opening wide the door of evangelistic opportunity. Through foreign missions we are sending the

gospel to the ends of the earth. As a home mission God is sending the ends of the earth to our shores and to our very doors. Will we Christianize, which is the only real way to Americanize, the aliens?

"Home missions are the attempt of religion to turn the immigrant tide in the channels of progress", says a student of these problems. "Religion must adjust the alien to the new world on democratic terms, only Protestantism can meet this test; that Protestantism shall not fail to do so is the burden of home missions."

The immediate responsibility of the South is to assimilate and Christianize the immigrants who come to our territory, but we can best accomplish the task if we know what immigration has brought about in sections which have received the largest number of aliens.

This human flood has poured chiefly into the congested urban tracts, and there has made the congestion worse and has multiplied the social, economic and religious problems. New England of the Puritans is no longer Puritan or even American in its prevailing citizenship. It is foreign and Roman Catholic. New York, Philadelphia, Chicago, St. Louis and every other large city is becoming foreignized and Romanized. The gravity of the situation in terms of the political and religious life of the nation grows out of the immense influence on the public life exercised by these cities. The present immense and increasing injection of alien peoples into our metropolitan life, where so much of it is not assimilated, is a challenge to the patriotism and missionary zeal of every Christian body in the country.

Once America got its citizenship replenished from northwestern Europe. They were evangelical in religious faith, and the Anglo-Saxon genius for self-government was theirs. Today the greatly enlarged volume of immigration comes from southeastern Europe. It is Italian, Greek and Slavic. It is two-thirds Roman Catholic. We properly rejoice that America is a haven for the oppressed, that the democracy of this great country fills the down-trodden of the nations with hope. We are glad that our country is open to all worthy men who come to build and be built by its great opportunities. But if we shall by an optimism which takes no account of the dangers which threaten the institutions of society in America, the stability of which institutions alone enables us to afford a haven worth while—if we shall shut our eyes to the dangers resultant upon an unlimited immigration of ignorant masses from alien race-stocks, traditions and faith, we shall be in danger of losing our power to bless and help both the newcomers and the outside world by losing the American spirit of patriotism and civil and religious liberty.

In the Southern Baptist Convention territory there are between 3,000,000 and 4,000,000 foreigners. Maryland, Texas, Missouri, Florida and southern Illinois are the sections of our body where most of them are. This situation the Home Mission Board is meeting by yearly increasing its missionary work among the foreigners. Besides the Mexican missionary pastoral support in Texas, in which the Board participates with the Texas State Mission Board, we have during the last year had thirty workers engaged among the foreigners. This work included port missions, schools for foreigners, mission workers in mining and manufacturing towns, missionary pastors and one evangelist. Most of the port, school and mining town work is done by women, while the pastoral and some of the foreign school work is by men.

It is the desire and purpose of the Home Board to increase its foreigner work. At the same time we recommend that our pastors and churches in places near which the foreigners live, institute every effort practicable to save the foreigners. This Home Mission effort will be none the less blessed on account of its being unofficial. Local churches can often save and assimilate in Christian fellowship a few foreigners, where their small numbers would make the expense of a Home Board worker prohibitive. While we pray for the nation that it shall be preserved from religious lapse and the loss of religious liberty and for the Christian bodies which seek to meet the foreigners with a saving message, let each of us also pray for and seek to save the Greek or Italian or Mexican or Chinaman who lives where we see him week by week.

Report of Home Board, 1914.

The evangelization of the foreigner must be effected by the direct effort of the masses of American Christians. That is the foundation truth, the work can not be delegated to Home Mission Boards or any other agencies, no matter how strong and good in their place.—*Howard B. Grose*

8. The Outlook

Is this a hopeful work, this effort to evangelize the foreigners? The story is told of a converted Italian laborer in a quarry in Monson, Mass. He labored so effectively for the conversion of his three hundred fellow laborers that in a few months seventeen of the workmen were converted and held regular meetings for prayer and study of the Bible. At length they sent a message, signed by every convert, to a state missionary society: "In God's name, send us a missionary!" A missionary was sent to organize them into a Church. They had no meeting place, and in this emergency one of the converts proposed that a room be built on the roof of his cottage. This was done by the little band, and there they worshiped until the place was too small. Then the first story was extended in the rear, giving space for a comfortable chapel, and the family occupied the second story or roof room. This indicates the ingenuity as well as the generous and self-sacrificing spirit of these Italian Christians, who maintain a regular pastor and full services. How many of our American churches, with much larger resources, could show a better record? What American Christian would have thought of building a meeting-house on his home roof or would have been willing to do it if he had thought of it? In devotion and liberality the converted aliens often set noble examples for American Christians.

Mr. Ives says truly: "It has been forever established that foreigners are as convertible as our own people, that in many instances their faith is more pure and evangelical than the American type; that their lives are transformed by its power to an extent that sometimes puts the American Christian to shame; that their children are easily gathered into Sunday-schools, their young people into Endeavor societies and their men and women into prayer meetings, where in many different tongues they yet speak and pray in the language of Canaan. The immigration problem is not the same menace that it was. A mighty solvent has been found."

"The old home missions dealt more largely with their own sons and daughters of the Church in their westward migration. The new home missions have more largely upon their heart the stranger and those far off, historically and racially. In the difficult problem of their assimilation to the nation's deepest life this faith is necessary. One knows in himself the power of the gospel to make him greater than he was. Faith simply transfers the certainty of this experience from the redeemed man to the remotest brother in whose redemption he labours. A class or race with this experience is a new creature. It is no longer a question of the natural powers or capacities of men, but of the 'new creature in Christ Jesus' which every man may become."

Yet what if, as some claim, the present average of American Christianity is lowered by the inclusion of these thronging foreigners? They do not make it easier for the Church to be free from spot or wrinkle or any such thing; they do help it to include men out of every tribe and tongue and people and nation who are to throng the Holy City. In the deliberate judgment of home missions the latter alternative is more worthy of Christ's church. It is His finally to present it to God faultless; it is ours to see that not the least of His brethren is absent from the ranks on that great day."

9. The South and the Negro

Dr. J. B. Gambrell says: The time was when it was set down as a certain thing by some that negroes could not advance in learning beyond the merest rudiments of knowledge. Only the most stupid person will say that now. The race has grown great orators, capable writers, masterful leaders, and great preachers of the grace of God, which brings salvation to all men. All these things have been removed from the domain of speculation by demonstrations so large and luminous that he who runs may read. The negroes we will have with us always. Two questions: What will we do with them? What will they do with us? There is a third question, more important than either: What will we do together for our common humanity; for the Saviour of us all and for the country given us by benign providence? These questions can only be answered from the standpoint of the enlightened Christian citizen. No country can be better than the people who control it. If the people are good the country is good, and vice versa. The way to improve government and social life is to enlighten the people. There is no way to keep an enlightened, moral people down and there is no way to keep an ignorant, immoral people up.

Religious and mental training is necessary. Self-protection demands that we train the negro. Every man, white or black, is vitally interested in the health conditions of the whole land. There are moral contagions as real as physical contagions. The negroes can spread moral contagions and do. Because this is so we must have a care for the negro's morals. If the white people all over the land would take hold and help the negroes as they might we would save them, and ourselves too, from a moral plague. And it might help many to wise handling of a pressing social and moral problem to recur to the wellknown fact that a moral, self-respecting people are the wealth producers of the world.

10. A Call to Baptists

It is a striking tribute to the faithfulness of our Baptist forefathers in evangelizing the negroes that practically two-thirds of the entire religious membership of the negroes in America today is in Baptist churches. It is also a loud call to Southern Baptists to use for God today this great advantage they have in ability to approach the negroes. The religious is the best possible approach. We have an open door in religious fellowship; not to use it in a large way would be great blunder.

11. Looking Forward

The present situation is full of hope. There are 10,000,000 negroes in America to deal with. They are American in fact and in spirit. They are profoundly religious. If their religion boils over some times it is better than a religion that never boils at all. They are ambitious to learn. The per cent of illiteracy is falling rapidly among them. Capable negro leadership must be encouraged and ways and means devised to unite the best of both races for civic righteousness, industrial development, educational improvement, whatever would be for the common welfare."

12. The Home Board and the Negro

During the past year the Home Mission Board has had engaged among the Negroes forty-seven missionary workers, most of these being supported in cooperation with the Home Mission Board of the National Baptist Convention. We have also inaugurated an activity with the Negroes in conjunction with our Department of Evangelism, which is full of rich promise, and of which fuller mention is made in the report of the Department of Evangelism. A special advantage of the activity is that it brings into a better understanding the responsible Christian leaders of the Negroes and the whites, a consummation much to be desired. The absence of this personal contact has been an unfortunate lack in much of the mission work we have done for the black race.

The Home Board rejoices at the action taken by this Convention last year, looking to the establishment of an institution for the theological education of the Negro Baptist ministers. Southern Baptists ought to have a large hand in this great work, which is fundamental to our best service in Christianizing and building up in the faith the black race at our doors.

The following figures exhibit a grand total of work done among the Negroes during the year: Missionaries, 47; weeks of labor, 1,938; sermons and religious addresses, 11,643; religious visits, 15,736; baptisms, 2,957; received by letter, 2,121; total additions to church, 5,078; Bible conferences held, 586; attendance, 66,141; District Associations attended, 606.

Report of Home Board, 1914

PRAYER, then,

For the missionary—that his faith and zeal fail not—

For the administrator of missions—that his patience and judgment fail not—

For the supporters of missions—that their devotion and money fail not—

is indispensable in the deeper program of missionary success.

H. Paul Douglass



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



Hymn—"O Zion Haste!"

Prayer

Bible Reading—A picture of America—
Deut. 8 : 7-20

Talk: "The Children of Foreigners"

Talk: "Homeless Churches" (Use chart on page 10)

Auxiliary Drill

Discussion: "How may WE help bring in the New Patriotism?"

"Neighbor, neighbor, how art thee?"

"Very Well, I thank thee."

"How's the neighbor from over the sea?"

"I don't know but I'll go see!"

Prayer for our missionaries among foreigners and on the frontier

Dismission

To supplement the study of foreigners and the frontier, let us look at the following pictures: "What it means to be a frontier missionary: 'To travel all day over hard roads when the winds blow cold or the snow and rain insert themselves inside your coat collar, while the hail and sleet bite and sting your face until it is almost unbearable; to spend days in an unpainted, bleak-looking town, visiting from house to house in the heat and the cold, in shine or rain or snow; to open the church (if there is one to open), to sweep and dust it, to fill and light the lamps, and in the frosts of winter to build the fires; then to hold service and do the part of minister and choir.'"

A missionary tells of a meeting held under the auspices of a Woman's Home Missionary Society: "There is no water in the school-house, and the day is oppressively hot, so jars of water are brought in a wagon from the nearest house. Eighteen saddle-horses and four carriages are outside, the schoolhouse is filled with cowboys, sheep herders, ex-convicts and a few Christian families. One woman rode fourteen miles horseback, carrying her baby."

AUXILIARY DRILL

Where is the Foreign Mission Board located?
The Foreign Mission Board has its headquarters at 1103 East Main St., Richmond, Va.

Who form the Board?

A president, 18 vice-presidents, one being from each state, 7 secretaries, a treasurer, an auditor and 15 other managers form the Board, making a total of 43.

Who are three of the secretaries?

The Corresponding Secretary is Dr. Wm. H. Smith; the Home Secretary, Dr. J. F. Love; and the Foreign Secretary, Dr. T. B. Ray.

What is the Board's official magazine?

The Foreign Mission Journal is published monthly, price 35c a year from the Board's address.

"The great homeless, yardless tenement, where the children of the immigrants are condemned to live, is the nursery of sickness and crime. The child is left for good influence to the school, the settlement, or the mission."

Here is a picture of their life on its darker side: 'Crowded in the tenements where the bedrooms are small and often dark, where the living-room is also a kitchen, a laundry, and often a garment-making shop, are the growing children whose bodies cry out for exercise and play. The teeming tenements open their doors and out into the dark passageways and courts, flow ever renewed streams of playing children. Under the feet of passing horses, under the wheels of passing streetcars, jostled about by the pedestrian, driven on by the policeman, they annoy everyone. They crowd about the music or the drunken brawls in saloons, they play hide-and-seek about the garbage-boxes, they shoot crap in the alleys; they seek always and everywhere activity, movement, life.'"

(Concluded on Page 30)

IF A MAN LOVE NOT THE IMMIGRANT WHOM HE HATH SEEN,
HOW SHALL HE LOVE THE FOREIGNER IN OTHER LANDS WHOM
HE HATH NOT SEEN?—The American Home Missionary



R. A. PROGRAMS



General Topic—"The New Patriotism or Patriotism and Home Missions"

THE topic for this month should interest every boy in the south and cause our Chief Counselors to be in earnest, so instructing the boys that everywhere they shall be Christly. Use your book, "Thro' the year with the Royal Ambassadors," recording contrasts, dates, etc. in the program, it would be interesting to secure from magazines pictures of workers in various departments to paste in your book. The debate, if preferred, will give the opportunity for bringing every department and worker of the Home Board into use for valuable information and will also give some knowledge of the real pioneer spirit. Do you think there is no pioneering, since there is no frontier?

PROGRAM FOR FIRST MEETING

Business Meeting

(After business is conducted, leader takes charge.)

Subject: "True Nation Builders"

Thought: "Conquering, holding, daring, venturing,

As you go the unknown ways,
Pioneers—O Pioneers!"

Royal Ambassador Hymn—(standing)

Prayer—That we may be led to serve Christ better through these pioneer lives Repeat motto.

Map Study—(Use map begun in May, 1914 program, finish beyond the Mississippi as developed by the pioneers, adding dates as they are due to come. This will give you an idea of the vastness of what was once known as the frontier. See—"Pioneers" by Katharine R. Crowell.

Hymn—"Onward Christian Soldiers"

Short talks or papers:—

"The Pioneer Spirit"

"Pioneer Home-Makers"

"Pioneer Missionaries"

"Pioneer Churches and Schools" (Make much of Christian education in this and the following program.)

Prayer—For a willingness to serve where we are

Hymn—The Pioneer Hymn

Scripture—Deut. 28 : 1-4; Luke 14 : 44-49
Round table discussion—"Our Inheritance from the pioneers and their children" (Draw a perpendicular line and write the good, clean, pure, Christian inheritances on one side; the bad, impure unChristian inheritances on the other side.)

Short Story—"Our Own Pioneer"—The Baptist who first brought us to realize our opportunity. See Home Mission Statesman—Dill

Sentence prayers. Adjournment

Note—See book and magazine references, page 3.

PROGRAM FOR SECOND MEETING

Missionary Meeting

Subject: "Pioneering for Christ"

Thought: "Let Christianity have full play in America, in her schools and in her legislature, in her business and in her politics, in her homes and in her churches and there will develop a fine Americanism, and there is nothing finer than a fine Americanism."

Hymn—"My Country tis of Thee"

Prayer—That we may be willing to hear God's voice

Roll Call—Each boy responding with a quotation expressing Christian patriotism—a small American flag given to those who respond. Secured from 15 W. Franklin St. Baltimore, Md. 10 cents each

Hymn—"Only an Armor Bearer"

A Bird's eye view—Locate on map, mentioned in previous meeting, some churches and schools supported or partially supported by Home Board. Also locate some sections in your own state where help is needed. Draw contrast. Impress upon order how great is the help needed. See "Thought" at head of program and chart on page 10.

Hymn—"The Son of God goes forth to war"

Scripture—Judges 6 : 11-24; 25-40. It would be splendid to have two of your larger boys relate the story of Gideon and make today's application. Also read Isa. 6 : 1-8. These passages should be planted in the hearts of the boys to bear fruit.

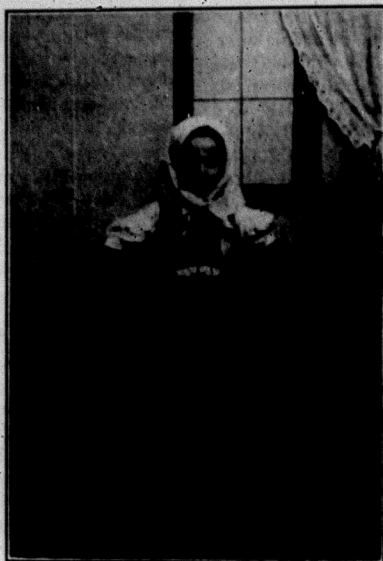
(Concluded on Page 30)



SUNBEAM PROGRAMS



Prepared by Mrs. W. R. Nimmo



THE DAWNING OF A SUNBEAM

FIRST MEETING

(Adapted from Sunbeam Program for March Week of Prayer)

MOTTO—"We are our brothers' keeper"

SUBJECT—Patriotism

DEVOTIONAL SERVICE—(See Program)

HYMN—"Star Spangled Banner"

Telling by Leader of Dr. Gray's Appeal

PRAYER—For Thank-Offering by Member of Woman's Missionary Society

PROGRAM. LORD'S PRAYER. HYMN—AMERICA. BENEDICTION BY PASTOR

To the Leader—The following program is designed to show what the Sunbeams may tell the foreign children in our midst is the meaning of our flag. The band should understand very clearly the work done by the Home Mission Board for the foreigners, especially for the children in Havana, Tampa and El Paso. Representatives from the different missionary societies in the church should be invited to the meeting. On page 3.

of the March number of Royal Service, annual subscription being 25c from W. M. U. Literature Dep't., 15 W. Franklin St., Baltimore, Md., will be found suggestions for leaflets to supplement the program. The Home Mission Board, 1004, Healey Bldg. Atlanta, Ga., will furnish free home mission leaflets on request. The envelopes should be distributed at a previous meeting and, after the ingathering, the offering should be for

warded promptly. The program requires no elaborate or expensive preparations but it does call for careful rehearsing. It is suggested that the band be so divided as to form the United States flag with the use of red, white and blue bunting or paper. The flag is composed of 13 alternating red and white stripes, the top and bottom ones each being red. In the left hand corner, extending not quite half across but reaching to the bottom of the fourth red stripe, is a field of blue containing 6 rows of 5-pointed white stars, each row having 8 stars. Two or more very small girls dressed in red could hold low the bottom red strip; others dressed in white the bottom white strip; others a little taller, the sixth red strip; and so on, each strip being so held as to make the formation of the flag as distinct as possible. The boys in their dark suits could hold the 6 strips of blue. These blue strips can be 3¼ feet long by 4½ inches wide, the 3 long red and 3 long white strips each being 8 feet by four inches, while the 4 short red and 3 short white ones may be 4¾ feet long by four inches wide.

Devotional Service—tiny girl, with strip of red, white and blue across her shoulders, steps forward and says, pointing to the red on her shoulder: "Red says be brave"; Bottom Red Row, Psa. 27 : 1; 6th Red Row, Isa. 40 : 31; 5th Red Row, II Chron. 15 : 7; 4th Red Row, Psa. 147 : 13; 3rd Red Row, Job 17 : 9; 2nd Red Row, Psa. 29, 11; Top Red Row, Mark 12, 30; All Red Rows in Unison, Eph. 6 : 10; Tiny Girl, pointing to the red and then the white on her shoulder: "Red says be brave; white says be pure"; Bottom White Row, Psa. 12 : 6; 5th White Row, Prov. 30, 5; 4th White Row, Psa. 19 : 8; 3rd White Row, Psa. 119 : 140; 2nd White Row, Jas. 1 : 27; 1st White Row, Prov. 20 : 11; All White Rows in Unison, Matt. 5 : 8; Tiny Girl, pointing to all three colors: "Red says be brave; white says be pure; blue says be true"; Bottom Blue Row, Prov. 3 : 3; 5th Blue Row, Isa. 26 : 2; 4th Blue Row, John 4 : 24; 3rd Blue Row, John 14 : 6; 2nd Blue Row, John 17 : 3; Top Blue Row, John 15 : 1; All Blue Rows, John 8 : 32; All Rows, Led by Tiny Girl: "Red says be brave; white says be pure; blue says be true"; Phil. 4 : 8

Recitation by Boy with Flag—"We are all good Americans, loyal to the core, proud

to live under our beautiful flag. We love our country, because it is the greatest and best nation on earth. Our flag is flying everywhere. Then let us stop and think what it means to be born under the stars and stripes. It means freedom to worship God, liberty to be true and steadfast to right; (pointing to colors), to be brave as the glowing red, pure as the white and true as the heavenly blue; 'we are our brothers' keeper' and the strong must aid and protect the weak."

Recitation by All Rows of the Flag—

"Oh glorious flag! red, white and blue,
Bright emblem of the pure and true!
Oh, glorious group of clustering stars,
Ye lines of light, ye crimson bars."

Flag Raising—1st Recitation by All Red Rows: There are many little children in our country who do not know that our beautiful flag means all this. Some of them were born way over in Europe and the parents of many of them cannot speak English. They are eager for their children to learn, however, so it is not hard to find pupils to come to the schools we build. But in these schools they must be taught more than just English, they must be shown what the true meaning of our flag is; and above all else they must hear about the Bible, for in the homes of many, oh so many of them, there is no Bible.—2nd Recitation by All White Rows: Now our Home Mission Board, which has its headquarters at Atlanta, Ga., Dr. B. D. Gray being the corresponding secretary, is very eager to tell these foreign children about the Bible and the dear Lord Jesus. The Board employs many missionaries to work amongst them in Baltimore, Norfolk, New Orleans, Galveston, St. Louis and other places. Since the awful war broke out in Europe last July, very few foreigners have come to our shores, but this will give us a better chance to teach the many who are here. This is a sacred duty.—3rd Recitation by All Blue Rows: The three places where our Board works which mean most to us Sunbeams are Tampa, Florida, Havana, Cuba, and El Paso, Texas. At each of these places we have a school house and good teachers and they write us that the children love to attend and that they learn easily. These teachers are earnest Christian women so we assure you they teach those pupils many helpful verses from the

Bible. The Sunbeams of the South want to raise \$6600 for these schools this year. Our fund is apportioned— Our thank offering today will help greatly we hope. Let us raise an American flag over each of

these three cities to show that we want to help those little foreign children to be brave and pure and true. (Have three members, one from each color, place a tiny flag on a map at the three cities named.)

SECOND MEETING

SUBJECT—Gratitude

MOTTO—"Giving thanks always for all things"

HYMN—SENTENCE PRAYER

SCRIPTURE—Luke 9:23; Gal. 6:7, 9; 1 Tim. 6:12

Talk by Leader:

The Little Children of the Poor.

In all cities there are certain sections that are much more crowded than others. It would not take a very bright boy or girl to tell what sort of people live in the crowded parts. The very poor cannot pay rent for houses, so they live in rooms of large buildings called tenements, sometimes six and even ten or twelve persons live in one room. Do you think the air can be very fresh or the water always pure? In these poor homes there are thousands of children wearing away their little lives, some of them are mill workers, furnace boys, cigar twisters and newsboys. More than twenty thousand little children under twelve years of age are in our Southern cotton mills, some twelve thousand boys are working in coal and iron mines in the United States and over seven thousand are at work in glass factories.

Now many of these are the children of foreigners or immigrants. At one time the immigrants did not come into the Southern States, now they are coming in large numbers each year and that brings the matter very near to us, and gives us a chance to serve the Lord by helping the helpless little working children; when we serve them we serve Him. Jesus says in the 40th verse of the 25th Chapter of Matthew: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Let us ask God to bless these little strangers and to help us do them good.

Prayer

Sunbeam Talks

First Sunbeam—There was once a Thanksgiving meeting many years ago in Bethany, we read about it in the Bible, (John 12:1-9) when Mary opened her alabaster box of precious ointment at the feet of Jesus. Jesus said

it should never be forgotten, so for twenty times a hundred years people have been reading about it. Mary gave the best she had from a loving heart to the one who had done most for her.

"Bring your best for He is Kingly,

Bring your offering full and free;

You can never match His bounty,

For He gave His life for thee."

Hymn—"Oh how I love Jesus"

Second Sunbeam—Long, long ago King David said (2d Sam. 24:24) that he would not offer unto God "that which cost him nothing." A gift might cost very little in money, but if we deny ourselves of anything to give our thank-offering, it will become precious in God's sight. If we love Jesus enough we will be full of thankfulness for His goodness, and we will want to be like both King David and Mary of Bethany in giving the gift that costs us some sacrifice and the gift that means love.

"Love is a priceless thing,

Worth more than the worth of gold;

Dear Lord accept our gift,

Through love that cannot be told."

Third Sunbeam—

"Only a little lad,

With a morsel of barley bread.

And a few small fishes—'twas all he had,

So the disciples said,

As they placed the gifts before

The blessed Master's feet;

And lo! from out the wondrous store

Five thousand people eat!

If filled with a faith sublime,

The good that a little child can do

May reach to the end of time."

Have children tell some things for which they are thankful.—Closing Exercises



FROM OUR MISSIONARIES



AN ECHO FROM CHRISTMAS CAROLS

"GLORY to God in the highest, and on earth peace, good will toward men". Such was the "Announcement Chorus" sung by a number of our Italian girls representing a host of angels in our Christmas cantata entitled "The Birth of Christ". Sunday school pupils from four to twenty-one years of age gave this beautiful cantata with a sweetness and impressiveness that would compare favorably with that of Americans. Indeed we missionaries often make some very favorable comparisons between the spirit and readiness of our Italian children to "do things" and begging of your American children to take part on programs.

We were gratified that three of our young men consented to sing "We Three Kings of Orient Are", dressing in costume. Our B. Y. P. U. which was organized in October has done much toward taking away the timidity of our older girls and boys at hearing their own voices. Miss Mitchell's thirty-five dear little kindergarten children at one mission and Miss Dekle's large primary Sunday school class at the other made sweeter than ever that sweet old carol "Away in a Manger". Miss Black's boys and girls sang with good effect "Under the Stars". "Silent Night" was sweetly and tenderly sung by a sextette of girls. I could mention many other special features of the cantata given by our two Sunday school secretaries at two different places with different pupils carrying out the program on the evenings of December 23 and 24, but time fails me. At the close of the cantata "Oh Christmas Tree" was sung very happily by girls in my class at one place and Mr. Arparo's boys at the other, at which time a curtain was drawn disclosing a sparkling Christmas tree with dolls and toys to make our pretty brown and blue eyes (You would be surprised to see so many blue ones) dance with joy. More than 100 prettily dressed dolls were given to our two Sunday schools the gift of loving, interested friends in different states. Equally as many other gifts were presented to please different classes,

these having been purchased with a Christmas Love Offering sent by Sunbeam bands, Woman's Missionary Societies and other organizations. Then everybody in the house, which was filled with fathers, mothers, brothers and sisters, was given a box of candy.

Desiring to make the birth of the Christ Child mean all possible to our people, before the cantata was presented we had the Christmas story told in Italian by one of our brightest Italian girls, Maria Monteleone; also two familiar Italian songs with appropriate words. Thus in song and story we tried to make our Christmas exercises of 1914 such that would bring our Italian people to feel more truly the meaning of the birth of the Christ Child—that for them the angel brought the blessed announcement. "There is born to you this day in the city of David, a Saviour which is Christ the Lord".—Fannie H. Taylor, Tampa, Fla.

MOUNTAIN TOP EXPERIENCES

I am counting on your prayers and help. There are so many ways in which women can be a real help to the work on the field, for they can come into so much closer touch with women and children, and have so much better idea of their needs than any board of the brethren, though we could not do without them with their large plans and hearty sympathy and cooperation.

Our Indian Association meeting has passed, and was such a good one. More than seventy Pawnees attended. The business was attended to with dispatch, and a good deal of time given to evangelistic effort. There were forty seven conversions and baptisms during the meeting. The singing carried one to heaven. The young people were present in large numbers, and two services were given to them. They made some strong talks. They are growing, and getting ready to take the places of the older ones as they drop out. It was a wonderful meeting, filled with mountain top experiences. Ten of our Pawnees were added to the church, and another was baptized after he came home. Our work is growing in interest. Your sister in service, Mary P. Jayne, Pawnee, Oklahoma

THERE IS NEITHER EAST NOR WEST

I am indeed pleased with the new magazine, "ROYAL SERVICE", and thank you for the pleasure I receive from it. We of the Once church here in Buenos Aires have just been enjoying a series of meetings conducted by Mr. Robert Elder of Tres Arroyos. We feel that the meetings have been an inspiration to all, and as one of the results of them, five persons have made the final decision to surrender to God. They were an old lady, two young men and a middle-aged man and his daughter. I am especially interested in one of the young men and in the bright young girl. I think you will hear from them again through me.

I think you will be interested in the case of the noble little Bulgarian woman who was baptized several months ago by Mr. Sowell. She has been through many trying experiences in her life. Her husband had to leave her and the children to seek his fortune in Argentina as the family found it hard to live in their own country. He was converted and joined the Once Church after a few months.

Meanwhile the poor little woman with her brood of three babes was facing the dangers and uncertainties of the war with Turkey which had broken out shortly after her husband's departure. For two months they wandered about, hiding among the mountains near her home, with nothing but bread and water for food. Finally she managed to reach Buenos Aires and her husband. But the children were emaciated from their long famine and many struggles, the poor mother was so weak that she almost immediately succumbed to meningitis, and upon her arrival was taken to a hospital. Here she struggled long and hard with the grim disease but finally recovered. It was while she was convalescent that she began to read the New Testament in Bulgarian that her husband had given her. During those lonely dreary days when she could not see her loved ones, she suddenly found unimagined beauty and solace in this book. And it seems that then, too, without human help or guidance, she found her Saviour. Now she is well and happy, though quite poor. It is wonderful to me to see how faithfully she attends the services, though she has to walk a long way. She is trying hard to learn the Spanish by comparing the Spanish and Bulgarian Bibles,

and even tries to teach the Gospel to her Spanish speaking neighbors. She gives generously to missions out of her slender store.

Are you surprised to get this glimpse of Eastern Europe in a letter from Argentina? Well, be no longer surprised, for there is less of real Argentina here in this great city than there is of Europe and Asia.—*Ermine B. Sowell, Buenos Aires, Argentina*

TRAINING THE FUTURE WOMEN OF CHINA

The first few years that I was in China it seemed so easy to write letters back to friends and workers, but as the years go by and duties multiply I find it more difficult to write. What was so full of interest at first; after years becomes to me more or less commonplace and I fear it will seem so to others yet I know I enjoy my especial work, the Woman's Training School, more and more each year. We have grown now till our new building is crowded and the students are of a much better grade than formerly and that of course makes the work so much more satisfactory and effective. Mission work along all lines seems full of hope and we are all busy these days in our school and mission work. Miss Caldwell substitutes for a year in the girl's school, which means a year in training the future women of China, a work which any one might covet. Miss Miller is very busy in the work so dear her heart, giving the gospel directly to the women who have not heard it. She has some good Bible women to be co-workers in this great work. The sick will not be forgotten by her.

The Training School, my joy, is in full operation and as I have found the work too much, another Chinese teacher has been added. She is one of our very best Bible teachers and I look forward with great pleasure to the result of her work. Dear little Mrs. Gaston has her heart and hands full with the medical work while our other two lady missionaries here find time outside of caring for their children to lend a helping hand. We are a happy station. God has been good to us.—*Mary D. Willeford, Laichow Fu, China*

One of the joys Christ gives His disciples is the joy of service. The brook that turns the mill wheel sings on its course; it is the stagnant pool that has no song.—*N. Fay Smith.*



SOCIETY METHODS



USING THE CALENDAR

SEVERAL boys and girls were being admitted to church membership and in welcoming them the pastor said among other things: "My young friends, I want to ask you to form the habit of learning a verse of Scripture each day of your life". Instantly the Calendar of Prayer for Southern Baptists came to mind as a most excellent, prayerfully arranged set of Bible verses which every one will do well to commit to memory. This calendar may be purchased for 15c postpaid from your state W. M. U. headquarters or from the W. M. U. Literature Department, 15 W. Franklin St., Baltimore, Md. Members of the Young Woman's Auxiliary and of the Woman's Missionary Society can manifest, in the spirit of clause 10 of the Standard of Excellence, their fostering care of the younger missionary organizations by telling the boys and girls how to secure and use this Calendar of Prayer. It is marvelous how quickly one can learn a verse of Scripture if the calendar is hanging by the bureau as one dresses.

The Standard of Excellence lays emphasis in clause 5 upon the Calendar of Prayer being represented in the members' homes. It is its own best defense as a daily guide to prayer and Bible study. Much depends upon the society president in getting these calendars into the homes and then in encouraging their helpful use.

The calendar should also be used in the regular society meetings. For instance where a Sunbeam Band meets every Sunday, a most beautiful drill in Bible verses can be had if the leader will write the verses for the days of the coming week on slips of paper and give one verse to each of seven children. These should be recited in order the next Sunday, those for the preceding week being also called for and so on. The children will easily keep in mind the verses for a whole month if frequently drilled. By using the Missionary Album, price 25c postpaid from the Foreign Mission Journal, Richmond, Va., the verses could be associated with the prayers for the different missionaries. A similar scheme could be used with the Royal Ambassadors and the Girls' Auxiliaries. These intermediate boys and girls cannot learn too many missionary verses, thus seeing that God needs them in giving his Gospel to all nations. May they answer: "Here am I, use me".

At the meeting of the Young Woman's Auxiliary, or of the Woman's Missionary Society, the name of the person who is to be prayed for in the calendar that day should be written clearly on the board and if possible some facts given concerning his or her work. The Missionary Album will greatly help just here. On the board the calendar Bible verse for the day should also be written and be repeated in concert before the prayer is offered. If the auxiliary or society is divided into circles, these circles might each learn the names and locations of certain of the missionaries, who were remembered in the calendar during the preceding month or quarter, and repeat them in concert while one of their members locates the stations on the map at the meeting of all the circles.

If a radiopaque or some similar picture-showing device is obtainable, the value of the calendar would be further increased by showing at each meeting the pictures of the missionaries and workers remembered in the calendar since the last radiopaque exhibit. Such pictures may be mounted on suitable card board when cut from the Missionary Album, Foreign Mission Journal, the Home Field, ROYAL SERVICE and elsewhere.

A beautiful service of silent prayer could also be had for a few moments at each meeting if the leader, while all heads were bowed, would speak about as follows: "Since we last met the Calendar of Prayer has remembered Miss Marie Buhlmaier. Let us pray for her work in Baltimore. Then it asked prayer for the Home Mission Board. Let us pray now for an abundant blessing on it as a result of the recent Week of Prayer for Home Missions". And so she could go on naming the thought for each day, thus enhancing the power of the calendar and laying added emphasis upon its use.

MISSIONARY DAY IN THE SUNDAY SCHOOL

A LITTLE girl was taken by her mother to see Munkacsy's picture of the Christ before Pilate. As the child saw Him standing there with His hands bound behind Him, she exclaimed: "Let me go, Mother, I must untie His hands". Realizing how the work of the Christ for which He stood bound is tied hand and foot in so many places and tied thus not by His enemies but by the ignorance and indifference and idleness of many who call Him their Christ, there should arise from the hearts of each of us the determination to untie every fetter which we can in order to set him free in His world-wide purpose.

The Sunday School Board is, therefore, with the cooperation of Dr. C. D. Graves of the Foreign Mission Board and Dr. Arch C. Cree of the Home Mission Board, once again promoting a special missionary day, the Sunday selected being March 28. The programs for this day will be furnished just as other Sunday school materials are but special attention should be called to the fine set of charts which each Sunday school is urged to exhibit. It is estimated that the observance of such a day last year brought in fully \$150,000.00 for home and foreign missions. Believing that "knowledge is power" we hope that this year's offering will exceed last year's since the students will have their former knowledge as an added incentive for interest and generosity.

Within the different departments of the Sunday school are the young people and women who belong to the various missionary societies fostered by the Woman's Missionary Union. Many of them have been studying the monthly missionary programs for years; have read and repeated missionary stories; have corresponded with missionaries; have been in mission study classes; and have attended large missionary gatherings. Many of them have learned how to order interesting leaflets and to make illuminating charts. All such information "was not meant for 'us' alone" but was given that it be passed on. In some Sunday schools it will be sought for but in the majority of them it will be rendered voluntarily just as it should be.

Let us think of two applications, knowing that others could be just as easily drawn for the intermediate and senior departments. First let us imagine that all of the pupils of the primary department belong to the Sunbeam Band and that its superintendent is the band leader. At their Sunbeam meeting she tells them of the plans for March 28 and explains that the whole Sunday school will expect the primary department to have a beautiful program and to give a lovely offering. She then shows them the special box which she has made for their offerings and arranges for them to sing a special missionary song each Sunday before that time and for some of the members to recite Sunbeam poems. She promises to tell them a five minute missionary story each Sunday, leading up to the missionary lesson on the 28th. For their handwork she has them draw or cut out something to take home as a reminder of the day and of how they must save for their offering.

And now let us visit the adult women's class, all the members of which belong in some way to the woman's missionary society. These women are accustomed to definite aims and will doubtless suggest that the class take as its aim a certain amount of what the school purposes raising and that their aim be kept in view each Sunday. (Recalling their circles in the society, they will be apt to want the committees of the class to canvass the entire membership, each committee striving to bring in the largest amount and the longest lists of donors. These women have also tested the power of prayer in missions and will ask that each Sunday a special prayer be offered for the 28th. Some of them will agree to consult the Calendar of Prayer and bring each Sunday some interesting item concerning a missionary who was prayed for during the week and whose work will be promoted by the special missionary program in the Sunday school. Others will remind the president of the power of a missionary tract and will move that some of the money of the class be used to buy leaflets which can be distributed by the committees as they canvass for the offering.

Such, in a way, is our ideal of cooperation on the part of the missionary organizations in the observance of Missionary Day in the Sunday School. May all of our members give their most interested help as they devise other ways of cooperating and may great blessings result. Let us remember as Mrs. Montgomery said in Washington: "Some people think that Christian benevolence is a puddle but we know that it is a deep, bubbling well".

CURRENT EVENTS

THE WORLD FIELD

At the Edinburgh Conference in 1910 mission work in Latin America was omitted from the program much to the regret of many. Plans, however, are now being laid for a great conference on mission work in these countries to be held in the City of Panama in February 1916, with sectional conferences to follow in different centers in South America and Mexico. The plan of reporting on different lines of work through commissions which was so successful in Edinburgh has been decided on, and many of the strongest missionary leaders are at work on these commissions. Dr. Ray of our Foreign Board is on the Committee on Cooperation.

Mr. Sherwood Eddy is again this year having remarkable results from his work among the students in China. After speaking for over an hour to 3000 students in Peking over 1000 signed cards as inquirers. The Chinese officials have also proved very friendly and the Minister of Education granted a holiday to all government students in Peking so that they could attend Mr. Eddy's opening meeting. In a cablegram from him he says, "Evangelistic Campaign not affected by war. Opportunities double last year."

The "Holy War" threatened by Mohammedans against all Christians at the time that Turkey entered the European war seems to be a failure. In the countries such as Persia, Asia Minor and Arabia where there is not a strong local government there may be some success, but in Egypt and India the Mohammedan leaders have been in the majority of cases loyal to Great Britain and have refused to follow the lead of Turkey.

A missionary who has been for twenty five years in Italy writes of a great wave of religious interest now sweeping over that country. Both Roman Catholics and Protestants are flocking to the churches. "After the war is ended" he writes, "I believe that one result of the conflict will be the moral and spiritual transformation of the entire continent."

The New Patriotism, as expressing itself in work for a nearby colony of foreigners, has had splendid results in Nyack, N. Y., in the work started by a church there for an Italian colony in its neighborhood. Since the work started there has been a marked decrease in the number of Italian arrests and the employers in different mills testify to an ever increasing efficiency of the men. The feud spirit which was very marked has almost died out. No one is admitted to the church who has not shown a real change of heart.

The Foreign Mission statistics for the United States and Canada for 1914 just announced at the meeting at Garden City, Long Island, contain some interesting figures. The total income of the Boards during the year was \$17,168,611.18, about a million and a quarter more than in 1913. There are now 9,969 missionaries dependent upon these Boards and 159,286 persons were baptized in the different mission fields during the year.

The American Bible Society is planning to open a Bible distributing station at Panama, so that any sailor on the boats which pass through the canal may be able to get a Bible printed in his own language. As soon as possible the society will send one hundred thousand Bibles printed in 127 languages to this new station. More than a million Bibles have been distributed by the British and Foreign Bible Society among the soldiers in the European war.

The women of the Methodist Church have this last year given \$1,096,228.25 to Foreign Missions, and \$816,488.33 to Home Missions.

Rev. Frank E. Higgins the wonderfully successful missionary to the lumberjacks of the northwest has just died. His life was in truth laid down for his brethren as his death was due to exposure and hardships endured in going from camp to camp to bring joy and comfort to the men he loved and served.

TRAINING SCHOOL

"OH, IT WAS GOOD TO BE BACK"

LOUIS—VILLE— Union Station. "Welcome announcement. Here at last after a day of weary travel, late trains and missed connections. There is a general scramble for parcels, suit cases and umbrellas. Of course it's raining in Louisville. Ah, it's not raining rain to me but happy memories, joyous expectations.

"Taxi, lady?"
"Oh, no, just the street car, and here it comes." The same old yellow car bearing the Broadway sign. It will not be long before 334 E. Broadway will be reached.

Brook Street—Floyd—now it's time to press the bell—Preston—now it's time to get off. There's the big gift sign "Baptist W. M. U. Training School."

The heart is situated in the cavity of the thorax, inclines to the left and is held in place by blood vessels and arteries but (with apologies to the anatomists) it does not always stay there. It sinks, it falls, it goes with leaps and bounds.

A doctor with his stethoscope would have been puzzled to locate and count the heart beats of a certain former Training School student as she stood at the door waiting for a response to her ring. How strange it seemed to ring the bell after having carried a latch key for so long. How would it feel to be at home and yet not at home; to be in familiar surroundings and yet a stranger to many?

What joy it was to be admitted to the friendly warmth of the hallway by Miss Coombs and greeted by the sweet music of a Christmas carol.

"Under the stars one blessed night
The Christ child came to earth —"

So impatient was this "old girl" to see and greet the singers that the carol was interrupted, and then there were so many arms around her and so many loving greetings that her gymnastic heart bounded to her throat and lodged there, rendering her quite incapable of joining in the carols, which were soon continued. Such fun it had been to sing those carols under the stars, on Christmas Eve, at the homes of the Seminary Professors,

and now how sweet it was to hear them again. "Silent night, holy night, all is calm,
All is peace —"

and as she listened, looking from the beloved face of the one at the piano to those of her former companions; at the mottos on the walls; around the little chapel hallowed by so many blessed memories, there came to the listener a peace and calm that had seemed almost lost. When a small group gathered in Mother McLure's room to talk over the events of the session and to give the news of the absent ones, it seemed as if the thread of the old life had not been broken.

"I passed in Church History, wasn't that fine?"

"I'm going to make my musical debut by playing in Chapel next week. You ought to hear me play hymns!"

"One of the churches had a White Gift Christmas and presented the Good Will Center with ever so many baskets of the most interesting packages. No, indeed, they are not all old clothes. We had about 140 in the Sunday School today. Do you remember the old Jewish woman who threw water on us last year? She is real friendly now and rents us one of the upstairs rooms for the Junior Department."

"Wouldn't you love to see our kindergarten girl in Tampa? She says she looks like the old woman in the shoe with a crowd of little Italians hanging to her skirts."

"Yes, Miss R— has really and truly sailed for Brazil!"

"Have you met our new matron? She and her mother stay with us in the annex and they are just lovely."

"Don't look at the clock. You can't go until you see the annex."

"Get your hat and come right now. This new possession of ours is rather shabby because it has been wearing the same old dress for some time, but you know one never spends money making over an old thing when a new one is being planned."

"We don't mean any disrespect by taking

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PERSONAL SERVICE

*INDUSTRIAL SCHOOLS—Continued

IN the Kindergarten the little ones are taught colors, threading, use of needle and card sewing. Classes are no larger than five or six. Hands are inspected by the teacher before beginning work and points credited to the child with clean hands and nails. Soap and paper towels are a necessity. In the primary, girls are given handkerchiefs to baste and hem, are allowed to hem a doll's sheet and pillow case, are taught over-casting, running, backstitching and are allowed to make a small sewing bag to hold thread and thimble, while classes in basketry are formed for the boys. In the intermediate department, girls make buttonholes, gingham aprons for their mothers, patch, darn, hemstitch and featherstitch and at last make little white aprons for themselves. The boys have lessons in chair caning. The "Little Mothers" wear dainty white caps and aprons; the property of the school. They are the seniors and are taught to cut out from patterns and make their undergarments and dresses for graduation from the school.

D. General Conduct

Saturday morning or afternoon is probably the best time for meeting and the sessions may occupy about two hours. There should be one half hour for opening exercises, one hour for work. Hymns and Bible verses may be stenciled upon large pieces of muslin and hung where all may read. They will be more quickly memorized in this way. A set of stencil letters will cost about two dollars and a half and be very useful. From the platform, there must be an inspiring story, song, poem or instructive talk each session. Sometimes a child may be asked to reproduce the story or otherwise contribute a share to the general program. Each teacher can amuse or instruct her class as she sees fit. The best work from each class is submitted to the department superintendent who in turn selects the best models and points are scored; the record is placed on the blackboard or announced from the desk and entered in class books. So the rank of promotion and graduation is determined. In the midst of the

session, work should be laid aside, windows and doors opened and a few simple exercises taken and deep breathing taught. A penny collection should be taken.

E. Expenses

Given the place of meeting, the cost of such a school of about one hundred members meeting weekly will be about \$20.00 for the year from October to June, exclusive of prizes. This can be met in several ways. In one city, the expenses of six industrial schools are assumed by local missionary societies. An individual may be found to assume the cost or the expenses may be borne by the volunteer workers. The children's penny collections can be thrown in to help, but it is far better that they be given to some outside cause which is fully presented to them. If this is not possible, teach them the Biblical system of tithing by laying aside one tenth of their gifts for some missionary interest.

Material required must be bought in quantities at wholesale prices and consists of lawn, outing flannel, muslin, bleached and unbleached, gingham and material for the boys work. The purchasing is done by a general committee.

F. Special Features

1. Have a school button to be given for five weeks regular attendance.
2. Give a certificate as scholars pass from one department to the other.
3. Award silver thimbles to girls and knives to boys who finish the Intermediate Department.
4. Have social occasions.

*A book of models can be loaned from headquarters, 15 W. Franklin St., Baltimore, Md., on deposit of \$1.00, to be refunded on return of book. Information on Industrial Schools will be gladly furnished by Personal Service committee from same address. See Home-maker and Personal Service Manual. We are indebted to City Mission Manual of the Woman's Board of Home Missions of the M. E. Church South for many valuable suggestions in these papers.



UNION NOTES



ROUND TABLE

JANUARY 1915 will ever be remembered by the W. M. U. corresponding secretary because of her visit to the Hygeia Hospital in Richmond, Virginia, to see our president, Miss Heck. Surely "suffering cannot wither" her infinite variety of beautiful thoughts and interests. To the simplest as well as to the most intricate details of our work she gave the closest attention and most sympathetic advice. And yet she felt that she must send the following letter to the Executive Committee: "It is with no little sadness, but yet with entire submission to God's will, that I must inform you that owing to the fact that within the last six months my health has completely failed, I could not, even should such be the wish of the Union, consider reelection to the presidency of that body. My most earnest wish being the highest good of this great organization over which I have so long had the great privilege and responsibility of presiding, I deem it wise to tell you thus early of this inevitable decision, that the Union may have ample time to consider the choice of my successor. God grant they may be given great wisdom in choosing so that their choice may be His and that by and through this chosen woman they may be led into still greater and more Christ-like service. In looking forward to the close of my service as president of the Union, as one would look for the last time on a fair and pleasant land in which many happy days have been spent and many loved friends have been made, my heart yet beats with gratitude for the joys and opportunities which have been mine in it, the memories of which are unfading. Among the choicest of these memories is my association with you—the Executive Committee—each of whom I hold as a dear friend and one for whom I would earnestly ask God's choicest blessings. May He keep you and the Union continually close to His side and speak to you in guidance the secrets of His purpose."—Of course, Miss Heck continues as president until the Annual Meeting in Houston, but every Union worker knows with what sorrow this letter was received by

the Executive Committee in its monthly meeting on January 13. Prayer for guidance was offered by Mrs. Julian P. Thomas who had come over from Richmond for a meeting of the Board of Managers. It was both a pleasure and a help to have Mrs. Thomas, Virginia's W. M. U. vice-president, at each of these meetings. Many important matters were discussed one of them being the Calendar of Prayer for 1916, which we are grateful to say will be prepared by Mrs. J. S. Dill of Gaffney, S. C. Mrs. Dill was a daughter of the distinguished Dr. I. T. Tichenor. It was also announced that the piano at the Margaret Home had been graciously given by the W. M. U. Training School to the Six Mile Academy, one of our mountain schools in South Carolina. The proposed Latin America Missionary Conference, which will be held in Panama in February 1916, was mentioned too in the hope that some of our workers throughout the south may plan to go. It is proposed that this conference shall do for Latin America, by which is meant the West Indies, Mexico, Central and South America, what the Edinburgh Conference did for the rest of the mission world. The corresponding secretary also stated that the envelopes and programs for the March Week of Prayer for Home Missions were ready to be shipped to the state W. M. U. headquarters. These envelopes and programs have been printed in large quantities and it is hoped that each of our organizations will use as many as they can to the end that our workers may truly pray for and give to home missions during the first week in March. Most encouraging reports are coming in concerning the January Week of Prayer. The danger is that some societies think they do not need the March Week if they observed the one in January. As well say that nature does not need the spring showers after the winter rains! Be sure to see that your society has the envelopes and programs from your state W. M. U. headquarters. We are praying that the offering may total at least \$20,000.00.—Miss Susan Bancroft Tyler, W. M. U. College Corre-

spondent, has furnished the following interesting items: "Alabama sends good news of the Ann Hasseltine Circle of Judson College. Already there are a number of mission study classes as an outgrowth of this circle, and the students are working especially for the new Standard of Excellence for College Girls. To a number of her representatives in Virginia colleges, Miss Holladay sent a little bulletin, arranged on bright red card board, tied with a cord to match, to be hung on the bureau. On one side were notices for the Student Representative, and on the other was the Standard of Excellence for Colleges. Last spring "Service Cards" were sent to 21 colleges to be signed for volunteer service. 146 of these cards were signed and returned. One student has already asked for 85 for distribution in her college this year. A number of visits have been paid to colleges in Mississippi and Kentucky and the girls met personally. Some time ago two "College Hostesses" were reported from Mississippi, and late news from Kentucky tells of a number of Student Representatives."—These facts are especially interesting just now since there will be held in New York City, March 25-26, a conference of those interested in developing from the denominational viewpoint the missionary activities of the student body throughout the United States. Each Board is asked to submit matters which it wishes discussed, so Miss Tyler will appreciate suggestions which she may pass on to the conference. Letters will reach her at 15 W. Franklin St., Baltimore, Md.—Miss E. Lucy Cleaveland, 3807 Clifton Ave., Baltimore, Md., has accepted the chairmanship of the Commission on Efficiency in Mission Work with Girls and Boys. Miss Cleaveland is Royal Ambassador

and Sunbeam Leader for Maryland and will give to the commission much thought. She will be glad to hear from any who are interested in such work.

TRAINING SCHOOL

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you to the back door but this odd little bridge which connects the two buildings would be very disfiguring to the front lawn. Back door calls are no novelty to you after making house to house calls in Louisville.

"This next room isn't an infirmary though it has three white beds in a row. Oh, yes three in some rooms is still necessary. This one is only large enough for one girl. There are all sizes and kinds of rooms over here."

"Now be careful, don't stumble in this dark corner. We are going up the winding back stairs to the second floor, the arrangement of which is similar to the one below."

"Isn't this a lovely little porch overlooking Preston Street? We can study out here in the spring."

"The annex is a great improvement over rented rooms and flats. If we were as rich in dollars as we are in love for the Training School a splendid new building would be here very soon."

Oh, it was good to be back once more. Do you remember that time you returned home after your first long absence, how the family took you by the hand and showed you every change and all the new things? It was like that, this little visit of mine to the Training School.

"A charm from the skies seems to hallow us there,

Which sought through the world is ne'er met with elsewhere."—An Alumna.

MULTIPLES OF TWENTY

February 28—March 6 is the 20th anniversary of the March Week of Prayer and Thank Offering for Home Missions. Won't each member of our missionary organizations give some multiple of twenty as a Thank Offering?

If—each Sunbeam member gives at least	20c.
" G. A. and R. A. member gives at least	40c.
" Y. W. A. " " " "	80c.
" W. M. S. " " " "	\$1.00

then—the Thank Offering will be over \$90,000!

Won't you give accordingly? Please ask your society to celebrate the 20th anniversary of the Week by giving in MULTIPLES OF TWENTY.

MRS. MARGARET A. WALLER

The Margaret Home at Greenville, S. C., is gratefully associated by the Woman's Missionary Union with Mrs. Margaret A. Waller of Montgomery, Alabama, for it was in honor of her and of Mrs. Margaret Chambers-Halsey, that the Home was given to the Union by Mrs. Waller's daughter, Mrs. Frank R. Chambers of Bronxville, N. Y. It was there at the Bronx in her daughter's home that the beautiful spirit of Mrs. Waller went on to the Heavenly Father on Saturday morning, January 16.

It was granted to our honored friend to live beyond the fourscore years and yet she was always very frail. Essentially youthful and enthusiastic by nature, however, her spirits rose above the pain of the body and were as strength and health to all who knew her. She carried ever with her the vision of her native north Alabama hills as by faith, study, gifts and prayer she promoted worldwide missions. The work and purpose of the Margaret Home were dear to her heart, but she expressed herself last May as being in heartiest accord with the Union plans to sell the Home and establish the Margaret Fund for the education of our missionaries' children.

Two pictures of her will ever stand out clearly in the memory of many of her friends. One is of her in her "Chamber of Peace" in the Alabama home. Dressed in and surrounded by softest white she would, in her gracious, stately manner, welcome her friends. Flowers from the ante-bellum garden added their fragrance and there was, too, always some souvenir from mission lands or some magazine article which would turn the conversation to the missionaries whose work she supported so generously. Many of them were her personal friends and in her departure they as well as our Union have lost a faithful intercessor.

The other picture is of her in the Bronxville home, seated there amid the azaleas of the conservatory looking far out to the hills of Westchester County. From this home, where she spent half of each year, she would keep in closest touch as its first president with the missionary society of the historic First Baptist Church of Montgomery, would frequently write to the W. M. U. headquarters there and would correspond with the many local charities in which she had a guiding interest. When

it was decided best that she remain amid the azaleas, she resigned all offices in her native state saying: "My interest is undying". And so, we shall ever think of her life and its influence—shall ever remember her as our "Elect Lady", who "yet speaketh".

MRS. T. A. HAMILTON

The Secretaries' and Field Workers' Council of the Woman's Missionary Union has been called upon to mourn the loss of another of its members. She was Mrs. T. A. Hamilton, daughter of the honored Dr. Henry Allen Tupper and state organizer of the Alabama W. M. U., a woman of rarest charms, clearest vision and dauntless courage. Serving at different times as state president, W. M. U. vice president, state Sunbeam leader and year after year as state organizer, there was unceasing demand upon her for grace and tact, for wisdom and faith, for strength and patience. All these and more did she bring in her life's alabaster box to the feet of her Lord and He gave her the joy of seeing its beauty and fragrance transformed into bright Sunbeams for Him, into the lives of women at work for missions and even of many who went "far hence to the gentiles".

And so even as our council and the entire Union mourns for Miss E. L. Amos of Georgia so we shall ever miss Mrs. Hamilton. She was at the Annual Meeting in Jacksonville in 1911 when the council was conceived but she was not permitted to attend another such gathering. However, she would study the minutes of the Annual Meeting most carefully—as one would a problem in geometry, she used laughingly to say—and through all the year the great ideas of the meeting guided her thoughts and plans and were most faithfully presented in her letters and addresses. She could not be surpassed for this splendid quality. It is beautiful to think of her, who travelled thousands of miles for our work, as now at her "journey's end"; of her, who toiled day and night for His kingdom, as at rest where there is "no night"; of her, who planned so devotedly that others might be missionary in word and deed, as now with her Lord, the Christ of missions.

"The harvests waive on the summer hills,
And the bands go forth to reap,
And all is right as our Father wills.
'Whether we wake or sleep.'"



HOME DEPARTMENT



THE SACRIFICIAL ROOSTER

MARGARET was rather a big girl—she was eight—to be sitting cuddled up on mother's lap, but then you see she had the measles and felt the need of resting her heavy head on mother's shoulder. As she looked out of the window that blustering March day it was good to see the flying clouds and bare tree branches waving in the wind, for she was tired of the bed and of all her books and even of Gloriana her best and dearest doll. Gloriana stared at the ceiling as she lay neglected on the floor, not a bit watery eyed like her little mamma.

"I am so tired," said Margaret for the fortieth time that day, "When will father come home?" Even as she spoke she heard the sound of wheels coming up to the sidewalk and soon father, who was a busy doctor, came into the room bringing a breath of March wind with him.

"Well Peggy," said he, "how are you now, still tired?" "I went out into the country to see Captain Jack, and what do you think, he has the measles too. He sent you a sympathy present, you can't guess what it is." Slipping his hand into his pocket he brought out a downy, yellow ball with two thin legs. Margaret said, "O—O—O, a little baby chicken! O, aren't you a beauty?" "Peep, peep," answered chickie. Then Margaret and chickie, who seemed to love each other at once, had a long conversation. Father and mother looked on in delight to see how Margaret had forgotten how tired she was; but poor Gloriana still stared at the ceiling and would not look at them at all.

Until Margaret got quite well she kept Captain Jack—for so she named her chicken—in the bed with her, for if she put him out on the floor he raised his voice in such ear-piercing "peeps" that mother was glad to put him back into Margaret's hands. Sometimes mother thought him a nuisance but Margaret loved him and thought him the sweetest of chickens. Although Gloriana shared the bed with Margaret and Captain Jack she kept to herself. Sometimes he walked right over her face but she never noticed him in the least.

When Margaret recovered Captain Jack would follow her all around the yard, from morning until night, when she put him to bed in the leg of an old pair of trousers hanging in the woodshed. The leg was tied at the bottom so he could not fall out and there he slept snugly without fear of rats. When he grew too large for the trousers Margaret put him in an old cupboard in the shed. He grew and grew until he was large enough to crow, when his size and vocal accomplishments showed that he was a promising rooster. Back and forth in the chicken yard he strutted conscious of his superiority, until Margaret appeared, when he would desert his inferiors and become her shadow.

One Sunday, after missionary day in the Sunday school, Margaret came home in a very thoughtful mood. She went into the yard and had a long conversation with Captain Jack, after which she came into the house and said to her mother, "Mother, will you buy Captain Jack? I am so interested in that missionary box and feel that I want to give some really truly gift to it. Captain Jack and I have talked it over and we know that if I give him I give the best and dearest I have."

"But Margaret" said Mother, "If I buy Captain Jack it will be no real sacrifice for you will still have him."

After a long pause Margaret said, "Mother you can have him for dinner but I can't help to eat my darling Jack. I'll go to Aunt Mary's for dinner the day you have him. I must sacrifice something for that box."

Just then as though he understood that they were talking of him Captain Jack flew up on the window-sill, and with one of his best crows begged to come in for it had begun to rain. At the familiar sound the tears which had been kept back so bravely fell fast and Margaret ran to her mother for comfort.

Mothers can always think of comforting things, so Margaret's mother said to her, "Margaret dear, we won't eat your darling Jack, but I will buy him and send him back to Captain Jack who gave him to you and who told father he wanted a good rooster."

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EDITORIAL—THE NEW PATRIOTISM

(Concluded from Page 5)

and confession to God and ends in our placing a new emphasis upon prayer. Information should be vitalized by prayer. "For prayer is as essential to the spiritual life as the air we breathe is necessary to our physical existence. Prayer keeps the heart fresh, keeps the soul in living touch with God and insures loving fellowship with the Saviour."

Are we praying as we should as a nation. Bring it closer: Are we of the Southern Baptist Convention territory giving ourselves to intercessory prayer as we should? Oh! that we might get the great cause of Home Missions so thoroughly upon our hearts that we would fall upon our knees at the Master's feet and plead for help!

God's Word says: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before Jehovah continually." Let us do likewise and then pour out our gifts upon God's altar for Home Missions during this March Week of Prayer.

B. D. Gray

R. A. PROGRAM

(Concluded from Page 15)

The Board—Write on your black-board the different kinds of work being done by the Home Board and dates of beginnings, tell the boys of their specific task. Have one of the order relate an Indian story of one of these native Americans.

Prayer—That God may enable each one of us to see our individual obligation toward these needy ones in our land

Debate—Resolved: That the Christian pioneer spirit has done more to uplift our nation than the war like spirit

Short talks or papers:—

South redeemed from

Intemperance

Impurity

Low Ideals

through Homes, Churches and Schools

Hymn—O, Zion haste

Paper—"The boy as a nation builder in his order"

Silent prayer—That God may give us the spirit of Christ in dealing with His own

Collection. New members.

Dismissal—"Lord what wilt thou have me to do?" (In unison—order standing)

Mrs. John F. Vines, South Carolina

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

(Concluded from Page 14)

"The children of immigrants are a remarkable race of little ones, and they give you the bright side of the picture in spite of all the evil conditions in which they live. The writer once stood opposite the entrance to a public school where not one of all the thousand or more scholars was of native stock. As the crowds of little girls poured out at noon-time their faces made a fascinating study. The conspicuous thing about them was the smile and fun and brightness. The dress was of every description, and one of the merriest-faced of all had on one shoe and one rubber in place of the second shoe; but from the faces you would never suspect into what kind of places these children were about to go for all they knew of home. The hope lies in the children, and the schools are their great blessing and outlet. They are to become Americans, and through them, more than through any other agency, their own parents are being led into a knowledge of American ways and customs."

HOME DEPARTMENT

(Concluded from Page 29)

Then you can often drive out to see him and you shall have two dollars for him."

So Margaret made her sacrifice and Captain Jack was spared. Gloriana was again given first place in her heart and the Treasure Temple missionary box had eight bright new quarters placed within it to help the missionary schools and kindergartens.



BOOK REVIEWS



The American Indian on the New Trail

LAST month a review was made of "In Red Man's Land" with the promise that this month a discussion would be given on the book to which it may be considered a complement, namely, "The American Indian on the New Trail". Both of these books furnish the most accurate, up-to-date information on Indian life and customs and will be greatly enjoyed and profited by if simply read. If one has time to read just the one, it will be best to choose "The American Indian on the New Trail". This most readable and yet sufficiently technical book was written by Dr. Thomas C. Moffett. Of him the Missionary Education Movement says: "Dr. Moffett is the recognized authority on American Indian missions. He treats race relationships, social, moral and religious conditions and the splendid results of education and Christianity". If a mission study class is studying the Indians, it could not do better than to use this as its text book and refer frequently to "In Red Man's Land". The postpaid price is 40c paper-bound and 60c in cloth from the address given below.

The book contains eight full chapters and about nine appendices giving such helpful information as the following: Indian population by states and territories; Indian missions in the U. S.; the 23rd Psalm in Sioux; and the like. The sixteen or more illustrations are delightful indices to the spirit of the book.

Some of the great sentences of the book are: "The popular conception that this is a vanishing race is strikingly rejected by a study of the subject.—'Do you think that missionary effort for the Indian pays?' 'I believe nothing pays better' said Rev. M. S. Riddle after twenty years among them.—Four out of five Sioux will reply in an open espousal of the Christian religion.—One of the most interesting features was the women's meetings, ninety congregations being represented, the offerings varying from \$5 to \$300 and totalling \$2500 for missionary work in South Dakota and elsewhere.—Among the teepees of the Apaches are children who have

never seen a paleface and to whom the story of the Gospel is unknown".

If missions are worth doing they are worth studying.—Fannie E. S. Heck

Community Study by Groups

All missionary organizations in the United States are this year being urged to stress the "social force of Christian missions" and to have as the universal watchword: "Christ for every life and all of life". Many of our members are, therefore, reading and studying all they can find on social service or, as we call it, personal service. To those living in large towns or cities considerable help will be found in a small book by Dr. Warren H. Wilson, called "Community Study by Groups". The postpaid price is 38c from the address given below.

The book is primarily intended for a study group and is so bound that its cover may be detached and the pages inserted in a loose-leaf note book. It is divided into twelve studies on such subjects as: The Population, Class Distinctions, Christian Leadership in Public Life, The Community Church etc. About two pages will be devoted to the author's remarks on the subject of the given chapter and then there will be about six pages devoted to questions and space for answers. Such questions as the following are asked: "Are the working men in the community alienated from the church? What is the cause? How can the churches of most influence in the community render service to the working men in Christ's name? What is your church doing to promote recreation as a field of ethical training? In what businesses in your community are the employees required to work on Sunday? Does the church owe a duty to the population as a whole or only to individual souls in that population? What methods of evangelism is your church practising? Is the community sufficiently supplied with churches?"

Never put a mission book in your Sunday school library until some bubbling over child—real child from head to toe—tells you it is "dandy".—Fannie E. S. Heck

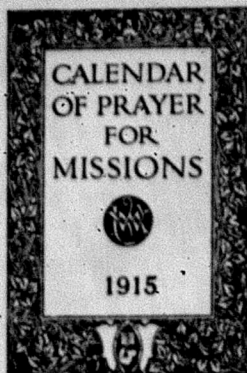
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The Calendar will come to us this year in the familiar wall form, lettered in gold on brown cover. As the number printed last year was quickly exhausted, a larger issue has been determined upon for 1915. Nevertheless, it will be well to order early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

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