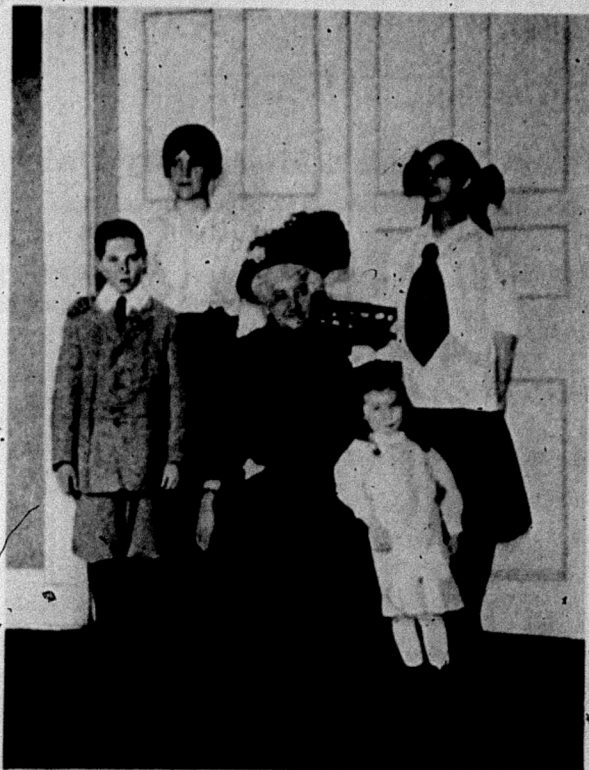


UNION WATCHWORD
1914—1915

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

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



ORGANIZATION GROUP, SHOWING GRADED SYSTEM

Royal Service

ROYAL SERVICE, successor to *Our Mission Fields*, is the official organ of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

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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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EDITORIAL



THE WOMAN'S MISSIONARY UNION AND THE COLLEGE GIRL

WHAT a wealth of suggestion the word June holds—"rare days", the month of roses, out-door joys, weddings and commencements. The latter word too brings to our minds the hundreds of young men and women who, after the years of formative training, are ready at this time to step out into the world to take up with seriousness the realities of life and work from which they have been in a measure sheltered through the years behind them. The ideals which are going to make the days ahead a success have been developed not alone through contact with teachers and fellow-students, but also through the student Christian organizations whose possibilities of inspiration and helpfulness are unlimited. Being voluntary in character, the responsibility for their maintenance and for the development of their plans and purposes rests upon the students which is in itself a wonderful training for Christian work in the life after college.

It is only within a comparatively short time, however, that the Missionary Boards have begun to appreciate the need of a closer union with these college organizations. The Boards woke up to the fact that students were not being brought into close touch with their denominational interests. On the other hand the college students, active in the religious organization in college, felt out of touch with conditions in their home churches and thought that there was no place for them there. To meet first this need and forge an unbreakable bond between these college girls and the religious and missionary work of the home churches, our Woman's Missionary Union in Baltimore in 1910 voted to endeavor to come in close touch with our young women in the southern colleges and to this end to appoint a College Correspondent whose duty it shall be to bring the Baptist young women in our schools in close touch with the missionary organizations of their own denomination. Other women's mission boards adopted similar methods about the same time and have been working by different methods to attain the same end—the closer linking of the college girl with her denominational interests. The Young Woman's Christian Association, through whose student department the method of meeting this need was first worked out, has ever acted in a most sympathetic spirit of cooperation with our Union recognizing as it does its position as the agent of the churches.

To give an opportunity for full and free discussion of some of the problems which this endeavor to link the college and the mission board has developed, a conference was held in New York City, March 25th between representatives of Foreign Mission Boards and Inter-denominational Student Movements. This Conference was attended by Miss Mallory our Corresponding Secretary and Miss Tyler our College Correspondent, who found much that was stimulating, inspiring, practical and helpful. Reports were made through previously appointed Committees on the four following problems: The Problem of Recruiting Missionary Candidates; The Problem of the Missionary Education of Students and the Formation of Their Denominational Attachments; The Problem of the Organization of Students for Service in Local Churches during Their College Days, and The Problem of Missionary Giving by Students. It is tempting to give in detail some of the points brought out on questions which are so vital and so interesting, but in part they will be discussed at some future time.

The Woman's Missionary Union is endeavoring to do its part as an organization towards a closer affiliation between our college girls and denominational interests. Much, however, can be done by individual women and young women. No college town should be without a College Hostess for the Baptist girls. Through her these girls should find some work to do in the local church. In the churches to which the girls return during vacations or after college days are over, they should be made to realize the need there is for the new life and enthusiasm they possess. These college girls are our future leaders and in these formative years we must bind them close to the Union that when we need them they may be ready to answer our call.

SUMMER ASSEMBLIES AND ENCAMPMENTS

L. P. Leavell, Sunday School Board Field Secretary

BAPTISTS have always fostered Christian education. Baptist schools and colleges dot the continent. In the past ten years southern Baptists have been building up a system of summer assemblies which furnish a measure of education in Kingdom affairs for thousands who cannot attend our colleges. These assemblies and encampments offer courses of study in text books treating the Bible, missions, Sunday school work, B. Y. P. U. work, W. M. U. work and pastoral theology besides splendid lecture courses and conferences on fundamental themes and practical service in church life.

Through the co-operation of the various Boards of the Convention with the several State Boards such summer meetings are maintained in practically every state of the Convention. In Virginia there are two; in North Carolina two; in South Carolina one; in Georgia one; in Florida one; in Tennessee two; in Kentucky two; in Alabama one; in Mississippi two; in Missouri one; in Arkansas two; and in Texas five, making a total of twenty two. These assemblies run from one to two weeks. There are two instances in which they run for two months: Ridgecrest, N. C., and Pelham Heights, Ala. In each of these, whole weeks are given to a single line of work, such as the Sunday school, the B. Y. P. U. and mission study. At Pelham Heights there is a unique feature in their six weeks' school for preachers which is conducted under the direction of professors from the Seminary in Louisville.

Looking at this system as a whole, we see that it sweeps the Convention from Maryland to Texas. The total attendance in a single summer may be safely estimated at from twenty to thirty thousand. Out of such gatherings come some very definite results. Among others we may emphasize the following:

1. **Education in Church Activities**—This is evidenced by the impetus given to Sunday school-workers in efficient organization and method of teaching, to the workers in the B. Y. P. U. through study courses in doctrines and church life and to those who take mission study classes in text books relating to the various fields fostered by our Convention work.

2. **Specialization in Individual Service**—This is evidenced by the progress made in many special lines of church activity by those who have been trained under capable leaders in these assemblies. Young people especially become enthusiastic in special, expert service as a result of special study and training in congenial lines of Christian work.

3. **Consecration to a Life of Service**—This comes many times as a result of the strong platform addresses and thorough investigation in conferences given to themes presented by the strongest denominational leaders. Many indifferent church members testify to the beginning of consecrated activity as they sat under the mighty sweep of a plea for Kingdom affairs on the part of some denominational leader whose heart was on fire for his work.

PEACE PLANS

IN a splendid article, called "Trial by Battle", Mrs. Caroline Atwater Mason tells how in 1260 King Louis of France ordered that in his dominion trial by battle should be abolished and proofs by witness should be established. We can scarcely realize what this edict must have meant, we who live in a day when duels and mob violence are outlawed. And, yet, as Mrs. Mason says there is still the "Trial by Battle" between nations, still the settling of difficulties not by courts of arbitration but by army-to-army conflict.

No earthly king can do for the world what King Louis did for France. It can only come as Mrs. Mason emphasizes through the enthroning of Christ in the lives of the individuals who compose the nations. Only when we realize that "of His kingdom there shall be no end"—that "He hath made of one every nation"—and that He commands love for one's neighbor—only when we realize these three fundamental truths will we plead as individuals and as missionary societies unto God for the spread of His kingdom of peace through love.

As Baptist women and young people we can have a large share in these peace plans. Every time we pray: "Thy kingdom come—forgive us as we forgive"—we offer the great peace

(Concluded on Page 31)



BIBLE STUDY



TOPIC—The Joyful Reward of Service

I. *The Better Service*: Heb. 12 : 25-29. We are exhorted in these verses to see that we refuse not Him who speaks. God uttered penalties and prohibitions from Sinai. He speaks to us from the cross and the empty tomb of a law of life that sets man free from the law of sin and death—"Our God is a consuming fire"—all that is destructible must be destroyed; our walk, our words, our work, our ears, our eyes must be pure: Isaiah 33 : 14-16; we cannot be at home with God if there is anything in any one of our senses that has not been purified. But eyes that look out from pure hearts "see the King in His beauty and the far-stretching land". "Blessed are the pure in heart for they shall see God"; Matt. 5 : 8; Isa. 2 : 10, 11; Isa. 33 : 17. "Wherefore receiving a kingdom that cannot be shaken", Heb. 12 : 28, we may learn what is acceptable service by considering what is abhorrent to God: Malachi 2 : 1, 2, 7, 8. There was an utter lack of zeal for God's glory which characterized these people. Seeing then the hatefulness of such service let us serve God with "reverence and godly fear." The character of service well pleasing to God is that of the "Pattern Servant", Jesus our Lord, who never allowed Himself to be rushed from place to place with rashness and impulse: Matt. 9.

II. *True Service*: 2 Timothy 2d chapter. 1. "Be strong in the grace", mighty in the beauty of the Lord in daily walk and service. "Grace added to grace": John 1 : 16. 2. "Endure hardness": 2 Timothy 3 : 10. "Put on the whole armor of God": Eph. 6 : 11, wield the sword of the Spirit, full of power because the Word abides in heart and life. 3. "Not entangled"—"Come out": 2 Cor. 6 : 17, 18. 4. "Strive". There are five crowns rewarding service, (a) "crown of joy": Phil. 4 : 1; (b) "crown of righteousness": 2 Time 4 : 8; (c) "crown of life": James 1 : 12; (d) "crown of glory": 1 Peter 5 : 4; (e) "incorruptible crown": 1 Cor. 9 : 19-25. In order to gain these we must comply with the conditions: 2 Tim. 2 : 15-26.

III. *Paul's Prayer*: Col. 1 : 9-14. Paul does not rest content with present attainments, he wants nothing less than the best heaven can give with which to enrich the heart. "Spiritual understanding" is what we need most. "Walk worthy"—"Be ye perfect as your Father in heaven is perfect." The life must be faithful; a complete, symmetrical character in Christian activity and spiritual culture. "Strengthened"—the soul is lifted from its own dependence to the very almightiness of God Himself. The battle is not won by might, nor is the race won by swiftness, the whole scheme of life must be immediately connected with God's "glorious power". All the strength derived from God is to be expended in "patience and long suffering". This may be resignation, it may be triumphant, but far beyond this, Paul would have the patience and long suffering expressed in "joyfulness". Jesus says to His suffering ones, "Rejoice and be exceeding glad": Matt. 5 : 12. Peter says: "Rejoice, inasmuch as ye are partakers of Christ's sufferings": 1 Peter 4 : 13. "Giving thanks". When there is real joyfulness there will be consequent thankfulness. Paul sees the opening heavens—to him Heaven was real, solid, visible, the sublimest fact in the development of life. Beyond the river he saw the city, he saw it enveloped in cloudless light, the population of that city was that of rejoicing saints, triumphing in the spirit and power of Christ. "Hath translated us"—we are released from bondage and settled in the land of liberty. Christians have here the delight and reward of perfect assurance, they are able with holy positiveness to say they are no longer slaves, but are freemen in the kingdom of light and joy. "The Son of His love". The very expression and embodiment of God's love. Christ was the embodied God, begotten before all creation. He was indeed the very reason of creation of the universe: Col. 1 : 14-17. "Is there one thing on earth that thou wouldst dread more than to be turned out of His service? Remember, O remember that though as a son thou shalt be in thy Father's house for ever; as a sinner saved by grace, thou art saved for ever; still if as a servant thou art idling thy time or spoiling thy work, it may be taken from thee and given to another. O most patient Master, keep thy servant ever girded, obedient and ready for service, and caring only to meet Thy mind!"—Mrs. James Pollard



PROGRAM FOR JUNE



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.



EDITORIAL STAFF—ROYAL SERVICE

Our ideal is the Mission Society, with a graded system of mission departments, all working under the same organization to the same purpose—Fannie E. S. Heck

THE UNION—A Study in Efficiency

DEVOTIONAL EXERCISES

BIBLE STUDY (page 6)

Talks on "Making History" (Par. 1-5); "Three New-Old Friends" (Par. 6-8); "Organization Scheme" (Par. 9); "State Efficiency" (Par. 10); "Aids to General Efficiency" (Par. 11)

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

DISMISSION

FOREWORD. The history of the twenty-seven years of the Union's life is familiar to those who have studied "In Royal Service", or who have attended the Jubilate Meetings, who are in touch with the Union's work. But there are many women even among members of missionary societies who are not acquainted with the Union, its aims or its organization, and who do not realize the strength and power that they might give as well as receive were the contact closer between the Union and the individual member. To realize that one is a vital part of an organization whose potential powers are, as great as we believe the Union's are, means so much to each member that this

study of the Union is introduced into the monthly topics for the year with the hope of stimulating prayer, gifts and service, not only among those who are already members, but also among the many whom we hope will join the societies which make up the Woman's Missionary Union.

1. Beginnings Twenty-seven years ago, in May 1888, the Woman's Missionary Union came into being at Richmond, Va. But as Rome was not built in a day, so the formal launching of the Union was but the consummation of many years of consecrated effort and prayerful hopes on the part of Southern women who had by their prayers and giving, their devotion and self-sacrifice laid the foundation on which we are building today. The burning appeals of Adoniram Judson and Luther Rice resulted among our women in the formation of those early societies whose records are found in Virginia, Alabama, South Carolina and Georgia, and doubtless in many unrecorded labors of love on behalf of Indians and Negroes in the pioneer days of the South. The spirit of organization was at work among the women of all Protestant denominations, and we find the Baptist women forming State Central Committees and setting themselves to the task of missions.

With the general organization effected, the Woman's Missionary Union began to enlist, combine and direct the forces of the women and children in the bounds of the Southern Baptist Convention. The constitution first adopted remains today with only such changes as the growth of the work has necessitated, witnessing to the far-seeing wisdom of those who planned the Union. "Headquarters were established at Baltimore, officers elected and an Executive Committee chosen to conduct the business of the Union between its annual sessions. The expense of the work of this Auxiliary to the Southern Baptist Convention was to be borne equally by the Home and Foreign Boards."

2. Foundation Era Among the plans then inaugurated were the following: The Foreign Mission Journal and the Home Field adopted as official organs of the Union; the Christmas Offering for China; the custom of sending boxes to frontier missionaries; the editing of the W. M. U. page in "Kind Words"; the Recommendations of the Boards at the Annual Meeting suggesting special work; work begun among immigrants and negroes. The special effort put forth by the Union to help the Boards raise the Carey Centennial Offering in 1892 resulted in the inauguration of the January Week of Prayer.

3. Era of Expansion The next five years were marked by a movement on the part of the Union to enlist the young people. A Band Department was begun in the Foreign Mission Journal; Sunday School Missionary Day was featured, with programs by the Woman's Missionary Union; the work among children known as the Sunbeam Band work was transferred by the Foreign Mission Board to the Union. At this time the Sunday School Board became one of the branches of the Southern Baptist Convention, sent its Recommendations to the Union for adoption and assumed its share of the expenses of the work. To meet the increasing needs of the Home Board the March Week of Prayer and Self-Denial was inaugurated. At the end of its first ten years we find sixteen States and Territories represented in the Union, and working through it to carry out the recommendations of the three Boards.

4. Era of Achievements The dawn of the new century was a time of larger conceptions, of expecting greater things from God, of attempting greater things for Him. How such faith and works were justified forms the story of the past fifteen years. The crying needs of houseless Baptist churches brought forth the gift of \$3,500. to the Home Board from the Union, and the Church Building Loan Fund was inaugurated. More than 500 new societies were organized as the result of the "New Century Movement". The largest gift received up to this time by the Union came from Mrs. R. F. Chambers of New York, formerly of Alabama, who gave \$10,000. for the Margaret Home for missionaries' children in honor of her mother, Mrs. Margaret A. Waller.

In 1906 plans for the continued advancement of the Union took the form of publishing quarterly "Our Mission Fields", furnishing to each society one free copy containing full missionary programs for each month's topic. "The work among young women now called for

strengthening and enlargement and the name, "Young Woman's Auxiliary", was chosen for their societies. The aim of the W. M. U. to complete the sum of \$20,000. as a memorial to Dr. Tichenor, the distinguished Secretary of the Home Board and friend of the Union, was finally realized. The twentieth annual report of the Union was the best in its history, showing contributions to the Boards exceeding by \$9,000 the entire amount contributed by the Southern Baptist Convention to Home and Foreign Missions during the year the Woman's Missionary Union was organized. A growing conviction of the power of united prayer called forth the Missionary Calendar of Prayer for Southern Baptists.

The next forward step in the Union's history, was necessitated by the ever increasing demand for efficiency both at home and abroad. To meet the need for more thoroughly trained and equipped workers, the Missionary Training School, that fine flowering of the Union's ideals, was undertaken with interest and enthusiasm. Located in Louisville, it had from the first the hearty co-operation of the faculty of the Theological Seminary, and the Sunday School Board set the seal of its approval on the new departure by the gift of \$20,500 with which to purchase its permanent home, but conditioned upon the Union's raising a Permanent Endowment Fund of equal amount. This was done and part of the money invested in the building used as headquarters of the Union, 15 W. Franklin St., Baltimore, Md. The school has furnished young women spiritually quickened and practically trained for our work at home and abroad at a time when a premium is being placed on specialized workers, and when, as never before, the Master's work is demanding "none but the best".

With all that had been accomplished in organization the Union faced the fact that of one million women in the Southern Baptist churches only about one-tenth were co-operating in our mission work. Hence, great emphasis was next laid on enlistment and plans for increasing membership—"a Missionary Society in every church, every woman a working, contributing member." Royal Ambassador Chapters for boys were organized in 1908. Realizing that missionary interest must have its source in missionary knowledge, institutes and mission study classes were undertaken and a hitherto unequalled supply of missionary literature distributed. In 1911 a new impulse to study and to give was quickened by the Woman's Foreign Missionary Jubilee meetings all over the land, six of which were held in Convention territory and the Baptist women attending gave a Jubilee gift of \$10,000 over and above their apportionment for regular work.

The Union now adopted a Standard of Excellence by which the work of each society was to be tested and the efficiency of the whole Union increased. The awakening social conscience demanded the introduction of Personal Service as a definite requirement of our work. The unfolding life of the Union is indicated in part by the growth in gifts from the \$30,000 of the first year to the \$300,000 of the twenty-fifth. Acknowledgment of the Union's increasing value as a factor in the life of the Southern Baptist Convention is made by its representation on the Board examining unmarried women candidates for the foreign field; by its reporting directly to the Convention instead of to each of the three Boards and by the annual sermon on Woman's Work preached before the Union on the Sunday evening of Convention week.

5. Jubilate Looking back over the years whose developments have been briefly sketched it seemed fitting that the twenty-fifth anniversary of the Woman's Missionary Union should be celebrated with some worthy expression of our gratitude to God for all the wonderful way in which He has led us, and so the Jubilate was planned when the women might "enter into His gates with thanksgiving and into His courts with praise." Beginning at St. Louis in 1913 these Jubilate celebrations have been held in many of the State centres, at State Annual Meetings, associational gatherings and district meetings, each with its more or less elaborate service of song and pageant and story; with some lasting memorial in the shape of a definite form of Personal Service undertaken for the community as a result of the Jubilate; increased membership; renewed interest in Bible and mission study and with a Jubilate thank offering over and above the apportionment as the Union's share of the two great funds of the Home and Foreign Boards, the \$1,000,000 Church Building and Loan Fund and the Judson Centennial Equipment Fund of \$1,250,000.

*The fund created by the Maryland Baptist Union Association for the dissemination of missionary information was administered by the Literature Department.)

6. Margaret Fund

Changing conditions on the foreign field which make it possible for parents to keep their children with them until about the high school age, have necessitated a change in the administration of the Margaret Home gift. Since it is the evident wish of the Union to have a part in the education of our missionaries' children, inasmuch as it contributed annually to the support of the Margaret Home, it has been deemed wise to dispose of the property and re-invest the money, devoting the interest thus accruing together with a sum from each State, not less than that formerly given annually to the running expenses of the Home while in operation, to founding scholarships for missionaries' children as may be needed. This change has been made with the full consent of the donor of the original gift, the Union feeling that we thus may best serve the interests of our faithful missionaries, though holding itself ready to re-open a home at any time that the demand justifies it.

7. Training School Enlargement

With great wisdom and forethought our women began five years ago to gather together an Enlargement Fund of \$35,000, looking toward the day when the present quarters of the Training School would become too small for its ever-growing activities. That day has come, and at the Annual Meeting in Nashville 1914, the Union decided to enlarge the Training School by the erection of a \$75,000 building on the adjoining lot recently purchased. This amount was apportioned among the States, and pledges amounting to \$53,925 were received at the meeting. Three years are given in which to raise the full sum with the hope that each State will secure its part in less time in order to avoid large interest on loans.

In connection with the Training School, furnishing an opportunity for Personal Service to the students and a model for the Good Will Centers which the Union hopes to place in many of the larger towns and cities, is the Settlement Work in Louisville, begun and carried on under the able leadership of Mrs. McLure and Miss Leachman. The rented quarters were soon outgrown and the Board of Managers of the Union authorized the purchase of a building with playground, which has in very truth been a "Good Will Center", radiating light and cheer in the surrounding darkness and gloom, and proclaiming not alone the love of man to man and the possibility of reform, but the far greater love of God to man and the possibility of redemption through the power of the indwelling Christ.

8. Royal Service

For some time it has been the conviction of our honored President, Miss Heck, and the Executive Committee that nothing would help us on our onward way more rapidly than the maintenance of a monthly magazine in the place of the quarterly, "Our Mission Fields". It was therefore one of the epoch-making events of the Nashville meeting when the Union voted to issue "Our Mission Fields" as a thirty-two page illustrated monthly, having the title "Royal Service", giving mission programs for each grade of society, containing news from our home and foreign women missionaries, from the Training School, the Margaret Fund, Woman's Missionary Union Headquarters, an exchange of society methods, a department of Personal Service, a department of Bible study and brief items of current events in the missionary world.

9. Scheme of Organization

The Union aims to provide a **graded missionary system** consisting of Sunbeam Bands for children; Royal Ambassadors and Girls' Auxiliaries for boys and girls; College Auxiliaries for School and College Girls; Young Woman's Auxiliaries and Women's Missionary Societies. These societies in the churches are grouped into District or City Unions, Associational Unions, State Unions, the whole uniting in the Woman's Missionary Union of the Southern Baptist Convention. Representatives of eighteen State Unions meet in annual session in the same city and during the same week as the Southern Baptist Convention.

The **general officers** of the Union are a President, 18 Vice-Presidents, who may or may not be presidents of State work; Corresponding Secretary; Recording Secretary; Asst. Recording Secretary and Treasurer. These, with the local committee form the Executive Committee of W. M. U., which meets monthly at Union headquarters 15 W. Franklin St., Baltimore, Md., to carry on the business of the Union between its annual meetings.

The work of the Union is done through the Boards of the Southern Baptist Convention, its own Missionary Training School, the Margaret Fund for the education of missionaries' children and Personal Service and is stimulated by its own missionary magazine.

Through the Sunday School Board, it contributes to the Bible Fund for the free distribution of Bibles and tracts; through the Foreign Mission Board, it supports all the women missionaries and the schools under their charge on the foreign mission fields of the Southern Baptist Convention and besides gives largely to hospitals and other schools; through the Home Mission Board, it contributes to all phases of its work; it supports the Woman's Missionary Union Training School and administers the Margaret Fund.

Personal Service is the department for the spiritual and physical uplift of the community lying next each society, this work being directed by the Union though no amounts expended in it are reported.

Besides this general work, which applies equally to each State, the State Unions, through their State Central Committees, put before the societies under their care certain State mission objects for their own territory. Since these relate only to the States, the sums given to them are not reported by the General Union, which only reports what is given to the Foreign Mission, Home Mission and Sunday School Boards, to its Missionary Training School and the Margaret Fund.

10. State Efficiency

The **State officers** consist usually of President, Vice-Presidents, Corresponding Secretary, Recording Secretary and Treasurer, these, together with a number of representative women form the **State Central Committees** which meet monthly at State headquarters. These Central Committees are the connecting link between the Union and the societies, bringing to them the plans of the Union and assisting the associations and societies in carrying them out.

The States are divided into **Associations**, each with an Associational Superintendent to oversee the work of the societies in her association. The **Annual State Meetings** are attended by delegates from each Association who come together for devotional and deliberative sessions and return to their respective associations and societies bringing the inspiration thus gained as a stimulus to renewed consecration and work for the ensuing year.

Many States hold **Summer Assemblies or Baptist Encampments**, which provide special courses in methods for missionary societies. Such conferences furnish helps to the efficient carrying out of Union plans and bring many into closer touch with the Union's work.

A **Central Committee policy** common to all the States co-ordinates the work of each State with the general Union work. The **Commission on Organized Efficiency** presented at Nashville a report for the consideration of State Unions which recommended plans for increasing efficiency in mission study; in gifts by a system of tithing; in training leaders of bands, chapters and auxiliaries at Missionary Institutes; for instituting an educational campaign along the line of missions; for training classes in Personal Service to help our women and give the young people a definite program of work; making prayer of the first importance.

In connection with the annual session of the Union is held the regular meeting of the **Secretaries' and Field Workers' Council**, at which phases of W. M. U. work are studied, methods of work exchanged and plans for efficiency discussed.

11. Aids to General Efficiency

Recognizing the value of the three reports on Efficiency presented at Nashville in 1914, the Union appointed three similar Commissions to report at Houston in 1915 on efficiency in Personal Service, in Young Woman's Missionary Work and in Mission Work with Girls and Boys.

The States have adopted and are striving to conform to the Standard of Excellence that has already been so helpful in setting before each society definite results at which to aim. Closely allied in thought to the standard is the Graded Missionary Union for every church, the cherished desire of the wise-hearted leader of our Union. Personal Service deals with the great question of spiritual and physical uplift and aligns the Union "shoulder to shoulder with the great Christian forces which are striving to lift our country out of disease and poverty up nearer to God."

The Training School, with its record of growth witnesses to the broad conception of Christian work which the Union possesses, and presents to the women an object worthy of their best gifts.

The amount to be raised each year is usually based on a ten per cent. increase over the gifts of the year before. The full working out of this **Apportionment Plan** calls for State apportionments to be distributed among the associations, and the associational apportionments in their turn among the societies, so that each society of every grade shall have a definite sum toward which to work for the year. The plan is perfect, but it is neither self-starting nor self-acting; IT NEEDS TO BE WORKED.

The creation of the office of College Correspondent was the result of the Union's interest in the welfare of Baptist College girls. Many of the States have College Correspondents as State officers and they report to the Union College Correspondent. They aim to keep Baptist girls in touch with their own denominational interests and to help develop educated leaders for the missionary societies of the future.

A young woman once said to her pastor, "But I am not interested in missions," to which he replied, "My dear young woman, neither would I be if I knew as little about them as you do!" By making mission study classes one of the points in the Standard of Excellence, the Union emphasizes the need for missionary knowledge to feed missionary zeal.

Through its Literature Department the Union continues the publication of mission leaflets as helps in the preparation of missionary programs. Each year the preparation of the Calendar of Prayer for Missions is the loving gift of some one of our consecrated women.

As we look back on the blessing of answered prayer the privilege of becoming an intercessory missionary is more and more precious, and the power of united petitions more and more apparent. As a guide to united intercession for definite persons and objects there is nothing that will take the place of our Calendar of Prayer. With the publication of the monthly, "Royal Service", the Union endeavors to minister still further to the efficiency of the societies. This magazine brings monthly to each society the plans of the Union as well as the missionary programs and news from the fields. The present circulation is about 20,000 but we are pressing forward to the 25,000 needed for the maintenance of the magazine. Words of encouragement are continually coming to the office, such as, "We cannot do without Royal Service".

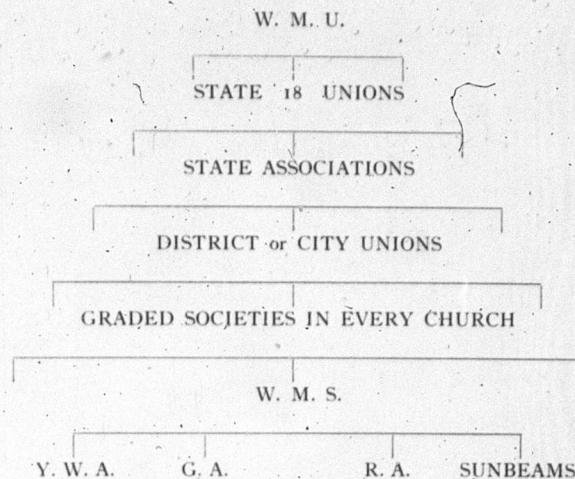
We know that not by might of numbers nor by power of organization, but by Spirit-filled lives can the will of God be done in this world as it is in Heaven. Let us then bring the Union as a gift to our blessed Lord asking Him to use it in His own way and for His own glory in extending His Kingdom in all the world.



ROYAL SERVICE—READY FOR THE MAIL



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



Scheme of Organization of Woman's Missionary Union

(See par. 9, 10)

AUXILIARY DRILL

Where is a fine place to go during vacation?

To go to a summer assembly for the study of the Bible, Sunday school methods and missions is a fine vacation trip.

Where in the south are such assemblies held?

The Baptists in at least ten of the southern states hold these summer assemblies; there are also splendid interdenominational ones at Blue Ridge, N. C., and at Monteagle, Tenn. The one for the entire Southern Baptist Convention is held at Ridge Crest, N. C.

What do they offer of interest to auxiliary members?

Many of these assemblies have mission pageants, auxiliary demonstrations and conferences and mission study classes, social hours and outing parties.

Where may further information be obtained?

Programs and literature concerning these assemblies may be obtained free from the state W. M. U. headquarters.

Y. W. A. MEETING

Hymn—"Fling out the Banner!"

Prayer—Bible Study (adapt from page 6)

Story of the Union (par. 1-8 condensed)

Scheme of Organization (put chart on blackboard and condense par. 9, 10)

Aids to Efficiency (par. 11, emphasizing Apportionment Plan by use of Chart)

Hymn. Prayer. Dismission.

G. A. MEETING

Hymn—"Stand up, stand up for Jesus"

Lord's Prayer. Bible Reading—Psalm 45 : 9-15

"Society News" (four G. A.'s may speak; not read, the paragraphs, wearing pin and colors of society each impersonates)

Hymn. Closing Prayer.

Leader: Do all of us realize that our Auxiliary is not an orphan, but belongs to a great big family circle? Just as in our families there are sisters, brothers and baby children, so in

the Union family are all of these with a mother to look out for them! The older ones will some day take up the duties of the "mother", the youngest will progress from Sunbeams to G. A.'s and R. A.'s and the G. A.'s will become Y. W. A.'s. It is very necessary then, is it not, that each church have all these grades in its Missionary Society?

Sunbeam Band

The members of our band are the little people of the Sunday school but the Sunbeam Band is the oldest child of the Woman's Missionary Society, and dates back to 1886, nearly thirty years ago! There are so many of us in the Union family that our contributions to missions last year were over \$15,000, and this money helped support schools in Cuba, Tampa and El Paso, and kindergartens in foreign lands. The Sunbeam leader in each State plans for us to reach the Union's aim for us in gifts and growth. We are really a very responsible member of the family if we are the youngest! We have our own pin and our own colors, white and gold.

Girls' Auxiliary

When our big sisters were given a name and place in the Union family, we wanted the same thing, so they took us under their wing and called us Junior Auxiliaries. Now our name is Girls' Auxiliary. We have a pin and colors and a definite aim in our Standard of Excellence. Our contributions are given for Home Mission work among Foreigners and on the Frontier, and for Hospitals in foreign lands. We find that giving a tithe from our allowance or money that we earn ourselves is the most joyful giving of all. We join the mission study class arranged every year by our leader and of course the more we learn about missions the more we love to give to such a cause. We do some Personal Service, and try to make the other points in our Standard.

Young Woman's Auxiliary

For many years there were young women's missionary societies under such names as "Girls' Bands", "Young Woman's Circles", etc. In 1907 there were 600 of us contributing in one way or another to the Mission Boards through the women's societies with neither a name or a place of our own in the family

councils. That year we chose our name, Young Woman's Auxiliary, and became really an important member of the family. The next year our gifts doubled and in 1914 amounted to over \$24,000. There are now over thirteen hundred Y. W. A.'s and the G. A.'s number 245, but, as there are 12,000 Woman's Societies you can see that some of these "mothers" have no older daughter on whom to depend in years to come! We have our own pin and our beautiful hymn, "Oh, Zion haste."

We found our mission study class so interesting this year that we arranged for the girls who are members of the evening branch of our auxiliary to study the same book. You would be surprised to know how much more interest the girls all showed after those two study classes. Some of us have a "tithing band" in the auxiliary, who set aside a tenth of the money that they earn or have for spending, and somehow our giving seems more really a gift when we do that. We give regularly as well as tithe, for we want to help the Boards avoid paying interest on what they borrow to carry on the work while money is coming in so slowly from the churches. One year this interest would have sent out to new missionaries. Wasn't that a dreadful waste?

Womans' Missionary Society

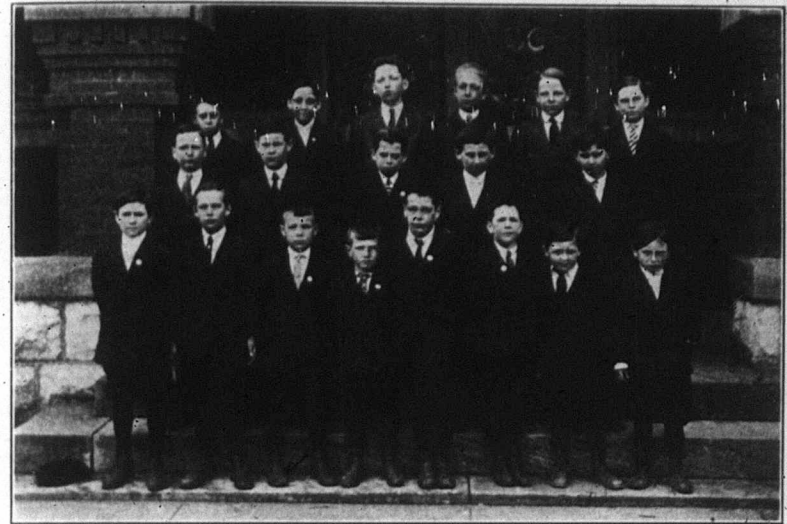
I feel very proud of my three girls. (My boy is at an R. A. meeting and could not be here). They are in training for the great work of missions, learning to study, pray and give, to help lift the burdens of others in Personal Service, and to carry out intelligently the plans of the Union. They observe at least one day of the special seasons of prayer, and make reports regularly to the State officers. Some of them will go to the Training School of the Union to work for the Master in foreign lands or at home. The Woman's Societies could not do without these good children. They can each one say,

"If every society were just like me,

What kind of a Union would our Union be?"

The answer to this question depends upon what kind of a society member each one of us is. No chain is stronger than its weakest link, and no society is strong unless its members are interested, regular, earnest and informed. What shall be the answer of this Auxiliary?

R. A. PROGRAMS



R. A. CHAPTER, HARRODSBURG, KENTUCKY

FIRST MEETING

Let leader give opening talk on how the W. M. U. works, especially emphasizing the relation of this work to young people's organizations. Stressing the value of the boy to the Union.

Subject—Our History

Thought—To understand the plant we must know the soil out of which it sprang.—

F. E. S. Heck

Scripture—(Page 6, first half)

Prayer—For all branches of W. M. U. work
Topics for short sketches by older boys.

*"The Mission Dawn"—1800-1845

*"In the Shadow"—1845-1888

*"When We Were Grafted In"—1908

Hymn—"Jesus calls us"

Prayer—Thanksgiving for leadership

Map Study—Locate W. M. U. headquarters in Baltimore, Md. Name president; corresponding secretary. Tell number of states engaged in W. M. U. work. Point out state headquarters. Name state president and

*Chapters 1, 2 and 4 of "In Royal Service"

corresponding secretary. Give name of R. A. leader in your own state. Give rally cry.

Woman's Hymn—"Come women wide proclaim" (tune—Come Thou Almighty King)

Roll Call—Members answering with names of men and women prominent in organization of W. M. U.

Commission and Declaration
Closing Prayer. Adjournment.

SECOND MEETING

Invite representatives from Y. W. A., G. A. and Sunbeam societies to this meeting, asking them for short sketch of their respective organizations, reports, incidents etc. Let older boy explain the meaning of the word "efficiency" and tell of report of "Commission on Efficiency in Mission Work with Girls and Boys" given in Houston, Texas.† This might be a picnic meeting with basket lunch.

Subject—"Thanksgiving"

Hymn—"The King's Business"

†See 1915 W. M. U. Minutes.

(Concluded on Page 31)



SUNBEAM PROGRAMS



SUNBEAM BAND, HONAKER, VIRGINIA

FIRST MEETING

SUBJECT—Sunbeams

MOTTO—"I must be about my Father's business"

SCRIPTURE—Luke 2 : 40-52; Mark 10 : 13-16

HYMN—"Jesus bids us shine"

LEADER'S TALK. RECITATION. HYMN. RECITATION

ROLL CALL. OFFERING. PRAYER

Recitation:

"All things beautiful and fair
Earth and sky and balmy air,
Sunny field and shady grove,
Gently whisper, 'God is love!'
Every tree and flower we pass,
Every tuft of waving grass,
Every leaf and opening bud
Seem to tell us, 'God is good!'"

"Little streams that glide along,
Soft, green, mossy banks among,
Shadowing forth the clouds above,
Softly murmur, 'God is love!'
He who dwelleth high in heaven,
Unto us has all things given;
Let us as through life we move,
Ever feel that 'God is love!'"

Talk by Leader: What Sunbeams can do—Tell them of how many, many years before there were people living on the earth, the sun shone on the great forests making the sap run up into the branches and green leaves and the trees grow great and tall and strong; then how they fell to the ground and decayed and were buried in the earth and covered over, layer after layer. Then how many, many years after, men dug down deep into the earth to where the buried trees lay, and found that they had turned to coal, black and shiny coal such as we all know whenever we see it. When we make a fire and these coals become red hot they give out heat which cooks for us, warms our houses, drives our steam engines and our big ships. So all those little sunbeams that shone down on the

earth so many years ago were stored up in the heart of the earth, turned to coal and now give us light, heat and power. Then tell them of the great ocean lying in the sunshine.—The little sunbeams draw up moisture from the water and make the clouds we so often see over head. When the clouds are so full of water that they can hold no more they drop rain upon the thirsty earth which makes the grass and flowers and trees grow, gives us food to eat and a beautiful world to live in. But the water could never get into the clouds if the little sunbeams did not do their work. Thus what one sunbeam alone could not do, millions of little sunbeams working together have accomplished!

What has this to do with our Sunbeams?

It has this to do: just as one little sunbeam can not warm the whole earth or draw water to the clouds by itself, neither could one of us, or even one society do the work that all

the societies together can do. All working together for missions can shine very brightly for Jesus all over our Southland, bringing our money as a gift to the Lord Jesus, helping the Home Board and the Foreign Board to send light into dark places by supporting schools and kindergartens both in the homeland and in foreign lands, where other little children may be taught to become Sunbeams, so that they too may "shine with a pure, clear light; like a little candle burning in the night".

Will now tell us what God has given each little Sunbeam.

Recitation:

"Two hands for loving labor given;
Two feet to walk the road to heaven;
Two eyes to read God's Holy Word;
Two lips to praise the blessed Lord;
One soul to serve with all its might,
And live as in the Father's sight."

SECOND MEETING

SUBJECT—How Sunbeams Shine

MOTTO—"Even a child is known by his doings"

SCRIPTURE—24th Psalm

HYMN—"Little Sunbeams"

LEADER'S TALK

HYMN—"Jesus loves me this I know"

RECITATIONS

ROLL CALL. OFFERING. CLOSING PRAYER

Leader—We are to learn today how Sunbeam Bands began, and how there are now so many of them that they can be a real help in making the Kingdom of God grow in the world. The very first band was organized in 1886, when some of our mothers were little girls. Rev. Geo. Braxton Taylor was then pastor of a church in Virginia and Mrs. A. L. Elsom taught the infant class in his Sunday school. She began to think how much her little class could do if they were all working together for the same thing, just as we learned in our last meeting what all the little sunbeams can do working together. So she taught them about missions and trained them to give to missions and gave them the name of "Sunbeams." Mr. Taylor loved the children too and wrote about their work in the papers, and the children called him "Cousin George." When other teachers heard what this first Sunbeam Band was doing they wanted their classes to do the same thing. So Sunbeam

Bands were formed all over Virginia, and then all over the south, till there were too many for "Cousin George" to care for, and the Foreign Board asked the Woman's Missionary Union to take care of the bands and the money they raised, which really made the women's societies "mothers" for these younger bands, didn't it? You would be surprised if I told you how much money these little girls and boys have brought to the Lord Jesus for His work, but it is enough to pay for the teachers and the buildings we now have for kindergartens here and in foreign lands. And the Sunbeams! There are now 30,000 of them, enough to make quite a bright light, don't you think? Mrs. Elsom who started the first Sunbeams, had no idea that the work so lovingly begun for the Master would become such a blessing to the world. You see God takes whatever we do for Him and spreads it out until it reaches so far that we cannot see the results. Sunbeams may work for Jesus

each day and learn of His word and the need of the world; and as they grow older may do more and more for Him until this whole world shall hear of our Saviour.

Now let us give our Rally Cry. (See "How to Shine")

Leader: What part of our mission work does the Sunbeam money help?

Sunbeam: Home Mission money goes to schools in Cuba; Tampa, Fla. and El Paso, Texas.

Foreign Mission money goes to kindergartens and schools for boys and girls in foreign lands.

Recitation:

"The true light comes from God above;
But in His wisdom, in His love,
He kindles little lights below,
And bids us shine, to serve Him so.
By deeds of love, by gifts and prayer,
We set lights burning everywhere,
There's need of every little hand
To set the lights in every land."

Leader: Tell us some more things that Sunbeams can do.

Sunbeam: We can try to make our band the largest and best in the state. To do this we must remember to tell all the little girls and boys in the Sunday school about it and invite them to join our society.

Second Sunbeam: We can praise God that He loves little children and lets them help in His great work of saving the world. We can pray that He will help each Sunbeam to shine for Him every day.

Third Sunbeam: We may give our money—not the money we do not want for ourselves, but the money we would like to spend on ourselves. We must give willingly and gladly, for "the Lord loveth a cheerful giver."

Leader: Why should we give money for missions?

Fourth Sunbeam: We give our money so that we may send Bibles to those children who never hear any of the Bible stories that we love. Our money helps to send them missionaries to teach them the story of the Saviour.

Leader: If we are to be little candles shining for Jesus we must keep our lights brightly burning. Can one of our Sunbeams

tell us some of the things that keep our lights very dim or perhaps put them out altogether.

Fifth Sunbeam: I can tell how ten little candles lost their light and then began to shine again.

Recitation:

"Ten little candles, Jesus bade them shine;
Selfishness snuffed one right out, then there were nine.

Nine little candles, one without a mate;
Bad companions came along, then there were eight.

Eight little candles doing work for heaven;
'I forgot,' sat down on one, then there were seven.

Seven little candles all with blazing wicks;
Someone laughed, cried 'Goody-girl', then there were six.

Six little candles, every one alive;
One got tired of trying, then there were five.

Five little candles, once there were more;
'I don't want to' fanned out one, then there were four.

Four little candles, bright as bright could be;
'I'm too small to work,' one sighed, then there were three.

Three little candles—was one of them you?
One gave up Sunday school, then there were two.

Two little candles (tale's almost done);
Another thought she was no use, then there was one.

One little candle, left all alone;
Kept on burning by itself, and oh, how bright it shone!

Brave and steady, burned its flame, 'till the other nine,
Cheered by its example, once again began to shine."

We'd love to be a light so true and fine,
That others seeing it would wish to shine.

So let us hold our little candles high,
A guiding light to travellers passing by.



FROM OUR MISSIONARIES



TESTIMONIES

YESTERDAY our women of the Mandarin church here in Shanghai held their first woman's missionary society meeting for 1915. It was a dark, rainy afternoon but the attendance was good and the meeting very interesting. The subject was, "Gratitude for the blessings of the past year and plans for the new year."

I want to tell you some of their testimonies of gratitude. One woman told of a wayward son, who was cruel to his faithful young wife, would kick her as he passed by her, would try to make her steal his mother's money etc. She was continually wrestling with the Lord for this son. One night he had a very vivid dream, which she called a vision, and perhaps it was, which frightened him and led him to repent. Now he is a changed young man.

Another told of two sons who made light of religion and how it had troubled her. She said she could only pray for them. God heard her prayers too, and now her sons are a joy and help, loving to talk of religious things with her and their father in the home, and attending church regularly.

Another told of how she had prayed for a sick neighbor and her prayers had been heard. The wife of the man restored to health was by her side. She too stood and said, I want this gospel. I believe it is true.

One dear woman said she was thankful and happy because God had saved her soul during the past year.

Another spoke of great peace and joy in her heart. I had seen this in her face for some weeks and had been very happy to see it, because previous to this time I had been tempted to doubt whether she was a real Christian or not.

And still another told how her husband had been out of employment for months, but said she could be thankful that she and her children had had much better health than usual. She said that when the children had gotten any little ailment she prayed for them and God heard her prayers.

The wife of the school teacher who herself helps in the school told with tears in her eyes

of how ill she had been and God had healed her. Also how some of the large girls, because of the illness did not come back when school opened. She went to the Lord about it and He sent them back.

One told of how the church had prospered and how thankful all should be for this.

One member who had a very young baby was not present, but was reported as having said she was very happy and thankful that the Lord had sent warm weather when her baby came. She lives in one room made of goods-boxes put together, so she had been dreading cold weather for her baby.

After every member present and two inquirers had told some reasons for gratitude we began to plan for the new year. The women were feeling so good they were ready for almost any undertaking. We decided to try to double our women church membership. To help bring this to pass each woman is to do personal service. They planned to visit systematically a certain number of homes, going to the same homes week after week with some Scripture text printed on a card or some tract and leave it with the family. If possible they will go in and talk to the family about the text or tract to be left. This, we hope, will help them to get into the homes and open the way for religious conversation. It will also keep the women interested in definite persons. The work will be reported and a record be kept. Their desire for the coming year was for more prayer, gifts and work. It is my earnest prayer that this desire may be realized by each one.—*Mamie Sallee Bryan*

TEACHING THE WAY

We have five services every week at the Settlement House—Sunday school, Mother's Club with a nursery, Industrial School, Girls' Club and a Sunbeam Band. All of our services or rather classes are opened with a religious exercise.

Tuesday afternoon at the Mothers' Club we had twenty-eight women present and there were among them Italians, Germans, Greeks and Americans.

We have a hundred children enrolled in the various classes, clubs, etc. and among them also are Italians, Greeks, Germans, as well as Jews, Russians and Americans. The largest number of foreigners within the bounds of our work are the Italians.

I have twenty volunteer helpers from the women's and young peoples' missionary societies. These assist in the various services. The local societies furnish materials for the work, in fact they bear all the current expenses. The women take a great deal of interest and pride in our settlement and I think it has been the means of arousing more missionary interest in our churches.

We by no means are reaching all the foreigners in our midst. The majority of them are Catholics, consequently it is difficult to get them to attend our services regularly.

I ask of our W. M. U. women and young people their most earnest prayers for these people.

"Not by might nor power but by my Spirit, saith Jehovah of hosts."—*Margaret Tweedy, Norfolk, Va.*

HIS WORD SHALL NOT RETURN UNTO US VOID

Sunday afternoon I could not go as usual to my little class in the city, so I attended the woman's meeting in the church. This meeting is composed largely of Christian women and girls. Those of the Bible Training School and Girls' Boarding School, together with women of the church living near.

The meeting was led by the teacher of the Girls' School, a woman of deep spirituality and lovely character. She spoke from the text, "Lo, I am with you always, even unto the end of the world."

Her message was earnest, tender and beautiful; doubly impressive to those of us who knew her life story with its heartache and loneliness. Others spoke briefly. A missionary who had tested the promise for thirty years and found it "wholly true"; a school girl who gave a touching story she had read illustrating the text; then the little new teacher for the Girls' School, choking back her tears of homesickness, gave her testimony.

As the leader was about to close the meeting a pupil of the Training School arose and spoke. I had always considered her a very timid woman, slow of speech and not very bright, but she had testimony to give and she gave

clearly and well. She said, "When I was returning to school this autumn from the far west where my husband and I had been teaching the gospel during vacation, we stopped at an inn one day, and while my husband was out some soldiers came in and demanded to know who we were; where we were going; what was our business; etc. I told them as politely as I could, but they knocked our baggage about and said we must produce some proof of our identity. This alarmed me very much for I didn't know what trouble they might give us.

When they went out to look for my husband my little five year old girl noticed my fear and said, "Mother didn't Jesus promise to be with us 'all the way'?" He will not let those horrid men hurt us."

"After that", said the woman, "my heart was comforted and I was no more afraid."

After a time my husband returned. He too had been greatly alarmed, but said that "God had mercifully protected us and that we were to be allowed to go on our journey."

"Hereafter" added the woman, "this verse shall be to me the most precious in this Book, and I shall gladly spend my life in teaching it to others."

This message I send from a meeting of Chinese women that some of you sisters at home may be reminded in your hours of loneliness or danger that He will be with you "all the way", and that you may take courage in your labor of love for China, when her women and children thus send back to you the gospel truth, sanctified and enriched by their experience.—*Mrs. J. M. Gaston, Laichou-Fu, China*

SAFE HOME

My visit to the homeland was a view from Pisga! Such development in evangelical movements everywhere, especially in our women's work during the thirteen years since my last furlough! The contemplation was indeed a glorious experience to me and my faith in God's promises has been greatly strengthened thereby.

We discovered that our vessel was painted drab and realized that we might be in danger, but after one rather startling experience of having the steamer stop suddenly in the night, by picking out of space a wireless in the German code, we arrived safely at home.—

Anne Bagby, Sao Paulo, Brazil



SOCIETY METHODS



THE CIRCLE PLAN IN THE MISSIONARY SOCIETY

IN the Broadway Church, Fort Worth, Texas, and more recently in the First Baptist Church, Nashville, Tennessee, I have personally observed the working of the circle plan and have been permitted to see its practical results. This method of doing the work of the missionary society involves the same principles as prevail in the modern graded Sunday school with its "departments" and the modern B. Y. P. U. with its "groups". Indeed our missionary societies were using the circle plan long before "departments" in the Sunday school or "groups" in the B. Y. P. U. had been introduced. It means that our women are adopting approved modern methods in the conduct of their work.

I have recently seen the circle plan introduced into a missionary society and have observed its successful working. I can perhaps best answer the questions concerning the plan by a simple narrative of this experience.

How the Idea Was Introduced—The society was composed of a large number of earnest women. Among the officers and members there was a general feeling that the largest results were not being attained. In proportion to the numbers and ability of the membership, both attendance and contributions were confessedly small. The circle plan was quietly discussed. There being no available literature on the subject, some who knew the workings of the plan elsewhere told of its varied benefits. The new idea received hearty welcome and met with no opposition. Gradually the workers came to feel that along the new lines proposed there awaited larger and more effective service, and there was general readiness to adopt the plan which elsewhere had yielded such blessed fruitage.

How the Change Was Made—Word was passed out announcing a special meeting of the society with the suggestion that something was "going to happen", and that no member could afford to be absent. The new plan was carefully explained. Circles of ten or twelve were to be formed, each circle having its own chairman and constituting a medium for various types of service. The plan was simple and workable and could but bring larger results in the work we all loved. Discussion was indulged, questions were answered, interest was aroused, unanimity was reached. Some one moved that the society adopt the circle plan and that a committee be appointed to form the circles, name the chairmen and adjust all necessary details. Everything depended upon the tact and wisdom of this committee. Preparation was made for the delicate task by much prayer, earnest thought and faithful conferences. Before this committee made its report, announcing the various circles and naming the chairmen, a season was spent in prayer to the end that the Father's blessing might be upon the work proposed and upon the workers. The report was heartily adopted and, thus, the new plan was introduced.

How the Circles Were Formed—Inasmuch as each circle was to be a complete working group, and as all circles were to do pretty much the same work, careful and earnest thought was given to the forming of these groups and to the selection of suitable leaders for each. In a general way the question of *congeniality* was considered, though division on a social basis was carefully avoided. Effort was made to place in each circle one or more women who, by reason of deep piety and habits of prayer, might be a spiritual leaven. In the circles also were fairly distributed the women who might lead in giving, and no pains were spared to form groups which would promise the best service. The several chairmen were carefully selected with a view to worthy and useful leadership and, in each case, consent to render the service was secured in advance.

Duties Assigned to the Circles—The limits of this article forbid any extended discussion of the work undertaken by each circle, and a list of the more important things must suffice. (1) Each circle is called to engage in *all the service* which engages the society as a whole. It is not that the work of the society is to be divided into departments, with a division for each circle; rather for the sake of symmetrical development, each circle is to interest itself in all

the varied interests of the society. (2) The circles hold regular monthly meetings, preferably in the homes, for prayer and for planning the work. (3) While due emphasis is laid on benevolent contributions, special work is assigned to the circles, such as mission study classes, visiting hospitals, holding cottage prayer-meetings, instructing children in the day-homes and rendering service under the direction of the pastor. (4) The circles in turn assume responsibility for the monthly missionary meeting and prepare and carry out the program for this meeting.

Some Results of the Circle Work—Burdens and responsibilities have been widely distributed, whereas formerly the president and secretary bore nearly all of the special burdens. A half-dozen chairmen are directly responsible for as many groups and each group stands out distinctly, being responsible for its own work and making its own record. This division and directness of responsibility develop new workers and multiply the work. So far from bearing practically all the burdens of the society, the president now simply directs and inspires the various circles and watches with gladness the going and the growth of the work. Attendance has increased some 300%, contributions have enlarged five-fold, lines of service have multiplied and our women constitute a compact and closely organized force for all types of work and worship.

Mrs. P. E. Burroughs, Nashville, Tenn.

DEVELOPING LEADERS

THE executive board of our Woman's Missionary and Aid Society consists of a president, four vice-presidents, two secretaries, a treasurer, chairmen of special programs, house decoration, enlistment and literature, home department, leaders of Y. W. A., G. A., R. A., Sunbeams and seven circle chairmen. It is the duty of the first vice-president to foster interest in home missions—the second vice-president, foreign missions—the third vice-president, personal service—the fourth vice-president, aged ministers, orphans and other benevolences.

The names of the entire membership, except the young matrons, are placed in a box and drawn by the circle chairmen in rotation to form their working committee for the year. The young matrons are grouped under one chairman. The officers and chairmen are elected or appointed for one year; hence the circles change each year except that of the young matrons. The president may transfer members from one committee to another at her discretion.

We hold business meetings on first, second and fourth Mondays in the Sunday school assembly room. After devotional and business sessions, the circle chairmen meet their committees in various class rooms to receive money, reports of visits held and to plan new work. Later they return to the assembly room. There the secretary of each circle reads her report and the treasurer leaves with the general treasurer all money collected with a written memorandum of same. Social meetings are held on the fifth Mondays. A special committee prepares a missionary year-book, one program of which is presented on the third Monday of each month. The circles, in turn, act as hostess.

The executive board meets on Tuesday preceding the first Monday to outline plans of work. The board is usually entertained at luncheon in the home of one of its members, holding a business session from eleven to twelve thirty. Each chairman reports work and plans for future work. The circle chairman's report must contain a tabulated statement of number present, number interested, number contributing, number active members, money collected, visits made and personal work done. This promotes a spirit of friendly rivalry which is very helpful.

The church treasurer gives our treasurer all mission money paid by women in the church service. Some pay through the circles.

We have found this compact organization a most efficient medium through which to prosecute mission and church work. Women come in closer contact in circles, promoting a friendly relationship between women who otherwise would never know each other. Changing the circles prevents cliques and broadens each woman's acquaintance. It is the finest plan I know for developing a large number of women in leadership.

Mrs. Preston Blake, South Side Baptist Church, Birmingham, Ala.



CURRENT EVENTS



THE WORLD FIELD

THE government census in India shows that the country is slowly feeling Christian influences. During the last ten years while the population increased 2½ per cent, Protestant native Christians increased more than 32½ per cent. There are now over three million Christians in India. "The enlightening influence of Christianity is patent in the higher standards of comfort and cleanliness of the converts" is the testimony of a Hindu.

At the Panama Pacific Exposition there will be a booth in the Japanese Building to advertise the World's Sunday School Convention at Tokyo in October 1916. It has been decided to continue preparations for this gathering in spite of the war, hoping that peace will have come before then.

The first part of the three year's Evangelistic Campaign in Japan has been attended with much success. The four series of meetings in the Western District were attended by over 75,000 people and over 1500 were enrolled as inquirers. The faith and confidence of the native Christians have been deepened, and a new impulse given to the study of the Scriptures. "The Christian opportunity is greater than ever before."

The China Inland Mission celebrates its golden jubilee in May of this year. The total staff of workers now, including missionaries and paid Chinese helpers is 2500 persons. Comparing this with the feeble beginnings in the early days of Dr. Hudson Taylor's work, we realize what mighty things can be accomplished through faith in God.

Rev. J. H. Berry has been appointed by the Home Mission Council to make a special study of how best to reach the immigrants as they reach this country. It has been suggested that some one denomination should be made responsible for the work among the foreigners from some special district.

The Bishop of Madras says that with a sufficient force of teachers in South India, 10,000,000 low caste people could be brought into the Christian church in one generation. A Methodist Bishop in North India says that in six years 2,000,000 of these people could be brought to Christ if only teachers and equipment could be provided.

That not ten per cent of the people of Mexico know what the Bible is, is the testimony of a missionary in Mexico. After forty years of Protestant mission work, there are only about one hundred thousand Protestants out of the fifteen million inhabitants. During this time of testing when the majority of the missionaries have had to leave the country, this little leaven had proved faithful in most instances.

The religious census of the United States for 1914 shows a total membership 763,078 greater than it was in 1913, an average increase of two per cent for all bodies great and small. The total church membership is now 38,708,149. The Methodists made the largest increase with 231,460, and the Baptists came second with 122,125.

A correspondent in the Missionary Voice says there are 20,000,000 rural church communicants and that 54 per cent of the total church membership is in the country. The farmers of the nation have built 120,000 churches at a cost of \$750,000,000. Country Church Institutes have been held this last year in several states where specialists have discussed lines of activity particularly interesting and helpful to those living in the country.

At a recent missionary rally in Chicago in the interest of the Nyassaland mission in Central Africa 62 persons volunteered for service in that country. There are now 72 Europeans at work there in 18 stations, but there is such a vast territory untouched that the mission is making an energetic campaign for new missionaries and additional funds.

TRAINING SCHOOL

CLOSE IN THE QUIVER OF GOD

IN one of his rhapsodies Isaiah speaks of the mercy of God as hiding one "in the shadow of his hand", saying: "He hath made me a polished shaft; in his quiver hath he kept me close". The beauty and strength of this passage have been much with me since my week's visit in the spring at our Woman's Missionary Union Training School in Louisville, Ky. It is always a privilege to keep company with those who are high up in positions of trust. How genuine, therefore, is one's gratitude for fellowship with those who, by becoming students at our beloved Training School, have made an outward profession of their desire that their lives may indeed be "a polished shaft—that they may be as arrows close in God's quiver" to be used by Him in destroying sin and suffering.

The location of the school on its splendid elevation at 334 E. Broadway is familiar to you, as well as the general purpose of the school and the courses of study offered by the school itself and in connection with the Southern Baptist Theological Seminary. You also know that for several years the school has conducted a settlement, now owning its own bright Good Will Center about five blocks to the south. Another interesting occasion was the purchase last spring of the corner lot adjoining the school and the plan to raise in three years \$75,000.00 to erect, in place of the two houses, one large adequate dormitory and chapel on what is now our wonderfully commanding site.

Into such an atmosphere, therefore, I was received: an atmosphere of earnest life purpose on the part of the fifty and more boarding students and of over a score of Seminary student pastors' wives; and, on the part of the school, an atmosphere rich with eight years of blessed success and bright with its hopes for the future. It would be a pleasure to dwell at length upon each detail of the visit—upon the splendid health of the students, the sweet freshness of their rooms, the really tempting and wholesome meals, the effective student government, the application to class work, the Sunday school and various clubs at the Good Will Center as well as other outside personal work which is so successfully pursued. It would be good, too, to tell of the morning chapel services as conducted by the students, of their faithful attendance upon my evening series of talks on W. M. U. methods, of the beautiful but very informal reception when the Local Board, the Seminary professors and their wives and the Seminary married students with their wives were invited, of the splendid mass meeting of Louisville Baptist women and of the helpful conferences with the truly wonderful principal, Mrs. Maud R. McLure, and others vitally interested in the success of the school. Perhaps it will be better, however, to speak of only three special incidents.

It was at a little Camp Fire play over at the Good Will Center. The room was fairly packed with boys and girls and mothers who were interested in those taking part. On the row behind me sat a gentle faced woman by the side of a tall, strong man. When the folding doors were pushed back to show that the "play" was to begin, this couple arose and eagerly scanned each person taking part. They seemed to be waiting for something and, when the second scene appeared, I knew what it was. "That's Hattie" the man said, clutching his wife's arm. She said not a word but her parted lips showed how she hoped their "Hattie" would do her best. "That's Hattie" the man said again a little less excitedly, for "Hattie" had done well in the other part. After the play was over, I turned to the woman and asked if "Hattie" was her daughter. "Yes but she didn't do so well." "Indeed, I think she did fine" the father said. When I asked the man if he came often to the Good Will Center entertainments, he said: "No, I can't, for I work day and night. But I got off tonight so I could see Hattie". Truly, "a little child shall lead them".

Another time, Mrs. McLure and the girls and I were in the chapel for the morning services. At the close, one of them stepped to the front and said that it was the day for the opening of

(Concluded on Page 31)

PERSONAL SERVICE

THE CHEER-ALL CLUB AT THE TRAINING SCHOOL GOOD WILL CENTER

OUR Cheer All Club was organized in October, 1914, with twelve members.

By December the number had grown to twenty and the club was divided into two sections, the girls from 14 to 16 meeting on Wednesday evening and those over 16 meeting on Friday evening. Often a social meeting was held for the combined sections.

In the beginning the meetings were entirely for pleasure and entertainment, the evening being spent in singing hymns, playing games, etc., until organization made the introduction of other features possible. During November the story of Pollyanna was told as a continued story by one of the leaders. This was much enjoyed by the girls who strove to play the "glad game". One girl reported that she had all the girls in her department in the factory playing the game. Such is the contagion of cheer. The program for the meeting is varied but always some time is given to singing hymns and after the program, a half hour is given to recreation and exercise in playing singing games. A trained nurse taught the proper bandaging of wounds and broken limbs one evening and on another occasion taught "first aid to the injured" in simple remedies for burning, drowning and poisoning.

A most popular lecture was one given by a Training School girl on table manners. Once each month the girls prepare their supper, lay the table and put in practice their newly acquired table manners as they eat. A lecture was given one evening on sick diet and how to prepare it. The girls did the work and carried a light appetizing meal to a sick girl in the neighborhood. From time to time short talks are made on the different points in the Cheer All Law.

At Thanksgiving season the Good Will Center was appropriately decorated and the Cheer All Clubs had a program which included the story of the "First Thanksgiving Day". Later in the evening each girl counted her blessings for the year expressing the gratitude

of her heart, and the evening closed with refreshments.

During December the club gave two little plays, "Why I Never Married" and "A Mock Trial — Christianity versus Heathenism". Through the latter much missionary information was disseminated. During the meetings which immediately followed the play the story of "Ann of Ava" was told, and later we had a radioophone evening showing views from mission lands.

A Valentine party was given and, while twenty seven girls are enrolled, fifty invitations were sent out in the hope of interesting other working girls.

As the members all work during the day it has not been thought best to stress hand work of a difficult or complicated nature but there is a keen interest by the older group in the making of cretonne covered screens to be used for holding sewing materials. The younger group is equally interested in making cretonne covered boxes for the dresser.

One mother told her daughter when the screen was finished and taken home that it was far better to go to a club where she could learn to do such things than to go to the dance halls. A number of the mothers are interested in the club and as far as they understand they appreciate its value.

Every effort is made to train the girls in Personal Service. They are taught to look out for opportunities to brighten the lives of others. They report to the club the small kindnesses they do for others or those done for them. They are urged to keep on the watch for kind acts that they see others doing in the factories, stores and on the streets. They visit the sick in the club as well as outside. One of the Cheer All girls was stricken with tuberculosis and has been regularly visited by the club members, at one meeting a footstool was made for her and taken to the home. Visits are made to the sick in the City Hospital and sometimes the girls sing in the different wards.



UNION NOTES



ROUND TABLE

AN Annual Meeting without the actual presiding presence of Miss Heck seems strange indeed; but it is a stimulus to know that for it her prayers ascended and that in the working out of each of its policies her most interested and able advice was gladly given. Her heart rejoiced with that of the other Union officers over the receipt on April 10 of the check from the Sunday School Board for \$10,000.00 for the W. M. U. Training School Enlargement Fund. Oh the impetus of such a gift!—Maryland W. M. U. workers enjoyed the privilege recently of a conference with Miss Susan Mendenhall, the attractive editor of "Everyland", the quarterly mission magazine for boys and girls. It was very forcibly demonstrated that missionary instruction should be so clearly and consecutively presented that the result will be a life informed and interested in missions as a whole. To this end we recommend once more our increasingly popular Graded Missionary Union plan for each church and would heartily commend "Everyland" to leaders and members of Girls' Auxiliaries and Royal Ambassador Chapters. It is to be ordered from "Everyland", 156 Fifth Avenue, New York City, subscription 50c a year.—Word comes from Mrs. Edwin Carpenter, Royal Ambassador Leader for South Carolina, that "a great day for the Royal Ambassadors of the North Greenville Association and their boy friends in nearby associations was had when the first Associational R. A. Conclave for South Carolina was held on Easter Sunday at the North Greenville Academy, one of our mountain schools". Mrs. J. D. Chapman, president of the South Carolina W. M. U., says that this association is composed largely of churches in the open country, many of them being right in the mountains. The question is asked if this is not the first Associational Royal Ambassador Conclave held in the south. It will be interesting to get answers from associational superintendents.—Concerning the Missouri W. M. U. gathering, the corresponding secretary Miss Eleanor Mare writes: "Missouri had a good attendance and a good program

for the annual meeting which was held in St. Louis April 7, 8 and 9. Mrs. McLure represented the W. M. U. work and the Training School in her usual splendid way. Her theme was 'The Springtime of Youth'. Two of the best hours were the missionaries' hours—one a demonstration of all phases of home-land work, presented in three minute talks by ten missionaries. Four foreign missionaries crowded much information and inspiration into their fifteen minutes each. The two hours of practical worth were conference hours; at one, associational work, mission study and the Standard of Excellence were discussed. At the other, twenty young women demonstrated the value of Y. W. A. work and gave a little dramatic representation of "How to Make the Points in 'The Standard of Excellence'". 'Prayer' was the keynote of the meeting—not by pre-arranged plan but by the guidance of the Holy Spirit".—While Missouri workers were in session, the forces were also gathered together in Arkansas. Of this meeting, the corresponding secretary, Mrs. J. G. Jackson says: "The 27th session of the Arkansas W. M. U. had a most successful meeting at Conway, April 7-9. The interest was intense throughout the entire time. Every morning at 8:45 a mission study class, using 'The Child in the Midst', was taught by Miss Perle Harrison, our Sunbeam missionary to China. Wednesday evening we were guests of Central Baptist College. Thursday night after the report on foreign missions Dr. J. R. Jester spoke on the Judson Centennial. Miss Harrison gave a sketch of the long and useful life of Dr. R. J. Willingham".—With the coming of June, one's thoughts turn naturally toward the use of vacation. Many places are ideal for such an occasion but certainly none can excel the summer conferences when it comes to a healthy combination of recreation and study. In fully two-thirds of our states the Baptists hold such conferences each year. By referring to your state denominational paper or by writing to your state W. M. U. headquarters you can secure more definite information concerning many of them. Very inter-

esting accounts of a number of these have reached the Baltimore headquarters.—In order of time, the first one will be the Florida Baptist Assembly, which will be held June 23-30 on the grounds of Columbia College at Lake City. Rev. H. C. Buchholz of Georgia, Dr. S. B. Rogers corresponding secretary of the Florida State Mission Board, Dr. A. P. Montague president of Columbia College, Mr. Arthur Flake and Mr. Louis Entzminger of the B. Y. P. U. and Sunday school work, Dr. C. S. Gardner of the Southern Baptist Theological Seminary and Mrs. H. C. Peelman, the W. M. U. corresponding secretary for Florida, will be some of the distinguished speakers. There will be two periods practically each day given to W. M. U. mission study, methods and demonstration. The beautiful pageant "Contrasts in Childhood" will be presented.—Kentucky will hold its Georgetown Assembly June 29-July 6 and the Western Assembly at Russellville from July 6 through the 16th. Mrs. Julian P. Thomas of Virginia will assist at the Georgetown Assembly. It will be the privilege of the W. M. U. corresponding secretary to be at the Columbia and Russellville conferences, the programs for the two being quite similar.—From July 6-15 and 18-23 the Virginia Baptists will assemble at Virginia Beach and Bristol respectively. Concerning them, Mrs. Thomas writes: "In both, we expect to stress mission study and, besides our regular hour for W. M. U. work, we shall have a mission study class for women each day, thus having a normal class for teachers. We propose also to stress personal service with a special demonstration of some work done in our Good Will Center. At Virginia Beach we are to have a College Day for both young women and young men, with talks by a prominent college woman and man, athletics in the afternoon and special college songs".—About the same time, July 11-17, the South Carolina Assembly and Bible Conference will be held at Furman University, Greenville, S. C. Mrs. J. R. Fizer, the W. M. U. corresponding secretary for South Carolina, writes as follows about the program: "It will cover Sunday school education, including the adult class movement in organized classes and the teacher training work; B. Y. P. U.; the missionary educational work of the Woman's Missionary Union; the Christian educational work of the colleges; Bible study; and soul winning. It is expected that 500

people will be in attendance". Dr. W. O. Carver and Dr. C. S. Gardner of the Seminary, Mr. L. P. Leavell and Mr. Harvey Beauchamp of the Sunday School Board, Mrs. Maud R. McLure of the W. M. U. Training School and the W. M. U. corresponding secretary will be among the teachers and speakers.—The two Mississippi encampments will also be held in July at Blue Mountain and Hattiesburg.—As is mentioned by Mr. L. P. Leavell on page 5 of this issue, the Alabama encampment extends over two months. Miss Laura Lee Patrick, the W. M. U. corresponding secretary for Alabama, says: "In June there will be a parallel school for women at the time of the Theological School for men. This is not to be a mere course of lectures or demonstrations for entertainment but to be real study. Mrs. McLure takes one period on personal service; one of the state workers will have a period on W. M. U. methods; Dr. R. E. Gaines of Richmond College will teach a mission study class; and Miss Lillian Forbes of the Sunday School Board will teach elementary methods in the Sunday school. In August, the W. M. U. will have two morning hours during the week".—Miss Mare writes that "the Missouri Assembly will be in session August 4 to 15 at Arcadia Heights. As usual, the women will have one hour on the general program to present our work. During class hours, we shall conduct in our Woman's Missionary Building a class on methods for women and young women and mission study classes for boys and girls under sixteen. We expect to have Misses Florence Jones and Mary Sears of Pintu, China, with us".—Two large interdenominational conferences will also be held, one at Monteagle, Tennessee, the middle of July and the other at Blue Ridge, N. C., the last of June. Both are "beautiful in situation, the joy of the whole" delegation. Blue Ridge is essentially a training center for leaders or those capable of becoming such in any phase of church activity. The program, which is unusually fine this year, may be obtained from your state W. M. U. headquarters.—The annual session of the North Carolina Union, which recently convened in the historic and hospitable city of New Bern, was one of the greatest ever held: great in joy of aims reached and in the faithfulness of nearly 300 delegates to every detail of the

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HOME DEPARTMENT



FROM THE GROUND

THE morning was very beautiful. A crisp breeze made the heart beat faster with a sense of coming good; overhead arched a cool blue sky of immeasurable depth; behind lay one of the beautiful squares which made this southern city famous and on either hand rose handsome houses.

For all this I was holding my skirts warily from the mud thrown up from a deep excavation.

"How dark and horrid it must be down there, what a contrast to all this joy and light," I thought, if I thought at all.

I was passing on when from under my very feet apparently rose the sound of a clear, sweet, young voice singing an Italian song.

I half stopped, then, walked on slowly straining my ear to catch every note as long as the song continued.

"The sound of a brother's voice from the ground," I said and with this my thoughts travelled far and wide.

How often had I seen the faces of these foreign brothers looking up for an instant as I flashed by, from railroad cuts, street excavations or deep cellars; how often had I caught a cheerful word interchanged or seen them smiling happily at their work. And how they worked! The very hardest things fell to their lot, tasks at which they only asked leave to work.

Why had they come to America? Surely not to escape work, rather to seek it.

Some came driven by poverty, some by religious persecution but all with the belief that it was a better, kinder, freer land than their own. It represented to them a Great Hope.

Was this Great Hope being fulfilled?

With the pride of one lest her own home should disappoint, I asked the question and doubted, alas, if they found America less kind and less Christian than they expected.

How narrow it was of any one to think that because they spoke a language we did not understand, their hearts were unlike ours.

Think what we might of them, our government had passed each one through a far more rigid examination than Americans had ever undergone and pronounced them capable in mind, body, morals and strength to add force and vigor to our great country. To treat them as unfit was to take issue with our own government.

So my thoughts ran on. Well, I could not give them work or wealth, but I could give them kindness and consideration as far as my power reached. Perhaps my willingness to help in any little way I could might lead someone else to help until my little was multiplied by many. It would surely be if they only understood the heart of the stranger.

Since I heard that voice from the ground I have been a little kinder to every foreigner I have met.

F. E. S. H.

ADD ONE AND BLESS THREE

There is a woman in your church who will join the Woman's Missionary Society if you ask her.

I cannot tell you her name. It is not necessary, for you must know the friend with whom you have influence.

If you are in doubt, you can inquire of the Master, and He will direct your heart to the right one. He will prepare her heart to receive you, and go with you on your errand for Him, and bless you in the effort, as he does in all work for Him and His little ones. Your friend will be blessed in receiving you, and in faking up the work, and in giving her money. Her dollar will carry blessings to some poor Christless woman.

Thus, through your effort three will be blessed, and above all, you will please Him who in His great love planned the work so that we have the wondrous privilege of being co-workers with our King in winning the whole wide world to Himself.

Since you can so easily do this little errand for the Master, do not grieve Him by refusing to do it; but, as the Spirit brings to your mind the one to whom you should go, I beg you go quickly and cheerfully and prayerfully. *She will not say No.*

I know whereof I speak. I have seen some of those in heathen lands who have been blessed and redeemed by the Woman's Missionary Society. And one of the highest joys of my life is in meeting women who say, "I thank you for inducing me to join the Woman's Missionary Society. I love the work. It has made me a better and a broader woman. I care more for Christian souls around me, and am more in earnest in my effort to save them. It has brought me nearer Christ, and has been a great blessing to me."

HOW ONE GIRL HELPED ANOTHER

There was a beautiful young woman who took no interest in the higher things of life but was given up to frivolous pleasures. The church members had tried hard to reach her but had failed. So her name was given to the Training School girl who was at work on that field. The missionary called on her in her home and after giving an invitation to join her Sunday school class made an engagement with her to attend the evangelistic services then going on in the city.

As they walked to church the next night, the girl under the influence of the friendship that was being held out to her, began to open her heart even as a flower opens at the kiss of the sunshine. She told of her unhappiness and said she often felt so wretched she wished she could die. Nearing the church, the missionary said, "Come to see me and tell me all about it."

So the next afternoon she mounted the Training School steps and rang the bell, to be welcomed by her new found friend. Alone in a bed room these two girls talked long and earnestly. There was a sad wistful look in her eyes as the girl told of her desire to be a Christian, and of her love for a man who was an unbeliever and who once exacted a promise from her that she would never become a Christian. She spoke of her restless search for happiness and how she could not find it anywhere no matter how many things she tried. Then the missionary told her that real happiness was to be found in God and Him alone. She showed how all her unrest and worry would become peace if she would accept Christ. She dwelt upon the girl's personal charms showing how they were a gift from God and should be given back to Him for His service.

She told of God's great love using John 3 : 16 and Matt. 22 : 37, 38. Then they knelt and the missionary prayed that God would give her strength to surrender herself to Him. She asked the trembling girl to pray, but found her so overcome with emotion she could not speak. So the missionary formed sentences which she repeated, such as "Oh God I give myself to Thee and depend on Thee to do the rest. Forgive my sins and I will leave all the worry with Thee." When they rose from their knees she said her burden was gone and she would take Christ home with her.

All the next day there was joy in her heart so that in spite of a down pour of rain she came for the missionary to go to a distant church in the evening and that was the beginning of regular church attendance. The missionary wrote her once a week urging her to open confession of Christ, using Rom. 10 : 9, 10 and Matt. 10 : 32 and giving directions how to live the Christian life. She taught her to pray, advised a few minutes spent in prayer in the early morning before starting to work and also showed her the value of prayer in the midst of work or daily duty. The girl out of the new love in her heart found great joy in reading God's word and her mother told of the great change that had come over her daughter in her home life and everywhere.

So absorbed was she in prayer one morning while on the car as she went to her work that she forgot to transfer at the right point. "But", she said in telling of the incident, "I got to my work in time anyhow." In due time the young woman joined the church and will be baptized shortly. She is reading good books furnished or suggested by her missionary friend and takes much interest in the Personal Service done by the Sunday school class.

THE GUEST OF EVERY DAY

"Homely work is mine to-day,
Floors to sweep and fires to lay,
Plates to wash and clothes to mend,
Work which never seems to end;
Yet I pray, 'Saviour, be my Guest to-day!'"

"At the closing of the day,
When once more my heart shall say,
In this busy life of mine,
All the glory, Lord, is Thine!
Christ, I pray, 'be the Guest of every day.'"



BOOK REVIEWS



The King's Highway

WHO would refuse an invitation to share the wonderful experiences of two Western women in Eastern lands, as they journey from country to country, visiting mission stations of all denominations? Not sent out by any Board, but bearing letters of introduction from many, Mrs. Montgomery and Mrs. Peabody have been following the paths blazed by missionaries, and have been studying missionary activities at the front. In her new book, Mrs. Montgomery bids us come "on a pilgrim's journey along the Road, that we may talk together and encourage our hearts with the thought of the smooth path that shall one day surely run like a river of joy from nation to nation; the Great Highway of the King along which He shall ride in meek majesty."

She guides us first Along Old Mission Trails through Europe, and down into Egypt, "the soul of the East", where we pause to study the Christian influences which are gradually remoulding that country. Then over to India where the social, religious and moral evils present such obstacles to Christianity, but where the opportunities for work among women are so many. In passing one thinks of that doctor, who with the aid of her native assistant treated eighteen thousand patients in her hospital in one year, besides her dispensary work of about one hundred every day. On to Burma, the "scene of a miracle of missions; that of the American Baptists to the Karens. When Judson went to Burma in 1813, the Karens were filthy savages, kept in abject serfdom by the Burmese. Today there is a Christian community among the Karens numbering one hundred and fifty thousand. They have their own schools and churches. They build them and support them. In fact, a larger proportion of these Karen Baptist churches are able to carry on their work without outside assistance than is the case among American Baptist churches." The next tour is all too short "A nation at School. The Opportunity in China" is the title of this splendid chapter. In this the

author gives one of her clear ringing calls to American Christians to help China meet her destiny. In this too, she introduces us to the little cripple, Tren Lien.

Through Korea the Highway stretches broader than in other Eastern countries. The chapter heading, "One Heart, One Way," suggests that the secret of this rapid growth of Christianity is due to the remarkable unity of the missionaries at work. The people have been spoken of as "the nation on the run to Christ". In the last chapter the Road leads through the Flowery Kingdom and along its inland seas. Here is emphasized "the new attitude toward Christianity on the part of leaders and people".

Price, paper, 30; cloth, 50; carriage extra.

"The missionary possibilities of the Christian church today are boundless"—John R. Mott.

The Individual and the Social Gospel

This little book of four chapters, containing a wealth of material for discussion is written by Dr. Shailer Mathews. In a logical way he works up from "Saving the Individual", "Christianizing the Home", "Christianizing Education" to "Christianizing the Social Order". Each chapter ends with a summary, and in the closing general summary he explains the social gospel as: "the joyful message that the power of Jesus Christ, the Son of God, is sufficient to regenerate the social order which tends to express itself in individuals; that the gospel is the power of God unto salvation not to the individual or society, but to the individual in society. And thus the individual and the social gospel are seen to be the same glad news of the saving power of God in Christ." The book will be of more interest to groups of men than to women. Cloth .25 postpaid.

"A social order which embodies the spirit of Jesus Christ will be the Kingdom of God. That Kingdom will be composed of saved individuals."
—Shailer Mathews.

EDITORIAL

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prayer. The Women's Boards of Missions throughout the United States are deeply stirred with this realization and are calling upon their societies and missionaries to rally to the standard of peace; to teach it also in the young people's societies and in their homes; and to stand ready to assist the organized Christian forces in their community and nation and world in promoting everything that will cause war between nations to cease forever even as Trial by Battle was stopped between individuals.

TRAINING SCHOOL

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the Treasure Temples. In joyful pride these little boxes were brought to the table and I was given the privilege of opening each one and emptying the precious offerings into the red-ribboned basket, while the girls sang merrily a primary song about hearing the offerings dropping. And what was it all for? Why for the students' pledge of \$1000.00 toward the Training School Enlargement Fund. "Those nickels represent some long walks" said one girl. "And that stamp was the mate to one I used for my letter home on Sunday." Yes, they agreed that for every letter they wrote home they would put a two cent stamp in their box! Thus, in one way or another they saved and the tears just would come as I thought how hardily and yet how joyfully they had done it.

And now it is the hour of the "Morning Watch". From the stairway in the lower hall the beautiful chimes call to prayer and in a moment all bustle of the day's preparation is stopped. A peace that passeth understanding pervades the entire house as one realizes that in room after room there are hearts praying unto God. Surely in the holy hush of that morning hour they are "close in His quiver"—Kathleen Mallory

R. A. PROGRAM

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Scripture—(Page 6, last half)

Prayer—For our Sisters and Little Brothers

Talks—Junior Organizations

Their purpose

Their significance

Their growth

Hymn—"Only an armor bearer"

Quiz—What does "efficiency" mean? Where will we get our training for work to bring the world to Christ? Whom must we ask for wisdom? Are all boys from ten to sixteen in your church members of R. A. order? Are we true to our commission? Are we doing all we can to become efficient ambassadors? Are we a little bit efficient?

Reports from visitors—Y. W. A., G. A. and Sunbeams

Hymn—"Take my life and let it be"

Prayer—For Young People's Societies

New members. Collection. Repeat Armor.
Dismissal

UNION NOTES

(Concluded from Page 26)

session's work; greater in the presence of God's Spirit for which our New Bern sisters had definitely prayed for weeks. The most touching and inspiring feature of the meeting was the presence of our absent president, Miss Fannie E. S. Heck, manifested in a beautiful letter of farewell greeting and in her prayers which constantly surrounded and uplifted us.

THINKING CAP

1. What called forth the January Week of Prayer?
2. What the March Week of Prayer?
3. Where were Sunbeams organized?
4. What purpose does the Standard of Excellence serve?
5. What branch of the Union's work needs an Enlargement Fund?
6. What is a Good Will Center?
7. What purpose do Associational and State Annual Meetings serve?
8. Find a pastor's stimulating rebuke?



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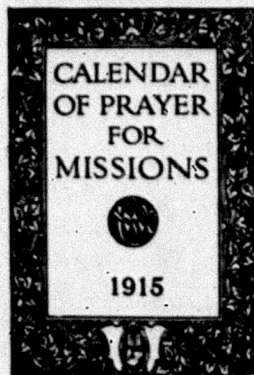
Missionary Calendar of Prayer for Southern Baptists

1915

NOW ON SALE

1915

In these troublous times the need for intercessory prayer is very great and the privilege more and more precious.



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

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

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

PRICE, 15 CENTS

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