

UNION WATCHWORD

1915-1916

Have faith in God. Mark 11:22

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

O bells, today let warfare cease!
Christ came to be a Prince of Peace.
No longer let the sound of drum
Or trumpet, campward calling, come
To vex the earth with dread, and make
The hearts of wives and mothers ache.
Leave battle flags to moths and dust—
Let sword and gun grow red with rust!
Earth groaned with carnage—let it cease—
Ring in the thousand years of peace!

Ring out the littleness of things,
Ring in the broader thought that brings
Swift end to all ignoble creeds.
Ring in an age of noble deeds
For all things pure, and high, and good—
The era of true brotherhood.
Ring out the lust for gold and gain—
The greed that cripples soul and brain,
And open eyes, long blind, to see
What grander, better things there be!

—Eben Rexford

Royal Service

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Calendar of Monthly Topics Woman's Missionary Union, 1915

SEPTEMBER—Home Mission Survey	NOVEMBER—The Brotherhood of Man
OCTOBER—Foreign Mission Survey	DECEMBER—China of Today

Monthly Topics for 1916

JANUARY—Planning for 1916	JULY—Reading for Missions
FEBRUARY—Latin America	AUGUST—Missions in Europe
MARCH—Southern Social Problems and the Home Mission Board	SEPTEMBER—Our State a Mission Field
APRIL—The Missionary Doctor	OCTOBER—Present World Opportunities and the Foreign Mission Board
MAY—My Money and Missions	NOVEMBER—Home Missions at Work
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SUGGESTED LEAFLETS—Supplement to Programs September—Home Mission Survey

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A Home Missionary's Ride to Save a Country.....	2
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MAGAZINE AND BOOK REFERENCES—Program Helps

The Church—a Community Force.....	Dr. Worth M. Tippy
The Making of a Country Parish.....	Harlon S. Mills
Indians and Spanish Neighbors.....	Julia Johnson
Home Missions in Action.....	Edith H. Allen
The New America.....	Mary Clark Barnes & Dr. L. C. Barnes
The Horizon of American Missions.....	I. N. McCash
World Missions from the Home Base.....	T. E. McAfee



EDITORIAL



STATE MISSIONS

WE should all be increasingly grateful that the group of women in whose hearts was born the idea of our Woman's Missionary Union saw the value of viewing things as a whole and of unitedly working for the promotion of Christian work at home and abroad instead of emphasizing a separate feature of the great missionary movement. The majority of the State Unions catching this same vision of the essential unity of Christ's mission to the world have made state missions an inherent part of the work of their organizations and are each year loyally working and giving to that work which is nearest to them. Jerusalem, Judea, Samaria and the uttermost parts of the earth are equally brought before the women as objects of their interest, as they were equally important to Jesus in His parting talk with His disciples.

Many of the state organizations set apart September for the time when the special effort is made to emphasize the work in their own states, and it seems most fitting that the first gathering together of forces and energies, after the letting down which inevitably comes during the summer months, should be for the help which can be given to our State Mission Boards. In many cases this work comes closer to one's own individual knowledge than either home or foreign missions can. It is possible to know our state history and the conditions which have created certain problems more easily than we can sense conditions and problems in China or Japan. We know how the removal of an industry from one place to another can reduce a strong country church from a force in the community to one which needs constant help to enable it to live. The contrasting incident is also familiar, of the establishing of a new industry which brings many new elements into a quiet, unprogressive little town where the church has such sudden new demands upon it that it is almost overwhelmed and must be helped and taught how best to meet its problems. The summer vacation which takes many a family into the rural districts brings the little church nestling in its grove of trees, with its bell sounding the call to worship, close home to the heart of many a worker in a city church. It is so easy to know the needs of these churches first hand. Through associational meetings and state conventions also it is possible in a short time to know more pastors and their wives than one could know home and foreign missionaries in a life-time.

This first-hand knowledge of conditions and the actual acquaintance with the missionary pastors make state mission work especially appealing to the many women and furnish a great incentive to their giving and working. A woman's heart responds quickly to the need of another woman who is giving her life and making sacrifices for God's work right in her own state. Many a woman whose interest has been thus aroused can be gradually led beyond the borders of her own state to needs even more pressing in the field outside.

As women we are doing a very special work in thus directing our effort to helping advance the work in our own state. We easily grasp and sympathize with the conditions and it is all a part of the "line upon line" work in which we are often told we are especially successful. It is all foundation laying. Our cities are being constantly fed from the country, and we are helping make better citizens and stronger churches in our cities by helping to make the rural churches centers of influence and power. In bringing the needs of the state before our societies the claims of the Church Building and Loan Fund should also be pressed and the effort made to obtain additional pledges for this splendid object.

Our gratitude for peaceful conditions within our own borders should make us more energetic than ever to render every possible help to our state work this September. The work is necessary, it is practical and is far reaching in its results. Greater gifts and greater interest come through this cultivation of those nearest us. May the mind of Christ be ours, who remembered those who were afar off and those who were near and knew all to be precious and necessary in His Father's sight.

THE DISTRICT ASSOCIATION A GREAT BAPTIST ASSET

THE time is at hand when our Baptist clans will be gathering in the meetings of our District Associations. This is one of the most valuable assemblages we have during the year. It is closest to the Baptist body. Each church will have messengers present. Here it is possible not only to review the achievements of the past year, but also to formulate a worthy Baptist program for the year to come. The messengers remain for two or three days considering those subjects which are closely related to the great work of Kingdom-building. Every wide-awake pastor will be there. The superintendents and leading Sunday school workers will be present. The women are accustomed to attend in large numbers and I wish to insist that every W. M. U. shall see to it that they are worthily represented.

The women hold their meetings separately for prayer, discussion and planning for increased work during the incoming year and arranging to meet their apportionments to the various objects. The W. M. U. has wrought nobly during the past twenty-seven years and their success is well-nigh phenomenal.

It is customary for the various secretaries representing missions, education and benevolence to attend these meetings and forcibly lay upon the hearts of the people the claims of our denominational work. It is well for our women to hear these addresses, they will furnish them additional information and inspiration for the tasks before them.

To demonstrate what our women's societies can accomplish in associational work I will refer to Atlanta Association in Georgia. Last year this association gave to all missions \$39,125.51. The 2,736 women belonging to these societies contributed \$32,479.50 of this amount while the rest of the women and the other 14,000 members of the association contributed \$6,646.01. Those states where there is a women's society in each church are to-day leading in gifts to state, home and foreign missions. We realize that one of the weak points in our work in Kentucky is that we do not have a society in each church and we are bending all of our efforts to correct this. The note of victory and determination to succeed with the work which the Lord has committed to our hands is largely determined by the spirit which prevails and the number attending our District Associations.

Let our southern Baptist women use this as a valuable means in obtaining one million members and increasing the circulation of ROYAL SERVICE until it shall visit fifty thousand homes.

Yours in His service,

W. D. Powell

THE PIONEER HOME MISSIONARY

"What was his name? I do not know his name,
I only know he heard God's voice and came;
Brought all he loved across the sea,
To live and work for God—and me;
Felled the ungracious oak,
Dragged from the soil
With torrid toil
Thrice-gnarled roots and stubborn rock,
With plenty piled the mountain side,
And at the end without memorial died.
No blaring trumpet sounded out his fame;
He lived, he died; I do not know his name.

"No form of bronze and no memorial stones
Show me the place where lie his moulding bones.
Only a ransomed nation fair
Built by his work and prayer;
Only ten thousand souls
Know Christ their Lord,
His love, His word,
Seen in the life of His own servant here.
These are his monument, and these alone;
There is no form of bronze and no memorial stone."



BIBLE STUDY



TOPIC—The Commandments

I love thy commandments above gold, yea, above fine gold. Ps. 119: 127, 140

In the Mosaic covenant the commandments expressed the righteous will of God: Ex. 20: 1-26. The attempt of legalistic teachers to mingle law with grace brought out the true relation of the law to the Christian: Acts 15: 1-31; Gal. 3: 1-5; 3: 10-12; Rom. 6: 14. The law of the Spirit works in the believer: Rom. 8: 2, 4

I. *The Decalogue*: With what extraordinary solemnity it was proclaimed! Ex. 19: 18; 20: 18. It was dictated directly from God's own mouth, Ex. 20: 1, and written with His finger: Ex. 24: 12; 31: 18. It contained the prime dictates of natural reason, the chief rules of piety towards God and equity towards our neighbor: Neh. 9: 13; Rom. 7: 12. The "ministration of death" and of condemnation: 2 Cor. 3: 7-8. The Christian is not under the conditional Mosaic covenant of works, the law, but under the unconditional new covenant of grace: Rom. 3: 21-27; 6: 14, 15; Heb. 10: 11-17; 8: 7-13

II. *Sinai or Law*: Ex. 19: 1, 16. Sinai is in every life "lightnings and thunderings and great trumpetings of power, as well as solemn claims and urgent appeals to every quality and force in our nature." What is this voice of law? If we follow the line of revelation we should find the sovereign thought to be "Lord, what wilt Thou have me to do?" Acts 9: 6. The Christian learns through the experience of Rom. 7: 7-25 what Israel learned at Sinai. The Spirit works in the believer the very righteousness which Moses' law requires: Rom. 8: 2, 4

III. *The Great Commandment*: Deut. 6: 4, 5; Mark 12: 29-31. These commands urge upon us a right view of God. The great movement of the heart must first of all be God-ward. "I am Jehovah." "One Lord." The only true and real God, faithful in performance of whatever I promise. There is one God, no other beside Him. It is unreasonable to yield affection or honor to any other being either existing or imaginary. It is unjust to God, the creator, the author of our being and the "Giver of every good and perfect gift": James 1: 17. We do owe Him all that our mind can yield of reverence; all our heart can hold of love for Him, trust and hope in Him as the Fountain of all our good; we must diligently worship and praise Him and humbly submit to His will, else we are like those of Titus 1: 16. It is folly and crime as well as an error of the highest nature to have another God: Rom. 1: 19-25. What is God to us? Gen. 1: 26, 27; Acts 17: 27-29. If we are His offspring what are His claims upon us? The relationships of fatherhood and sonship are based upon faith and the new birth: John 1: 12, 13

1st Commandment: Mark 12: 30 and John 14: 15 reveal to us the claim God has upon our love. Loving God and keeping His commandments are conjoined as terms equivalent; love being a certain cause of obedience, obedience an infallible sign of love: John 14: 21, 23; 1 John 2: 5. God must never be set away from our love. God must be kept quite near to our heart in a simple, childlike, clinging love. Jesus delights to paint God as a Being full of love, so loving the world as to spare nothing for its redemption and salvation: John 3: 16

2nd Commandment: Mark 12: 31; 1 John 4: 11, 20, 21. "Love thy neighbor as thyself." Matt. 22: 39, 40; Rom. 13: 8-10. The debt of love: 1 Peter 1: 22. Love is of Christ: 1 Cor. 8: 9-13. Law is of Moses: 1 Cor. 15: 56; Gal. 6: 2; 2 John 2: 5. The divine love is wrought into the renewed heart by the Holy Spirit: Rom. 5: 5; Heb. 10: 16 and outflows in the energy of the Spirit toward the objects of the divine love: 2 Cor. 5: 14-20; 1 Thess. 2: 7, 8. Moses' law demands love: Lev. 19: 18; Deut. 6: 5; Luke 10: 27. Christ's law creates love: Rom. 5: 5; 1 John 4: 7, 19-21, and so takes the place of the external law by fulfilling it: Rom. 13: 10-13; Gal. 5: 14. It is the "law written in the heart" under the new covenant: Heb. 8: 8. Better covenant: Heb. 9: 19; Rom. 8: 3, 4. The new covenant speaks of resurrection and eternal completeness. Love is the essence of Christianity but love can spring only from right faith.—Mrs. James Pollard

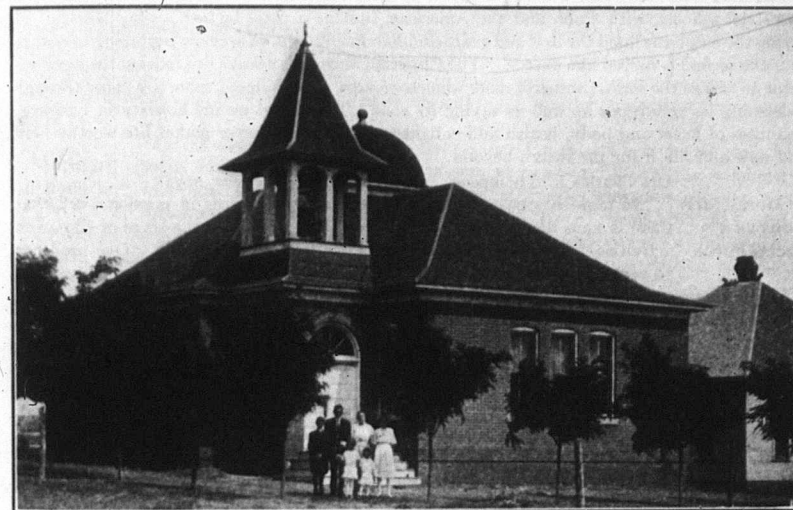


PROGRAM FOR SEPTEMBER



Prepared by Mrs. George Hillman Whitfield

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



COUNTRY CHURCH, SENTINEL, OKLAHOMA

HOME MISSION SURVEY

Home missions may be defined as the outreaching of the Christian church in America to those peoples and places in our land beyond the immediate environs of the local church.

Today we are coming to recognize the vital connection between spiritual regeneration and the bringing of the Kingdom of God on earth. Home missions is essentially and radically concerned with both.

Christ said, "The kingdom of heaven is within you." It can never come in society, it can never prevail in a nation until it has first come into individual lives and found expression through them—*Home Missions in Action*

"Unless we Christianize Christendom we must stand humbled and silent before the religions of Asia."

HYMN—"Christ for the world we sing"

PRAYER—Bible study (page 6)

TALKS—"The new home missions" (pars. 1-4)

"Things done and left undone" (par. 5)

MAP TALK—"S. B. C. home missions" (par. 6)

PRAYER for the coming of the kingdom

DOXOLOGY

1. Modern Christianity

Modern Christianity is rapidly recovering the social impulse of its earliest days. It is glowing once again with the old fire. The church is convinced that a Christianity which does not go about "doing good" is not the Christianity of Christ. A religion which ignores the healing of the body is not the religion of Him who "took our infirmities, and bore our diseases." A religion which ignores child labor and child mortality is not the religion of Him who took the children in His arms. A religion which has nothing to say about vice and crime in the modern city can not claim kinship with the power that speaks out in the great apostolic letters to Corinth and Rome and Ephesus. A faith that merely hopes the will of God will be done in heaven as it is not on earth, is not the faith of the Lord's Prayer.—*W. H. P. Faunce*

The time is not long past when to many of us home missions meant only frontier boxes and industrial schools, with Cuba and the American Indians a little farther away. Instead of laying the emphasis upon the first and great commandment only we are now beginning to realize that the second is indeed like unto it. The Christian ideal today seeks "to redeem the environment as well as the sinner, and give more wholesomeness, more fullness, more joy in life through redeeming its conditions as well as saving its soul. The gospel means honesty in business, cleanness of heart and body, health and enlightenment and whatever makes life worthy here and now and fits it for the future beyond."

Dr. Charles L. Thompson, in the *Missionary Review*, says:

2. Home Missions as a Social Force "So rapid has been the development of social forces in mission work that there is some danger lest they hold too large a place on the stage of Christian activities. This emphasis on social force is of recent growth. One need not go very far back in the history of missions to discover an almost radical change of emphasis and perspective. Slowly at first, but steadily, the history of home missions in America has been a history of the broadening of its content and meaning from the individual to the community. The first missionary enterprises of the country were exclusively individualistic. It was the *man* the missionary sought—the man in his relations to eternity but separated from relations to the community in which he lived. The evangelical missions of a hundred years or more ago were also conducted almost wholly from the standpoint of the individual. The evangelists in the mountains of Kentucky and Tennessee preached a gospel of personal salvation; wakened whole states to the call for the surrender of individual wills to the will of the Master, but made little appeal that was calculated to reform communities where those converts lived. This individualistic meaning of home missions continued far on to recent times. It marked all the western home missions development. We would not undervalue these early individualistic missionary labors, because always the individual tells on the community for good or ill. A good man is, as Christ said, preservative salt and informing light. Character tells far beyond any conscious intent. God has ordained that the gospel of the kingdom should act by contact; and whether men will it or no, what they are becomes a force to make others like them.

3. Confronting Social Problems "But the social force of home missions has a wider and more definite meaning; a meaning pressed on the consciousness of the church by the trend of modern events. Problems are confronting all good men which can not be dealt with by passive goodness. Christianity is coming to a battle line which she did not elect, but which she can not decline. It is not too much to say that a spirit of intellectual unrest, regarding the province and capacity of our religion to deal with life in its social relations has come over many earnest minds, an unrest which is turning many people for the time being away from the church and making them inquire whether there is not some better way to meet the troubles of society than any which the church can suggest and supply. Socialism is the concrete expression of that unrest. The church has not accomplished what she was founded for, has not incarnated the spirit of her Master, has not carried out His program. Therefore, those who hold these views seek for something else. They will not find it. The panacea for human ills, individual or corporate, is not in denying or ignoring the power resident in the church but in awakening its activity and giving direction to that power.

"The present time is full of signs that the church must arise to her responsibility as the one efficient moral and spiritual force of the world, or she must lose her influence. More is at stake than her orthodoxy. Her right to moral leadership is at stake. Men are not so much concerned about the propositions in which the truth is formulated. They are now questioning the life the church is living under the banner of those truths. Is she squaring herself with her doctrines? The one hopeful and assuring sign is that the question is no longer wholly from the outside. The church herself is raising it more sharply than her enemies. That she has failed to fully interpret her own gospel and fully meet her duties, not to individual men, but to men in various corporate relations, this is her confession and the signal of her awaking strength.

"The time has now fully come when the church must address herself to meet and repair the wrongs of society, to which she has long been measurably indifferent. If any say that so we will lose hold on or fail in emphasis for the necessity of personal salvation it must be said that only by maintaining that emphasis can there be any good hope for a successful social battle. Only the men and women who by personal faith and consecration have taken hold of the hand of God, only they will be fit or efficient in the broader struggle for the redemption of men.

4. Modern Methods

"Let us now glance at the lines along which the church is trying to meet her social obligations in the home mission enterprises. When the missionary was preaching only to scattered settlers on frontier farms his personal message may have seemed to comprise his duty. To tell the man on the farm to be a good man, a good son, husband, father and perhaps once a year to vote an honest ticket may have measured his duty. But quicker than he could realize, the settlement became a community, the village became a town, perhaps a city. Then came social alienations, conflicts, classes ranged on this side and that. Civilization was bringing on its problems. Life was no longer simple. It was complicated and difficult and dangerous. Now what had the preacher to say! Men were at war with each other, and it was neither satisfying nor commanding to tell them to be good and they would go to heaven when they die. It is not enough to speak eternal peace to men in an economic or industrial fight. They must first settle the battle on hand. Show them the way to a right kind of a victory in that battle and they will be ready for the next message.

"So the gravest home mission problem today is a social problem, and if the gospel has any social force now is the time to bring it out. Unless the missionary has conceived his message in these ampler terms he is having a hard time of it. He will preach eternal hope to dull ears of those whose earthly life seems to them an eternal despair. The gospel came to build God's kingdom among men by establishing relations of justice, charity and brotherhood. That kingdom has not yet been built. The hopeful sign is that a change is coming, has come. The church too slowly for her own good, but at last, is taking her leadership in social reconstruction. That leadership was slipping away from her. Other and less competent hands were reaching for it. Now the missionary forces feel they must come to close quarters with social troubles and heal them or be beaten in their chief commission.

"First, the Presbyterian Church, and in swift succession the Episcopal, Methodist, Baptist, Congregational and other churches, have addressed themselves to a social gospel for the meeting of social questions on the basis of Christian truth and the winning of alienated or indifferent people back to the church. In this view of duty to society it is manifest that home missions is not an enterprise of the west only. It has a special call to the more crowded communities of the east. Indeed the crowding largely makes the mission field, certainly in its social aspects. The race question is in its most acute form in the metropolis. And of the immigration question it may truly be said the social gospel is the only effective solution. Unless Christian truth can be brought to bear on our vast amalgam of races, all educational and philanthropic movements will largely fail. These aliens, not the off-scouring but for the most part the best of the races whence they come, the people with vision and longing and hope, need many things at our hands; but nothing so much as a gospel not only of personal salvation but of social power which shall teach them how to live among strangers in brotherhood and helpfulness, how to have a share in the moral upbuilding of the community.

"In yet another direction does the social force of home missions strikingly appear, the upbuilding of rural communities. That there is any problem in country life is a new idea. Of all regions the country was supposed to be free from problems. Life there was simple, direct, comfortable, healthful and independent. But students of economic, industrial and moral conditions in the country have reached very different conclusions. They have sounded notes of warning which in the last few years have sharply turned the attention of missionary societies to the missionary call of rural communities. Some of the facts challenging this attention are changes of population from owners to renters; from American to foreign elements; desertion of farms in many sections; inefficient school systems; decline of values; unproductive farming methods and decline of morals. So effectively have these and other causes of country decline operated that thousands of churches have been abandoned or closed.

"The call on home mission organization is to resist the whole order of this deterioration and to establish a new order which will bring thrift, intelligence and morality. It shall not be enough that the gospel be faithfully preached. The country minister must know conditions, must be resourceful to meet them. Many young and older preachers are availing themselves of country institutes to learn the science of rural upbuilding; many who had fallen into the ruts of country ministerial life are shaking themselves out of them, are springing eagerly to the new calling of vitalizing the moral and religious life of farming communities. With purpose and power are the missionary societies giving themselves to meet this problem in northern sections before it becomes as acute as it is in some sections of the south. Our civilization is bringing many perils in its train. Society is staggering under them. Let the social power of the gospel once be fully let loose upon these perils and they will lose their grip. In their stead will come the righteousness which exalts the nation."

5. Home Missions in Action

A recent writer on home mission says: "Since the early days when Roger Williams pressed into the wilderness of Rhode Island, the Christian preacher and teacher have followed the advancing line of the successive frontiers—no hardship, no denial, no scarcity of food, no privation, no want or cold so great that home missions hesitated to go, with its spiritual healing, its community service, bringing the very heart of Christ's love and service into these new centers. When adventurous home-seekers reached the Alleghenies, the home missions soon followed. When the frozen north called men with its lure of gold, an indomitable missionary led in all that made for the better life. When the deposed red brother suffered every form of grievous wrong, home missions brought him brotherly love and helped him find the Jesus road. When the alien stood bewildered in our midst, home missions gave him guidance. When the dumb appeal of the isolated mountaineers was realized, home missions followed the lonely mountain trail. To the mines and the lumber camps, to the ancient Spanish folk of our continent, to those deluded by the false Prophet—to all of these home missions has carried its threefold ministry of saving, teaching and training. Home missions counts its lives laid down for the Christ on a hundred fields. No pen can tell of the magnitude of its influence on our national life.

With all this glorious, Christ-filled service, home missions has ministered to only a small part. Over sixty millions of the nearly one hundred of our population are non-Christian and allied with no religious organizations whatever, Catholic, Hebrew or Protestant. Still more than forty thousand Indians in this country are without Christian ministry. Still great districts in our southern mountains wait the coming of opportunity and uplift. Still large numbers of Mexicans in the southwest, ignorant and superstitious, are a retarding element in their communities. Still vast immigrant settlements remain untouched by regenerating influences and absorb, as well as contribute, much that is deteriorating. Still we are confronted by the sad spectacle of more than a million of the nation's children at work in factories and cotton mills for their living and helping to support their families.

Home missions must also face today the problems involved in the adjustment of our population to cities and away from rural districts. Thus cities are becoming dominant factors to be reckoned with in all the elements that enter into the question of religious and moral uplift. Contrasted with this peculiar burden of the city, there is the country church and the adaptation needed to maintain it in any degree of effectiveness, when its very life blood has been

drained for the city. It has made untold contributions of ministers, missionaries, church officers and members to the cities and distant fields, leaving the mother church childless and weak in its advancing years.

Home missions is one of the greatest contributors of national righteousness. Through it the higher life of the community is developed in the formative period; through it belated peoples receive the spiritual, transforming dynamic that makes them reach up to the higher and better in their surroundings and gives them a developing effectiveness and efficiency. It brings the same force with greater power into the lives of the children, giving them also a training of minds and hands that equips them for an enlarging sphere of usefulness. It brings the most telling force possible to the upward struggle of our primitive and dependent people, patiently leading them by the road of sympathetic understanding into some strength to stand amidst the overpowering complexity of the civilization that surrounds them, in which they as yet are not advanced enough to become more than a problem. The Negro and Indian testify to the marvelous transforming power of the gospel of Christ brought by home missions—a power that gives moral fiber, a wholesome attitude of life in which work and ambition have place. Home missions faces forward, realizing that infinitely greater responsibility and service must now enter into the mission of the church at home if this country is to remain Christian itself and be a force for Christianity in the world."

6. The Home Board and its Work

With the March and July programs on home missions in mind, let us look again in this home mission survey at the work of our Home Board, this "instrument for the kingdom-progress." "In spite of a year of strenuous financial conditions we present what we consider the most glorious report of our history," says Dr. B. D. Gray.

Co-operative Mission Work: The Home Board co-operates with the state boards of fourteen states. It is impossible to tabulate all the results of such work, which includes aiding in the support of missionaries both white and black, organizing churches and Sunday Schools, distributing Bibles and improving and building churches. It is important to note that a total of 21,067 baptisms resulted from home missions in all departments.

Evangelism: By a series of great city campaigns more than 12,000 souls were led to Jesus, more than 17,000 members were added to our Baptist churches and more than 1300 young people volunteered for the ministry or mission work. "Our work in the cities is a distant contribution toward the solution of the vital city problem of today." The addition of two negro evangelists to the staff of home board evangelists has been productive of far-reaching results to the 10,000,000 negroes in our midst. Beside the addition of over 4000 members to the negro churches, the leaders of both races are being brought into touch and sympathy with each other and personal workers' conferences are teaching and training the negro preachers and workers in the fundamentals of the gospel.

Enlistment: The department of enlistment was created "for the purpose of helping in the training and enlistment of the unenlisted Baptist churches of the south." Faced with the problem of 10,000 churches giving nothing to missions, 3000 giving by chance and 7000 in which many members give nothing, the aim of the field workers has been "to strengthen the church to serve its community and to enlarge the lives and elevate the ideals and purposes of its members", rather than to stress primarily collections of money and yet blessed tangible results are not lacking in the second year's report of this department.

Church Extension: Closely allied to this work is that of church extension. It is the purpose of the board upon the completion of the Judson Centennial Fund to begin the campaign for the million dollar Church Building Loan Fund. A total of 8000 needy fields, 4000 of them homeless, constitutes the challenge to home missions. Other denominations have planned wisely in creating great building funds. The followers of Mrs. Eddy and of Pastor Russell think that homeless churches are a bad advertisement. How much more shall we come to the help of these Baptist congregations, absolutely unequipped, bravely battling against overwhelming odds!

Foreigners: The great field of work among the immigrants can be but briefly set before us in this program. We cannot do otherwise than regard the coming of these alien peoples

into America as a great missionary opportunity, both to save them and through the thirty per cent. of them who return again to their own land, to spread the gospel to the ends of the earth.

The board conducts mission schools for foreigners in Tampa, Florida, at El Paso, Texas, and in Norfolk, Virginia. While war conditions have greatly restricted the work of Miss Marie Buhlmaier at the Baltimore pier, she continues to bless scores of lonely strangers in a strange land through mission and sewing schools.

At Coalgate, Oklahoma, the board has a woman missionary among the mining population. Another woman is similarly engaged at McAlester. In southern Illinois, a faithful woman worker is accomplishing great good. At Brenham, Texas, a woman worker is engaged among the German population.

In Tampa, Florida, missionary pastoral work is done for Cubans and also for Italians. In East St. Louis, Illinois, missionary pastoral work is done among the Bulgarians; also at West Frankfort among the Italians with fruitful results. Besides these, in Missouri, the board has a missionary to the Swedes and one to the Germans, and in Alabama a missionary to the Swedes. To meet the needs of the Mexican population in Texas the Home Board, in conjunction with the State Mission Board, is maintaining fifty-four missionary churches and stations. In this work the Home Board supports superintendent of Mexican Work, C. D. Daniel and five other missionaries and teachers.

Indians: There are more than 125,000 Indians in Oklahoma and 22,000 in New Mexico. In Oklahoma the board conducts a work for the five civilized tribes in co-operation with the Oklahoma State Board. To carry on this work a superintendent and twelve Indian missionaries are engaged.

The Home Board conducts an independent work among the Pawnees and Osages, employing seven missionaries. These two tribes are known as wild or blanket Indians. Before our mission work among them their religion was a form of pagan worship comparable to that of the savages of Central Africa. Missionary effort has been put forth among the Osages by the Catholics and our missionaries have found these more difficult to reach with the simple story of salvation than those who have never been approached by the Romanists. Great success has signaled our work among the Pawnees and many of the chiefs and most of the influential members of the tribe are members of the church.

During the last year the Home Board has aided in supporting thirty-nine negro missionaries who have labored among their people. In addition, in the Department of Evangelism, the board has employed two negro evangelists who have done marvelous work in leading the blacks to Christ. In the past year they have received for baptism more than 4000. Two years ago the convention set on foot a movement for the establishment of a theological school for the negroes. The Home Board desires to give its unqualified endorsement to this project.

Mountain Schools: Our recent study of these schools gives special interest to the following extract from Rev. J. C. Owens' report for 1915:

"A definite effort has been made to organize both the school community and the local community out of the school in every way thought advisable for the maintenance and promotion of the best things along all worthy lines. In one case the young men resident in the community have been organized into a society looking toward the suppression of all the evil influences of the community, the strengthening of the local town government, road improvement and several other lines of work for the betterment of the community."

Cuba: The field occupied by the work of southern Baptists in Cuba comprises the four western provinces of the island, or a little less than half the territory of the republic. It is approximately four hundred miles long, and averages fifty miles in width.

An indication of the distance between some of the fields will show the great stretches of territory that are calling to us. There are four lines of railway running out of Havana. Going east, the nearest mission is Consolacion, ninety miles away. Going south, the nearest is forty miles, and southeast, the nearest is thirty-five miles.

The evangelization of Cuba is a task worth while because of the character of the people, capable of development and, under the power of the gospel, of becoming a great people; be-

cause economically Cuba is destined to be very rich and her people evangelized will be a force in the spreading of the kingdom; because her proximity to us makes us either help the Cubans or be harmed by them. During the past year though no new churches have been organized existing ones have been strengthened and the school work has not fallen behind.

Canal Zone: The Panama Canal, the dream of centuries, is now in operation. Forcible depopulation of the Canal Zone has made necessary the removal to permanent locations of some of our churches and pastors' homes. Of these, the Empiré church and the Balboa church are white. The latter is in the most important center along the line of the Canal. In addition there have been maintained six colored churches, though the compulsory depopulation by the government has practically disbanded three of these.

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Katherine Lee Bates



Y. W. A. PROGRAM



Prepared by a Maryland Y. W. A.

Note: Y. W. A., G. A. and R. A. programs are merely suggestive and are to be adapted by leaders to the requirements of their auxiliaries. The paragraphs referred to in program outlines will be found in general program which begins on page 7. For helpful leaflets see page 3.

AUXILIARY DRILL

What is an association of the Southern Baptist Convention?

An association of the Southern Baptist Convention is made up of a number of Baptist churches of a given locality, voluntarily banded together for mutual help in behalf of missions and other religious work.

How large is an association?

The associations vary in size, some consisting of only 5 churches while others have over 60, there being 902 for the 24,338 churches.

When does an association hold its annual meeting?

The time of meeting of the association also varies, most of them being held, however, in the late summer or fall. The women and young people often hold their meetings at a separate time and place.

What part does an auxiliary have in an associational meeting?

In many of the associations there is an associational auxiliary leader who encourages the auxiliary members to co-operate with the plans of the association and to attend its meetings, their work being usually represented on the program.

PROGRAM

Hymn—"More love to thee O Christ"
Prayer

Bible Reading—Luke 10: 30-37

I Methods of the Home Mission Board
(The three "E's" of home missions)

(1) Evangelism; (2) Enlistment; (3) Extension work. (Find a concrete illustration of each method.)

II Fields of the Home Mission Board

(1) Mountain school; (2) Negroes; (3) Indians; (4) Immigrants; (5) Cuba; (6) Canal Zone; (7) Co-operative work with the states of the S. B. C.

(Locate the most important centers of each field on a map)

Hymn—"Faith of our Fathers"

Closing Prayer—For home mission work

Home Missions

The Home Mission Board has just completed its seventieth year. It was started in the year 1845 when the Southern Baptist Convention was organized. With the exception of the years 1861-1882 its history has been one of growth. Prior to 1861, the Home Board was occupied with the task of finding the needs of its territory and of meeting these. During this period the work among the Indians was started, the date being 1855. The years from 1861-1882 were marked by war and a period of reconstruction in the land of the Home Board. With the war came the usual devastation and loss both of men and means. The work of the board was greatly hindered and except for the army missions which were established at this time, its undertakings were practically suspended. For years its existence was threatened and it was not until 1882 that it enjoyed the support and co-operation of all the states within its borders. This date also marks the removal of its headquarters from Marion, Alabama, to Atlanta, Georgia. Since then many new fields of labor have been entered, such as: work in Cuba 1886; first mountain school (1890) in Georgia; the Mountain School Department 1900; evangelistic work among the negroes 1900; work in the Canal Zone 1905; Evangelistic Department 1906; Enlistment and Co-operation Department 1912 and the Church Extension Department 1912. All of these departments are still in existence and are operating very satisfactorily.

Having seen what is the work of the Home Board let us try and discover why the Home

(Concluded on Page 29)



G. A. PROGRAM



FANNIE H. TAYLOR MISSIONARY TO ITALIANS IN TAMPA, FLA., AND HER NIGHT SCHOOL ENGLISH CLASS OF ITALIAN GIRLS

Hymn—"Come thou almighty King"

Lord's prayer in concert

Auxiliary Drill

Bible Study—The two great commandments—Matthew 22: 36-40; Mark 12: 28-34; Luke 10: 25-37

Leader's Talk

Home Board work and map study

Hymn—"O beautiful for spacious skies"

Closing Prayer

Suggestions to Leaders: The two comprehensive surveys of this month and the next will give our G. A.'s an intelligent idea of the great work of our mission board. At this first meeting after the summer holidays make a special effort to have a large attendance. Let the membership committee prepare and give out with a personal word of invitation, cards bearing a small flag, pasted or drawn in colors with this couplet,

"This flag of your country invites you to come

And hear of the missions beneath it, at home."

If practicable, have the meetings on the large porch of some member specially interested in the young people of the church, or if the meeting is in the church, use flag decorations, home mission pictures and in other

ways make the surroundings for the meeting unusually attractive and interesting. Our leaders must be alert to plan for inspiring meetings for the girls we want to have for missionary women in the future.

Remember that girls like to *do* things, and after arousing their interest a good way to hold them is to provide for their practical participation in some community service or organized work of the boards.

Let the Auxiliary Drill be given by two G. A.'s. In preparing leader's talk adapt paragraphs 1-5 and other reading on the subject (see page 3). Bring out the application to the topic of the Bible study just given. Prepare material from paragraph 6 so that five members may tell of the work of the departments of the Home Board and six more give the map study on mountain schools, negroes, foreigners, Indians, Cuba and Canal Zone.

"Through times and seasons flying
We have found things stand sure,
One truth, among all things dying
The years leave more secure.

"Only what is spent in giving
Escapes from wealth's decay,
Only what is built into living
Never passes away."



R. A. PROGRAMS



Prepared by Mrs. W. R. Nimmo

To the Leader: For the two missionary meetings of this month substitute "missionary hikes," making visits to imaginary home mission stations. On the first "hike" visit Cuba; Tampa, Florida and frontier stations. Perhaps it would be an agreeable change to the boys to be relieved from the preparation of papers for the meetings of this month. From the other programs in this issue of ROYAL SERVICE and your own reading write six short papers, not more than one hundred and fifty words each, on subjects given in order of exercises. Have these read at the various imaginary stations. Allow plenty of merriment but carry out program in a serious and business-like manner. At frontier station serve sandwiches, bananas at Cuban station; oranges at Tampa, Fla.

On second "hike" visit Indian mission stations at Pawhuska and Pawnee, Oklahoma; a mountain home and an immigrant pier, the latter by a stream if possible. Here there is a wide range for the ingenuity of the leader. Follow plan of previous meeting in having papers read. There might be a corn roast at Indian station (be sure to extinguish fire), peaches served at mountain home and peanuts at immigrant pier. Royal Ambassador banner and United States flag could be in evidence, changing standard bearers frequently.

FIRST MEETING

Hymn—"For the beauty of the earth"

Scripture—Deut. 8: 6; Ps. 116: 12-14

Prayer by leader for home mission work

Papers: Cuba
Home Mission Work in Florida
Our Frontier Work

Hymn—Selected

Story—"How a Home Missionary's Ride Saved a Country" (see page 3)

Stump Speech—"Our Country"

Hymn—"Now the day is over"

Roll Call—Answered with out-door texts

Lord's Prayer—Adjournment

SECOND MEETING

Invocation—in unison

Our Father which art in heaven

Hallowed be thy name;

Thy kingdom come;

Thy will be done on earth as it is in heaven.

Scripture—Jas. 1: 22-27; 1 John. 3: 16-24

Hymn—"Brightly gleams our banner"

Papers: Mountain Boys

The Immigrant Boy

The Indian Boy

Hymn—"What a friend we have in Jesus"

Stories: John Eliot (see page 3)

David Brainerd (see page 3)

Hymn—"Sun of my soul thou Saviour dear"

Roll Call—Answered with names of officers of Home Mission Board (see Home Field)

Prayer. Declaration. Adjournment

"A Penny for Your Thoughts"

Find on bright, new Indian-head penny the following items of missionary interest:

1. A Missionary
 2. Sometimes served at a woman's missionary meeting
 3. Worn by an Indian chief
 4. What we desire for Royal Ambassador chapters
 5. What our country stands for
 6. Found on page 20 of this magazine
 7. What our states are
 8. An Indian adornment
 9. A national hymn
 10. Part of the equipment of an ambassador
 11. Desirable for box to frontier missionary
 12. Something to keep in mind for our missionary meeting
 13. Must always speak for the King
 14. Found on the barren fig tree—be warned!
 15. Will be needed for our standard of excellence
- Key: 1. One cent (sent). 2. T (tea). 3. Feathers. 4. Numbers. 5. Liberty. 6. Letters. 7. United. 8. Head-dress. 9. America. 10. Shield. 11. Ribbon. 12. Date. 13. Lips. 14. Leaves. 15. Points. Adapted



SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



IN THIS GROUP OF CUBAN CHILDREN THERE ARE ALSO TWO ITALIANS AND ONE CHINESE BOY

FIRST MEETING

SUBJECT—The land we love

MOTTO—America for Christ

HYMN—"Be a Little Sunbeam"

PRAYER—For our country, by leader

SCRIPTURE—Matt. 14: 14-21

HYMN—"Loyalty to Christ" (1st and 4th verses)

TALK BY LEADER. RECITATIONS. ROLL CALL. BUSINESS.

OFFERING. PRAYER

MEMORY VERSE—John 17: 3

Talk by Leader: In our scripture lesson today we learned about the large company of hungry people fed by our Lord, and it makes us think of the millions of people in this beautiful country of ours who are hungry for the bread of life. Many of them do not know Christ as their Saviour and some of them have never heard of Jesus at all. Christian people long to give them the good news of Jesus, who is the bread of life, but wishing and longing for things is not enough, we must

try to do what we wish for, that is, we must make some plan to help send the gospel and then we must work out the plan. Our plan is to have women's missionary societies, young women's and girls' societies, boys' bands and our own Sunbeam bands. All these societies and bands send their money for home missions to the Home Mission Board. In a large building at Atlanta, Georgia, the Home Board has its office. Dr. B. D. Gray is the corresponding secretary and he is always

delighted to receive help from the Sunbeam bands. I think I can hear him say, "I expect these Sunbeams to shine so brightly that they will send the rays of God's love into the hearts of boys and girls who do not know of Him, both in our own southern states and Cuba and Panama."

Map Exercise

Leader: What are the names of the eighteen states in which the Home Mission Board works?

Leader: How many states have we named?

Sunbeam: Seventeen states and the District of Columbia

Leader: What is some of the work done by the board in these states?

First Sunbeam: The Home Mission Board helps to build Baptist churches and to pay the preachers when the people are too poor to do it for themselves.

Second Sunbeam: The Home Board builds and helps to support mountain mission schools.

Third Sunbeam: The board sends preachers to help the churches hold revival meetings, these preachers are called evangelists.

Fourth Sunbeam: It also sends missionaries to the Indians, negroes and foreigners in our states.

Leader: Are there any other countries in which the Home Mission Board works?

Draw outline map on blackboard or paper. Having previously distributed slips of paper, each with name of southern state and number upon it, call for these by number and write name of state in the proper place on map, then proceed with other questions.

Sunbeam: Besides work in the eighteen states the Home Board has missions in Cuba and Canal Zone in Panama.

"Christ's Kingdom hath its banner too;
Most lovely and serene,
Whereon the red, the white, the blue,
By faith are clearly seen.

"The red, the blood on Calvary shed;
The white, forgiveness shows;
The blue, which means God's love o'erhead,
With stars of mercy glows.

"All hail the red, the white the blue,
Which fitly symbolize
Our nation and Christ's kingdom too,
In rich and lovely dyes."

"Little words of kindness,
Whispered soft and low,
With a thrill of gladness
To the heart they go,
Lighting up its darkness
With a cheering ray,
Changing heavy sadness
To the light of day.

"Little deeds of kindness,
Seem of little worth,
Yet we cannot buy them
With the gold of earth;
Scatter then, like sunbeams,
Many a deed of Love,
And the Lord of heaven
Will bless you from above."

SECOND MEETING

SUBJECT—The work we love

MOTTO—"We are God's fellow-workers"

HYMN—"All hail the power of Jesus' name"

PRAYER—That God may use each Sunbeam for the salvation of our country

SCRIPTURE—Romans 10:11-15

HYMN—"Jesus bids us shine"

TALK BY LEADER: RECITATIONS. ROLL CALL. BUSINESS.

OFFERING. PRAYER

MEMORY VERSE—John 4:6

Leader: There are many ways in which little children can help to save the world for our Lord. One way is by being unselfish like the little boy in the Bible who so willingly gave his small lunch of five small cakes and

two fishes to the disciples. The Master took these and fed thousands of people. What if the little boy had refused to give his lunch? He would have missed being the boy who helped, even if it was in a small way. We must

not think that the small things do not count for they truly do. Let us see how many things we can do each day to help others and God will bless our deeds, just as he blessed the boy's barley loaves and fishes, and use them for His glory.

Did you notice in our Bible reading these words: "How beautiful are the feet of them that bring tidings of good things!" We want to be among those who bring "glad tidings." When the foreign people come to our shores the missionaries meet them and talk with them about our Saviour and give them Bibles with the message of Jesus' love on every page. Among the foreigners are many little children and when we give our money for Bibles and Sunday schools and sewing schools for them, we are God's messengers to them; for in these schools they learn Bible verses and hear about the Lord Jesus we love and serve.

We send other messengers with good news to the mountain schools, and oh how glad those mountain children are to have the teachers tell them how to get an education and fit themselves for better, happier lives.

The Indians are waiting for us to send more missionaries to tell them about the "Jesus road," and that is another way for us to become bearers of "good tidings."

The children of the south see negro children every day and can always be kind to them, remembering that Jesus died for all. The Indian children, the Cuban children, the children of Panama, the mountain children and the foreign children are all a part of our work for the Home Mission Board. Let us be messengers to all through our prayers and gifts.

Song—(Tune Jesus loves me this I know)

"Spread the news of Jesus' love;
He is watching from above,
He will know if we delay,
Send the tidings far away:

Chorus

"Spread the glad tidings,
Spread the glad tidings,
Oh, tell the tidings,
Glad news of Jesus' love.

"We who know the blessed news,
May not, dare not now refuse
To obey our Lord's command;
Tell the news in every land.

"Spread the tidings far and wide,
For the world our Jesus died.
Round the earth let praises ring,
Crown the Savior Lord and King."

Recitations:

"Two little hands to work for Jesus,
One little tongue His praise to tell,
Two little ears to hear His counsel,
One little voice a song to swell.

"Two little feet to tread the pathway
Up to the heavenly courts above;
Two little eyes to read the Bible,
Telling of Jesus' wondrous love.

"One little heart to give to Jesus,
One little soul for Him to save,
One little life for His dear service,
One little self that He must have."

"Help me Lord to tell the story
Of Thy wondrous love to me;
Help me to be an humble witness
To Thy grace so full and free.

"Help me tell the weak and stumbling,
What a mighty Friend Thou art;
Ready to forgive the erring,
Able to renew the heart.

"Help me Lord to tell the story
Of Thy wondrous love to all;
Love for every contrite sinner,
Love to answer every call."

"Many little folks live in the mountains—
Mountaineers, they are called, I am told;
They need all the help we can give them,
They are out of the great Shepherd's fold.

"Such great, great numbers of foreigners
Have come to our land from abroad;
Neither they nor their little children
Have heard very much about God.

"Still others that live in our country
Are the Indian children so strong;
They are waiting to hear about Jesus,
They have waited already too long.

"In the seas to the south of the homeland,
Porto Rico and Cuba both lie;
There are thousands of little dark children,
'Oh, send us the Gospel!' they cry.

"Now down by the Mexican border,
But still in the country we love,
Are hundreds of Mexican children,
Who know little of Jesus above."



FROM OUR MISSIONARIES



IMMIGRATION AND THE WAR

AFTER a talk with a dear friend who is deeply interested in all branches of missionary work and who wondered what influence the present European war may have on immigration, and realizing that others amongst us may be pondering the same question, it seems well an answer should be given and our people learn the true state of affairs.

Immigration has taken a great drop within the last year (number coming in this year has not yet been reported) and from the fact that only German lines had conducted the passenger service to Baltimore, immigration to this port was blocked directly after the outbreak of the war, with several of the great liners tied up at their wharves.

So steady however had been the flow and so great the volume of immigration up to this time that it was hard for some of us to realize the change, and for a moment we seemed dazed with the very suddenness thereof. But only for a moment, for we quickly found that this lull was permitting us to do what we have always felt everywhere to be so necessary for us to do, namely, the so-called follow-up work. It is to this work I would call special attention.

Can we conceive the fact that actually one-tenth of our entire present population in this country came over in immigrant ships during the past decade? And only if we can, shall we be able to perceive the importance and magnitude of our trust; for surely no one amongst us will still have to be convinced that the immigrant is to us a God-given trust. Decade after decade this trust had increased until it could go on no longer. Why? Have we been unfaithful? Have we failed God? Did we fail to catch the meaning of His call to duty and opportunity? These are pertinent questions and well worth our pondering.

This war is creating terrible conditions abroad. After its close many of our immigrants will find it imperative to return to their native land and it rests largely with God's children to determine whether they

shall return with the love of Christ in their heart and the message of salvation upon their lips or otherwise.

Whether or not God will ever again trust us with a renewed or enlarged immigration has nothing to do with it. Our present duty is to the immigrant already with us. And let us realize that while we find the Negro to be in the south, the Indian in the west, the Eskimo in Alaska, the immigrant is everywhere—and thus the call is to everyone of us throughout the length and breadth of our great, free land. Remember:

"There is in every human heart
Some not completely barren part
Where seeds of love and truth might grow,
And flowers of generous virtue blow.
To plant, to watch, to water there—
This be our duty, this our care."

And it can only be accomplished by the help and guidance of the Holy Spirit.—*Marie Buhlmaier, Baltimore, Md.*

A WORD IN SEASON—HOW GOOD IT IS

Herrin is a mining town in Williamson County, Illinois, and has a population of ten thousand people, five thousand of whom are foreigners; thirty-five hundred Italians, five hundred Lithuanians, one hundred Syrians, and the rest a mixture of many nationalities; Austrian, Bohemian, Bulgarian, Chinese, English, Finns, French, German, Greek, Hungarian, Jewish, Mexican, Polish, Russian, Scotch, Welsh etc.

The opening up of the coal fields a few years ago caused many foreigners to flock here and to the other towns in this section.

As the foreigners are mostly Catholics, a great many of them, having lost all confidence in the priests, are socialists or infidels. Saloons, beer-drinking and Sabbath desecration abound everywhere; it was soon apparent that if something were not done to Christianize them they would soon heathenize this country. In November 1911 we begun work here under the Home Board of the Southern Baptist Convention. When we first came there were

twenty-eight saloons, all but two were kept by foreigners. Seeing so many little children carrying buckets of beer made our hearts sick.

We first visited in the homes, giving the people the Gospels and tracts in their own language and inviting the children to the sewing school which we had started right away. The children loved to come to the sewing school, to sing the gospel songs, to hear the Bible stories and to read the Sunday school papers we gave them. They are so bright, affectionate and eager to learn that it is a pleasure to teach them. But we did not find it all smooth sailing, the priest soon started a sewing school and forbade the parents to allow the children to come to ours, said they would be fined if they did so. He also warned them against us. But "none of these things moved us" for we knew the Lord had brought us into this work and would be with us and in His own good time would give results. We had first to win the confidence of the people, the sewing school had been a great help to us in doing this as the mothers appreciated the many things the children learned to do there.

When we first gave them the Gospels in their own language a good many refused them saying, "I'm Catholic," but now almost all of them are glad to get them and some will ask for them before we have a chance to offer them. They know which one of the "little books" they want and are delighted to get the whole Testament. I think they feel now that we are their friends.

You see how much need there is for prayer. I hope you will pray for this work that the people may "see the truth as it is in Jesus" and may have the courage to "come out from among them."

Mary E. Kelly, Herrin, Illinois

THE BREAD OF LIFE

There has been some illness among our people and I have been much with them, calling in the homes and rendering what help I can, sometimes remaining over night. It is all such blessed work, so many opportunities! I am very happy with the Pawnees and love them very much. Some of them are very strong, earnest and deeply spiritual Christians and are growing because they are so faithful in hearing the Word. You would realize the

real meaning of the bread of life among our Indians for so many of them cannot read and are dependent on us for spiritual food, it makes our responsibility very great. I try to improve every opportunity.

Last week I had such a blessed time in one of the homes reading the Bible, explaining it and answering questions. In another home we had a cottage prayer meeting where there is illness. Eleven women were present and were so earnest and sympathetic in prayer and testimony. The sick woman gave such a strong talk showing her faith in God, said she had committed all to Him. We have women's meetings every Sunday at four o'clock. We want to develop this work into a real woman's society. I am receiving some picture cards and literature from Royal Ambassadors and thank them so much for this good help. Thank you all so much for your prayers and interest and good wishes. God bless you!

Mary P. Jayne, Pawnee, Okla.

FACING FORWARD

My heart goes up in thanksgiving and praise to our heavenly Father when I think of the wonderful progress that has been made in Oklahoma since I came here over twelve years ago. Baptists have right of way here and if all who hold church membership elsewhere were identified with us we could soon take the state for Christ. Being president of the women's mission work of my association makes me a member of the executive board of our W. B. M. U. which gives me an opportunity to gain information that I could not get otherwise. From year to year there is a marked improvement in the personnel of our pastors and the workers in general. Men and women of commanding personal appearance, of intelligence, keen foresight and executive ability are to be seen more and more in our annual gatherings. Heretofore one of the most hurtful hindrances has been frequent changing of pastorates. Good men would come in, stay a while, then seek easier fields, but that is changing in a measure. Many of our churches are in debt for their houses of worship and the majority of them are poor. The local needs are great and urgent and are being shared by our women, hindering them from doing the things that we desire to do beyond our own doors. Yours in His service—*Kate D. Perry.*



CURRENT EVENTS



THE WORLD FIELD

THE plans for the Rockefeller Foundation for medical relief in China are far-reaching. The final goal is to supply enough well trained native physicians to meet the needs of that great country. Medical colleges will be established in several centers and already the Union Medical College at Peking has been purchased for \$200,000. It is also proposed to give aid to the mission boards which will enable them to place their mission hospitals in the best condition possible. When necessary the Foundation will support additional medical missionaries and nurses. These hospitals will be used as the training ground for the native medical students, though no right of control in the hospitals will be claimed by the Foundation.

The latest report of the Home Missions Council shows that different denominational boards are working among 175 tribes of Indians in this country. There are 456 Protestant churches with services at 556 stations where there are no churches and 31,880 communicant members. One of the most useful agencies in dealing with the "Indian problem" is the Y. M. C. A. There are over a hundred associations in the different reservations with a membership of over 2500 young men, most of them supervised by a native board of directors.

At a Sioux Y. M. C. A. convention in S. Dakota in which sons of several famous Indian chiefs took part, the decision was made to support an association secretary in India.

During the first year of the three-year evangelistic campaign in Japan 9815 persons have taken a definite stand for Christ. At the meetings in Tokyo in April the largest public hall was filled. The newspapers have generally been cordial in their attitude towards the campaign and visiting speakers have been invited to address schools, workmen in factories, postal clerks and railroad employees. In nearly every place successful meetings for women have been held.

Successful missions among the Jews have been opened in St. Louis, Kansas City, Birmingham, Memphis and New Orleans, \$30,000 is to be expended in this latter city for the erection of suitable buildings. In Toronto there is a flourishing Hebrew Christian synagogue, at the head of which is Dr. Rohold, who is president of the Hebrew Christian Alliance of America.

Everyland the popular missionary magazine for children is to have its counterpart in China—"Chinese Everyland." With Dec. issue this quarterly will become a monthly publication.

Plans are being made in Japan for a union school for missionaries' children which will carry them through high school grades and so enable them to stay with their parents much longer than has been possible formerly. Such schools are developing in many of the mission fields which shows that the Union's action in regard to the Margaret Home was in line with ideas moving in many widely separated places.

A permanent Italian committee made up of Italian Christian workers of eight denominations has been recently formed to act as a link between the Italian churches in Italy and in America. There are now about 300 Protestant Italian Churches in this country.

Figures from an authentic source show that there is at present only one foreign or native Christian worker to every 15,822 persons in the so-called heathen countries.

The Karens of Burma with 836 churches and 48,688 members report a larger proportion of self-supporting, self-governing churches than any other Northern Baptist Convention field. They call their own pastors, collect their own contributions, deciding by vote where each rupee is to go, and often decide to build new chapels without consultation with the missionary.



TRAINING SCHOOL



SUMMER DAYS AT THE TRAINING SCHOOL

COMMENCEMENT over, the students scatter out over the wide world, translating their lessons and experiences into action. Into the foreign or the home or the state fields they go as teachers in mountain schools; workers among the mill people; W. M. U. secretaries or workers in city slums. They do their best to serve wherever they go.

The big workshop at 334 East Broadway seems deserted but there is life still within its walls. Our matron and her mother are taking care of our possessions and chaperoning three of the students who have been doing the work at our Good Will Center. Miss Perle Johnson of North Carolina, chairman of the Student Committee and one of our finest graduates, accepted charge of the Vacation Bible School at the Settlement; with Miss Lombard of Arkansas and Miss Thomas of Sao Paulo, Brazil, to assist her. Two sisters of Miss Johnson have been with her on a visit and have entered upon the work with the enthusiasm of real Training School girls. Miss Schell of North Carolina has also been in the city, busy at the Union Gospel Mission.

The Vacation Bible School has been a great help wherever tried. One of the workers says:

1. It takes the children off the city streets six weeks.
2. It keeps the hands busy; instills patriotism; improves morals.
3. Teaches as many Bible lessons in six weeks as the best Sunday school will teach in seven months.
4. Puts church workers into a most happy relation with the committee.
5. Opens the doors of a church or settlement five days in the week.

Vacation under favorable circumstances is a happy, helpful time, but often it is fraught with danger and temptation to children whose only playground is the city streets. For two summers the Vacation Bible School at Good Will Center has been most helpful for young and old in a needy part of the city of Louisville. A good yard is a wonderful addition in holding the interest of the seventy-five children that have enrolled in the school. Trained leaders, including a kindergarten teacher, have directed the work, providing a program of religious training, interesting manual occupations and happy diversions for two hours of the otherwise idle, summer days.

The Camp Fire girls, the Blue Birds and the boys' clubs have been kept up, with the lessons in various forms of handicraft that appeal to them. The Mothers' Club, with a class in Personal Service, has met regularly and these workers have done their unselfish ministries with a beautiful self-abnegation. Miss Johnson and her assistants during the month of June made visits to one hundred and five poor families, besides the fifty visits to Good Will Centre, where they held the Bible school, conducted the clubs, the work on the playground and the Sunday school, the last named with an average attendance of fifty-four. They visited the city hospitals, the Home of the Aged and Infirm and other institutions. They distributed 100 books from the library, gave away 85 garments, opened the bath room for about fifty of the "small unwashed" and in many ways have brought comfort, joy and blessedness into cramped and darkened lives.

Miss Johnson has been summoned to meet the Foreign Mission Board at Richmond and leaves on the 14th, her heart full of desire to carry what she has of gifts and training to hoary China. She has been faithful and effective here. She will be the same earnest, untiring, spiritual worker in any field to which God calls her. Other of our students are hoping and praying that the way may be open for them to begin their lives of service. The Training School with its atmosphere of prayer must be a great reservoir of strength to the bands of workers that go out from year to year to try to do their helpful part in the great world's needs and ills.

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PERSONAL SERVICE



CONSTITUTION FOR CHEER-ALL CLUBS

Article I—Name

This organization shall be called the "Cheer All Club" of the Baptist Good Will Center.

Article II—Purpose

The object of the Club shall be: To develop a symmetrical young womanhood; to band together for the purpose of bringing happiness into the lives of others and to give the gospel message to all.

Article III—Covenant

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

Article IV—Membership

All working girls and all other girls sixteen years of age and over will be eligible for membership upon the vote of the club.

Article V—Officers

The officers shall be: president, vice-president, recording secretary and treasurer, elected by ballot quarterly.

Article VI

The following standing committees shall be appointed by the president—Membership, Program, Personal Service (Cheer-All) and others as occasion demands.

Article VII—Meetings

The regular meetings of the Club shall be held weekly.

Article VIII—Amendments

This constitution may be changed by a two thirds vote of the members present at any meeting.

BY-LAWS

Article I—Duties of Officers

Section I—President: The president shall preside at all meetings; shall appoint all committees not otherwise provided for. In her absence the vice-president shall preside.

Section II—Secretary: It shall be the duty of the secretary to record the proceedings of the Club.

Section III—Treasurer: The treasurer shall receive and keep account of all money paid in and make a quarterly report to the Club.

Section IV—Leaders: The leaders shall be young women appointed by the Good Will Center committee who shall have general oversight of the work.

Article II—Time and Place of Meeting

The regular meetings shall be held on Friday evening of each week at the Good Will Center.

Article III—Dues

The dues of this club shall be ten cents per month

Cheer-All Laws

Be Courteous	Ambitious
Healthy	Loving
Economical	Loyal
Enlightened	
Responsible	

Through Cheer-All Clubs it is planned to reach the girl outside of Church influence.

The program for such a club should emphasize ideals and standards for life that will inspire and keep right. So many girls of tender years are exposed to moral danger and have no incentive to right thinking and clean conversation.

In Cheer-All Clubs girls are banded together to help, protect and encourage other girls and for the development and advancement of Christian young womanhood.

"As girls for girls our work is done,
With high ideals our cause is won;
For wholesome recreation
And faith in life."



UNION NOTES



ROUND TABLE

MISS HECK has felt so much more comfortable of late that it has been possible to remove her to her own home in Raleigh, N. C. Her thousands of friends in her home city and throughout the south will rejoice to know that she is at home again. We praise God for this renewed manifestation of His mercy.—The All Summer Campaign for Royal Service is progressing splendidly, the number of new subscriptions and renewals sent in since the Houston Annual Meeting being about 2500. Help your state win the banner! From Vandalia, Missouri, came fifteen subscriptions with this message: "The pageant 'Spirit of Royal Service' was a great success, we can heartily recommend it." The magazine increases in popularity and seems to be meeting more and more the needs of our constituency, one renewal coming in thus:

"Dear Royal Service:

Come to me another year. I cannot do without you!"

We welcome such encouraging words but just as heartily do we solicit any criticism which will tend to its improvement. May its service be truly royal.—June and July are pre-eminently distinguished for their summer assemblies! It was the privilege of the W. M. U. corresponding secretary to attend the following ones: Lake City, Florida; Blue Ridge, North Carolina; Russellville, Kentucky; Greenville, South Carolina; and Bristol, Virginia.—The Baptists of Florida held their summer assembly the last week in June at Columbia College, Lake City, Florida. It will be recalled that the Y. W. A. of this Baptist college reached our College Standard of Excellence last year and somehow the spirit of their organization took no vacation but was there to greet and guide our work. No less encouraging was the welcome of their president, Dr. A. P. Montague, and of the presiding officer, Dr. C. W. Duke of Tampa, who has proven himself a loyal friend indeed of woman's work. We held three W. M. U. sessions each day. The first of these

was the mission study class, the text book used being "The Child in the Midst." Figures are misleading but some idea of the enthusiasm of this class will be seen from the fact that it overflowed from the largest class room in the college to the main auditorium! May this be truly typical of the number of mission study classes which will spring from it. Then in the afternoon a missionary story hour was held for the children, Mrs. H. W. Markham, auxiliary leader for the state, being in charge in the absence of Mrs. P. P. Arnold, the Sunbeam and R. A. leader. One feels about those story hours as one of the little fellows exclaimed after a certain story: "That's good!" From the story hour, as the western sun was making gold and Persian-tinted lace out of the grey moss of the beautiful campus trees, we gathered for the W. M. U. methods hour. The discussion was very free and much literature was distributed to those promising to organize societies or to stimulate further those already existing. Sunday afternoon's program was presided over by Mrs. J. A. Mellon, W. M. U. vice-president for Florida. Talks were made by Mrs. H. C. Peelman and the W. M. U. corresponding secretary. Another open session was held when Mrs. Parshley, a former missionary to Japan, spoke most convincingly. Mrs. Peelman also writes with enthusiasm concerning the Y. W. A. Conference and of the young women who volunteered for definite missionary service.—It was not the privilege of the W. M. U. corresponding secretary to remain for these closing features of the Florida assembly as she had to hasten to the Missionary Education Movement Conference which had already convened in Robert E. Lee Hall, so "beautiful for situation" and association there on the slopes of Black Mountain, N. C. Sixty-five Baptists led the delegations from the various denominations and nearly all of the sixty-five were women, several of them being state, district or associational W. M. U. officers. We held two meetings for an open discussion of our plans for the year. It was stimulating, too, to have many of them in the

conference class on Methods in Women's Societies and to watch many others of them assist in the various demonstrations. One Sunday afternoon the representatives of the training schools of the different women's boards met with those under conviction for life-service. Six Baptist girls listened earnestly and gladly received literature concerning our school at Louisville. From Blue Ridge the trip was safely made to the West Kentucky Baptist Assembly at Russellville, Ky. One delightful stop was made, a large morning meeting being held with the Graded Missionary Union of the wondrously beautiful new First Baptist Church of Bowling Green, Ky. The meeting was presided over by Mrs. B. F. Procter, president of the woman's society. The Russellville assembly convened the second week of July in the commodious buildings of Bethel College, a Baptist institution for young men. Its president, Dr. Brownell, the chairman of the program committee, Dr. Boyce Taylor, and their co-workers were cordial indeed to the Union members. Dr. W. D. Powell, the state corresponding secretary, gave a most enthusiastic, convincing address on the value of W. M. U. work for every church. He illustrated his remarks by reference to charts prepared by Mrs. Kate C. Hinkle. We held three sessions each day as in Florida, the mission study book reviewed being "The King's Highway." The children's hour was a perfect joy to the "lady story-tellers" as fully one-hundred bright little faces looked into theirs! The value of Sunbeam work was shown to these children by a "Sunbeam Demonstration" conducted by the Russellville Sunbeam leader, Miss Mary Lyne. Concerning the assembly at Georgetown, Ky., Mrs. Hinkle writes: "Mrs. Julian P. Thomas of Virginia rendered fine service at Georgetown in her talks on efficiency. The Royal Ambassador Chapter of Cynthiana gave a demonstration and in the afternoon played real base-ball with the R. A. Chapter of Harrodsburg. The Kentucky R. A. Conclave was organized. The Georgetown Y. W. A. gave the Training School Episode in such a pleasing way that a request was made for a repetition." Mrs. Hinkle speaks with equal enthusiasm of the West Kentucky assembly, rejoicing especially in its story-hour, W. M. U. classes, Dr. Powell's address and the demonstrations on Y. W. A. and Sunbeam work.

Both the Y. W. A. and Sunbeam Band at Russellville are honor societies. Miss E. S. Broadus, W. M. U. vice-president for Kentucky, addressed the Colored Women's Missionary Convention when it met in Louisville early in July. This is the first time they have asked for a W. M. U. speaker. Our workers will rejoice to know that the literature exhibit which Mrs. W. R. Nimmo prepared for the Women's Congress on Missions in San Francisco in June was awarded a bronze medal prize. The Union will be sent a picture of the exhibit and was notified that a tour of the United States is being planned, in which tour the exhibits from the various women's boards will play a prominent part. The following young women were recently appointed for work on the foreign field by the Foreign Mission Board: Miss Imogene Scarborough, Natchitoches, La., appointed to Abeokuta, Nigeria, West Africa; Miss Paneuma Barton, Tigerville, S. C., appointed to Canton, South China; Miss Pearl Johnson, Pittsboro, N. C., appointed to China, station yet to be designated; Miss May Hine, Frederick, Md., placed on waiting list, field yet to be designated; Mrs. Gertrude Richards Louthan, wife of Rev. E. M. Louthan, Berryville, Va., appointed to Pingtu, China. Both morning and afternoon W. M. U. sessions were enthusiastically attended during the South Carolina Baptist Assembly which was held in Greenville amid the classic surroundings of Furman University. Mrs. Maud R. McLure and the W. M. U. corresponding secretary gave talks on personal service, W. M. U. Training School and the Graded Missionary Union. "The Spirit of Royal Service" was presented and "The King's Highway" was taught. On the Saturday succeeding the assembly, it was the secretary's joy to attend the Auxiliary Conference of the North Spartanburg Association. It was beautiful indeed to see those happy-hearted girls and young women being thus developed for mission service. From their meeting at Fair Forest the trip was easily made to Gaffney, S. C., where, in addition to meeting with the splendid missionary organizations of the First Baptist Church there, the secretary went over with Mrs. J. S. Dill the Calendar of Prayer which she has prepared for southern Baptists for next year. It has certainly been carefully and earnestly ar-

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HOME DEPARTMENT



AMBASSADORS

ONCE upon a time there was a rail fence skirting the edge of a wood. This fence had many top rails but only one of them has anything to do with this story. On this one top rail perched two boys, cousins, about fourteen years of age. The cousins were alike yet different. Both had cheerful intelligent faces, but one had more tan, more freckles and perhaps more questions in his eyes than the other, he also perched with more ease on the fence, his bare toes clinging to a lower rail after the fashion of a bird. This was the country cousin. The other boy sat on the rail less comfortably for patent leather shoes are not so bird-like as bare toes. This was the city cousin. Above them on a branch of a red oak tree were two other perchers, Mr. and Mrs. Brown-Thrasher. They looked at the boys with many a sideways nod of the head like a grandmother looking over her spectacles. "Don't they look queer without feathers?" said Mr. Brown-Thrasher. "They certainly do," answered his wife and then continued, "thank goodness they can't rob my nest, my birdies fly very well now." "Oh," replied Mr. Brown-Thrasher, "they don't look like that kind and the one with shiny feet couldn't climb a tree anyway, the other creature is more like a bird."

Then they flew away to a chestnut tree to meet some friends at a rehearsal.

"Jimmy," said the barefoot boy, "Why didn't you take off your shoes?"

"Because somebody told mother that she knew a boy who cut his foot on a broken bottle," explained Jimmy, "so I have to keep them on."

"Not all summer?" asked Dean, the country cousin.

"Oh no," answered Jimmy, "only until mother comes next week. You know she and father are coming to say good bye to you all before they sail; when she sees that the whole place isn't covered with broken bottles then she will be satisfied to let me go barefooted."

"Don't you wish you were going abroad with your father and mother?" asked Dean after a while.

"No sir," said Jim, "me for the country. I don't want to be always fixed up, making bows every time mother says 'this is my youngest son.' Sister Mary is going. She likes that sort of thing. Let's not sit here any longer."

Hopping down from their perches the cousins strolled into the deep woods. Every boy loves the June woods with the whispering leaves overhead, the blue sky glinting through them and the soft carpet of leaves and moss underfoot. The "little people of the woods" smile at you from every side; there is the columbine, the feathery clusters of the baneberry, the graceful Solomon's seal and dear familiar Jack-in-the-pulpit. What city boy would not be glad to nod a "good day" to these summer friends? Presently Dean and Jimmy found a spot with a lovely rug of moss and star grass spread over it, they threw themselves down upon it under the shade of the large chestnut tree where the bird rehearsal was going on.

"I just think Uncle Dean is great," exclaimed Dear Jr. "It's fine to be appointed by the president of the United States to go to another land to represent a big country like ours; to be thought good and wise enough to be an ambassador. I hope some day I'll be like him!"

"Yes, dad is all right! You know I don't want to brag but he is all right. Maybe you'll be an ambassador some day, Deanie."

"I am one now Jim," said Dean, "I wanted to tell you about it before but waited until we could be by ourselves. Last month I decided to be a Christian and mother gave me this verse: 'We are ambassadors therefore on behalf of Christ . . . we beseech you on behalf of Christ, be ye reconciled to God.' I want to represent Christ and reconcile others to Him, and Jim, I thought of you first of all because we always do everything together. What do you think of it?"

"Well Dean," Jim answered gravely, "I never was as good as you are but I want to be just what you want to be, an ambassador for Him, and do everything on the square. Tell me all about it."

Just then the rustling approach and the voices of boys came to their ears and the four big village boys came into view.

"Well look at the kids," jeered the largest boy, a rough looking lad of sixteen. "What are you doing here?" Jim and Dean rose to their feet and Dean answered, "Can't you see we aren't doing anything just now? This is my father's woods and we have a right to be here, Sandy Mason."

"Do you mean to tell us we have no right to be here? I'll show you," yelled Sandy as he drew near with threatening fists. "Now shell out your pockets or I'll thrash you."

Something tingled through both boys but it was not fear, it was courage rising to meet the need.

"No," said Jim, "we won't give you our property. You can force us because you are bigger boys and are four to two, but if you do you will be thieves."

"Listen to the dude! Spit on his shoes fellers." All tried to obey Sandy's command. "Sandy," said Dean, "you will get into trouble if you don't leave us. The woods are free to you but you have no right to hurt us. I haven't much in my pockets but you can have it all except my dog collar. That I won't give you."

"But that is just the thing I want. Come on fellers," commanded Sandy.

They seized and held the boys, took what they chose from their pockets, threw on the ground such useless things as handkerchiefs and then started away, leaving them pale, indignant but unhurt. As Sandy picked up the dog collar a new light came into Dean's eyes and something in his voice as he called to Sandy to come back made the young bully turn to see what was wanted.

"You know I could get you into a lot of trouble," said Dean, "if I wanted to, but I am not going to. Another thing; if you still feel you have a right to that dog collar it won't be any good to you without the key to the padlock. Come over to-morrow morning and get it. I'll meet you right here in the woods alone."

Slowly Sandy came back and said, "Are you acting straight kid?" "Straighter than you are," was Dean's quiet answer. Sandy hesitated, threw down the collar and sneaked away.

When the boys were alone Jim said, "Dean were you trying to represent Him, were you

trying to reconcile them? I'm with you, I want to be that kind of an ambassador."

The two boys twined their arms about each other and shoulder to shoulder started for home.

"Well! did you ever!" said Mrs. Brown-Thrasher from a branch of the chestnut tree.

E. B. N.

LITTLE TARO SAN OF THE "MAIZURU" KINDERGARTEN

Almost two years ago the missionaries in Fukuoka decided to open a kindergarten as part of the station work in that city to see if by any means they could come in more direct contact with the homes of the people. A location was found near the entrance to the beautiful West Park next to the home of Mr. and Mrs. Mills, in the best residence part of the city. There came only seventeen little tots on opening day but the number soon increased to thirty and later to forty-four. Our government permit stated that we could admit only thirty, so it was necessary to enlarge our rooms and play-ground for the kindergarten of the "Dancing Cranes," for that is the meaning of "Maizuru," the same as the famous old castle in the city. Through the kindness of our landlord and friends of the kindergarten we were able to do this.

We sent out our first class of eleven last March. This year we send out seventeen. These little graduates are formed into an alumna club which meets once a week for a Bible lesson, songs and games; so we hope to keep in touch with all these children for years to come. The upper class will go into the city public schools in April. They are such fine little boys and girls! How I wish you could see them during the morning circle lesson where they hear for the first time of the heavenly Father who cares for them and loves them. After their song of praise they pray to the true God by repeating the words after the teacher. They also give thanks at the noon-lunch.

During the month of December they learned the stories of the childhood of Jesus and when they had their first Christmas exercises they were quite prepared to tell me the meaning of the silver star and the Christmas angel on the tiny tree. Perhaps, if the boys and girls who read ROYAL SERVICE care to hear about the little folks I will write again about some of the children separately.

Here I will tell you about one, little Taro San, the smallest and youngest and newest pupil. His people moved into this district last fall and he heard of our school and wanted to come very much but he was told that he was too young by half a year. His mother told him that if the gods did not intervene for him he would have to wait until he was old enough. "Then take me to the shrine in the park and let me pray to the gods to move the hearts of the teachers to let me enter the kindergarten," said he. So very early every morning for the first week of the new year, the coldest time of the whole year, this little pilgrim with his mother or grandmother climbed the hill to the shrine in the park and, after pulling the bell rope to wake up the god in the shrine, he repeated his wish and made his bow. It is perhaps, only natural that a child who had worked so hard to get into the school would appreciate his privileges, but none of the teachers ever saw such a little boy give such constant attention and unwavering obedience as little Taro. He is just four and a half and short for his age. If he continues to have such power of attention he will surely make a fine scholar, and if he learns to know and love the true God who loves him, no doubt he will show great faith and perseverance in following and obeying Him.

Our one aim is to lead all these little ones to know the Christ who blessed little children and through the mothers' meetings and by calling at the homes to lead the parents to desire to hear the gospel.—Grace Anne Hughes Mills, Fukuoka, Japan

Y. W. A. PROGRAM

(Concluded from Page 14)

Board engages in such work, why it spends large sums of money in these fields, why it seeks men and women to labor in them. Surely it is for no other reason than "to Christianize our home land—Christianize, shorn of the formal service and forms of activity with which we associate the word means simply to reproduce in our own lives and strive to bring to others as accurately as possible the spirit and method of the life of Jesus, the Christ." Analyzed thus, we see that we may all share in the Christianizing of the homeland, for through prayer and the study of God's Word we will catch the spirit and method of Christ's life, and through service, we will show the Christ to others.

"THE CONTRA"

When one purchases anything in Cuba they may ask for the "contra," which means a little gift of some kind thrown in for good measure.

The little children of Cuba learn to say the word "contra" as soon as they can talk and love the bananas or small bits of candy they get thus more than anything else. No doubt the merchant has added the cost of the "contra" to the amount purchased and thus seems generous without any loss to himself.

To southern Baptists the beautiful island of Cuba is a "contra" for it was purchased long ago by the precious blood of Christ and has been given to God's children as a gift. It is our inheritance. Are we thankful for and faithful in our opportunity in Cuba? Just as the children of Cuba prize their "contra" so let us rejoice in our lovely gift and use it for the Glory of God.

THINKING CAP

Answers to these questions can be found in this issue

1. What is home mission work?
2. What is the second petition in the Lord's prayer and how is it paraphrased by a recent writer?
3. Why are home missions still needed?
4. Where does Dr. Thompson lay the emphasis?
5. Find the chain "home missions—foreigners—foreigners—home missions."
6. Find an imperishable building in this number.
7. Where do we see an example of "faith by works made perfect?"
8. What is called "The dream of centuries?"
9. Find the bravest boy in this book.
10. How many things pertaining to missions can be found on a one-cent piece?
11. Have war conditions had any influence on immigration?
12. Find the "Dancing Cranes" in this number.
13. Do our boy and girl readers wish to hear of other pupils in this kindergarten?
14. If you do will you write to ROYAL SERVICE, 15 West Franklin Street, Baltimore, Md.?
15. What is a "contra?"
16. Find the Chinese boy on page 17.



BOOK REVIEWS



Efficiency Points

ONE of the first essentials to securing missionary efficiency is to bring to bear upon the church the conviction that the Bible, the great charter of the church, is a missionary book, that in it the missionary message is pervasive and dominant, that the missionary ideal of the Bible grows in power as revelation progresses until it comes to its climax in Christ and His message of the kingdom. Such a conviction can come only from a fresh study of the Bible itself."

Following out these sentences in the opening chapter of "Efficiency Points," Mr. Doughty considers the Bible as a "Book Containing Missionary Texts and as a Book Missionary in its Texture." Taking up the different sections, the pentateuch, the historical books, the psalms and the prophets, he proceeds to reveal the missionary character of each. "When we pass," he says, "out of the Old Testament into the new, we pass from twilight to daybreak, from preparation to achievement." The second and third chapters deal with the "Spread of Christianity by Personal Service" and the "Christian Attitude Toward Property." The fourth and final chapter is the crowning one of this concise little book. In this "Intercession" is made the "Most Powerful Dynamic of Efficiency." In answer to the question, "What is intercession?" the author enlarges the following headings: 1. Intercession is the Putting Forth of Vital Energy. 2. Intercession is the Decisive Human Factor in the Spiritual Conflict. 3. Intercession Has Great Achieving Power. 4. Intercession is the Climax of Equipment of the Servant of God.

While this book by the educational secretary of the Laymen's Missionary Movement is an especial appeal to busy laymen to become more efficient Christians, thoughtful women will find in it, too, much to use and value. Price, 25c cloth, prepaid.

The priceless human contribution to the kingdom is intercession.—W. E. Doughty

Kiowa

"Kiowa, the Story of a Blanket Indian Mission," is an extremely interesting record of Miss Isabel Crawford's ten years among the Kiowa Indians. She has written her experiences in the form of a diary and has interspersed the pathetic stories with many a rare and humorous touch, thus giving an unusual charm and a happy tone to the book. It is worthy of careful reading.

Read the account of the mission circle formed of men and women under the Woman's Baptist-Home Mission Society, of their interest when they learned of the "Baby Band" and that the little ones could give. This is how one Indian expressed it: "We never heard anything like this before. We thought we just gave our hearts to Jesus, cut off our bad roads and walked as straight as we could up, up, up to the 'Beautiful Home.' We never knew before that we could give money to Jesus. We have heard great news today. Now I am ready to be baptized and I will give money to Jesus for my children and grandchildren as long as I live. I have spoken." Turning and looking down into our faces he sighed; "Isn't it kind of Jesus to let the poor Indians give to send His gospel to somebody else!" Popebah was elected president and many will sympathize with her in her maiden speech: "Because this is my first president I don't know what to say, I don't know what to do, but I will say what I think. I am the head officer and I want you to do what I tell you. We are a little branch of a big tree (W. B. H. M. S.) and we must all try to stay on, grow and get strong. I want you all to work together for Jesus and then we can do something. That's all."

Printed in large clear type, well illustrated, the book is pleasing to read and valuable for its information on Indian mission work. Price, \$1.25, carriage probably extra

Intercession is the only means by which an individual can touch a whole world.—W. E. Doughty

Order the above mentioned books at the quoted prices from Educational Department, Foreign Mission Board, Richmond, Virginia.

TRAINING SCHOOL

(Concluded from Page 23)

We will soon begin the renovation of the upper floor of the settlement building. The growth of the work makes it necessary to give up the tenants and arrange for larger space for the classes and the public gatherings.

Mrs. Maud R. McLure has been leading a busy life during her so-called vacation. Addresses before summer assemblies, Y. W. A.'s, associations, etc. in various states have filled the days.

Miss Leachman has been taking a needed rest in California, returning August 1 to her full and helpful life in this city and state.

Kentucky W. M. U. is pressing the needs of the Training School this summer quarter and is urging the societies to send in their offerings monthly instead of quarterly, a plan adopted by our State Mission Board.

We, who are on the ground are anxiously watching the responses to appeals for the Enlargement Fund. O sisters of the Union, we do need the new buildings, let us have them as soon as possible and with your gifts let us have generous remembrance in your loving thought and prayer.—Mrs. Geo. B. Eager

UNION NOTES

(Concluded from Page 26)

ranged and will surely be a genuine blessing. Mrs. Dill has introduced several splendid innovations which will no doubt win many additional friends to the calendar.—The closing meeting which the W. M. U. corresponding secretary attended during July was the Interment Chautauqua which was held in the ideally located Interment College at Bristol, Va. As at the other assemblies there were two W. M. U. hours, one being a mission study class using Miss Heck's book, "In Royal Service". Since much of our Baptist history was cradled in Virginia it was exceedingly interesting to have members of the class add a personal touch here and there. On the closing afternoon an attractive Y. W. A. demonstration was presented.—Miss Paneuma Barton of South Carolina who so ably represented the Union at the Student Conference at Blue Ridge, has written of the host of Baptist college girls present at this conference. They came together, nearly one hundred of them, from ten different southern states. Some of the students took part in the denominational meeting on Sunday afternoon. Miss Leta White of Greenville Woman's College led the devotional service; Miss Jessie Armstrong of Winthrop College, Miss Annie Mosley of Shorter and Miss Nora Baker of Berea spoke on "Why I Volunteered"; Mr.

McNeal Poteat told of home mission and Dr. W. O. Carver of foreign mission work. Miss Annie Stephens, student secretary at Shorter College gave an account of the W. M. U. organization and Miss Barton told of the Training School. This latter subject seemed to be of much interest to the students and Miss Barton came in touch with a number of girls who hope to attend the school.—At our W. M. U. Secretaries' and Field Workers' Council in Houston, Miss Campbell of Georgia emphasized the importance of the letter which the Woman's Missionary Society is urged to write to some special member of the faculty when a girl from their town leaves for college. If there is a Y. W. A. in the given college, the society should write to it, stating along what line the girl is especially gifted. By all means write these letters, oh women of our societies, and thus link your daughters with our missionary organizations and with the best for which the Christian college stands. The girl will appreciate the introduction and will return to your church in closer sympathy with our Union ideals. Try to have the letter reach the college before she arrives!—Grateful acknowledgment is due Mrs. George Green, Ogbomoso, Africa, for two black dolls for missionary curio case at W. M. U. headquarters. These are dressed as natives of West Africa. Come and see them! Mrs. Green is now visiting home and friends in this country.

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