

UNION WATCHWORD

1915-1916

Have faith in God. Mark 11:22

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



THE COMMON PROBLEM, YOURS, MINE, EVERYONE'S

IS—NOT TO FANCY WHAT WERE FAIR IN LIFE

PROVIDED IT COULD BE,—BUT FINDING FIRST

WHAT MAY BE, THEN FIND HOW TO MAKE IT FAIR

UP TO OUR MEANS.

ROBERT BROWNING

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CONTENTS

| | PAGE |
|----------------------------|------|
| BIBLE STUDY..... | 7 |
| BOOK REVIEWS..... | 30 |
| CURRENT EVENTS..... | 24 |
| EDITORIAL..... | 4 |
| FROM OUR MISSIONARIES..... | 21 |
| HOME DEPARTMENT..... | 29 |
| PERSONAL SERVICE..... | 26 |
| PROGRAMS..... | 8-20 |
| SOCIETY METHODS..... | 6 |
| TRAINING SCHOOL..... | 25 |
| UNION NOTES..... | 27 |

Calendar of Monthly Topics Woman's Missionary Union, 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 |
| JUNE—Foreign Mission Outlook | DECEMBER—Redeeming the Time in China |

SUGGESTED LEAFLETS—Supplement to Programs

March—Southern Social Problems and the Home Mission Board

| | Cents |
|--|------------------|
| Brothers in Christ..... | 2 |
| From Foe to Friend..... | 2 |
| Her Son..... | 5 |
| One Little Injun..... | 3 |
| Our Country..... | 2 |
| Our Land for Christ (Poem)..... | 1 |
| Saving the Foreign Children..... | 1 |
| The Story Must Be Told (Indian sketch in one act)..... | 5 |
| Six Home Mission Exercises for Boys and Girls..... | 15 |
| A Great Work, A Great Year..... | free for postage |
| The Fruit of the Melon..... | " " " |
| I Was a Stranger..... | " " " |

When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the two cent denomination.

MAGAZINE AND BOOK REFERENCES—Program Helps

| | |
|--|----------|
| Baptist Missions in the South..... | Masters |
| The Churches at Work..... | White |
| At Our Own Door..... | Morris |
| Under Our Flag..... | Guernsey |
| Pamphlets—Federal Children's Bureau Department of Labor, Washington, D. C. | |
| Pamphlets—National Child Labor Committee, 105 E. 22nd St., New York City | |
| Report Southern Sociological Congress at Houston, Texas, 1915—Nashville, Tenn. | |



HOME MISSIONS MONTH

HOME Missions may be defined as the out-reaching of the Christian Church in America to those peoples and places in our land beyond the immediate environs of the local church." "Home Missions means a life to be lived—the full glad giving of thought, prayer, money, that His love may be made known to all the weary, oppressed, ignorant, waiting, suffering ones in our land." These two sentences from our home mission text book "Home Missions in Action" express for us most beautifully the object of the mission work of the Christian Church for those in our own land and the spirit in which this work should be done. How many classes of people the church should reach out to if she fully lived up to the first thought. We at once think of the Indian, the pioneer on the frontier, the lumber jack in the great lumber camps of the northwest, the lonely mountain girl or boy shut away from the busy world of to-day, of the many in our island possessions looking at life from a new viewpoint and of the immigrant who comes to our shores with everything of our national life to learn. But do we so often think of our home mission work as involving an effort to improve living conditions in the crowded sections of our cities, to furnish legitimate and necessary recreation for the vast army of young people alive with the spirit of youth, to stand as a force opposed to the exploitation of children, to battle constantly against the rapid growth of materialism—in fact to be the leaven which must work through our national life until the whole is leavened and the dawning of the establishment of the Kingdom of God draws near.

Do you say all these elements are within the immediate environs of the church and that home missions was defined as reaching out beyond those environs? The putting of such a query would seem to indicate a lack of understanding of true conditions. In too many cases the church has stood as a thing apart, it has not realized its opportunities and responsibilities and has failed to grapple hand to hand with the worst enemies of the highest and the best. Because of this aloofness it is regarded sometimes with suspicion, often with scorn by those for whom the Master laid down His life and who in their loneliness, their sorrow, their sin, are most in need of what the church should be offering them. This bigger, broader view of the essential task of the home mission work of our church is what the church must get if it is not to fall and fall. America's early ideals were built on faith in God and liberty for man, and unless this faith and this freedom are more universally experienced in our country, unless the church which was the center of life in those early days responds more fully to the challenge of present conditions America will not much longer be the "Land of Promise" to the oppressed and needy. As individuals we must learn that "Home Missions means a life to be lived". The development of our Personal Service ideals is helping us greatly as southern Baptist women to gain this new view-point, but while our churches swing wide their doors, in most cases, only on Sunday and are not used each day of the week as radiating centers of fellowship and helpfulness and love, this great ideal can be only partly realized.

March is always our special home missions month, never has the call been greater for support and upholding of this great arm of our Union work. The return of prosperity to our country after its period of depression is increasing in too many places the spirit of materialism instead of humility and gratitude to God. The tremendous forces of the world situation are causing questions of God's providence and power to develop in countless minds. Into mountain homes and farthest country sides as well as in the city mart is spreading the feeling of unrest and uncertainty about our national attitude towards Peace and Preparedness, all these new problems added to those long familiar give a clarion call to us home mission women. The term self-denial has been more or less eliminated of late from the thought of our Week of Prayer and Gifts for Home Missions, but we can practice it even though it is not emphasized. It is encouraging to note in the January Home Field that the Home Mission Board receipts are nearly \$8000.00 ahead of what they were a year ago at this time, but that is no reason for

relaxing our efforts. Rather let us redouble them, in order that surely there may be no deficit this year. For several years the special March offering for home missions has been gradually diminishing and last year was the smallest gifts in years—only \$14,016.69. Let us start an upward curve now. In the light of increasing prosperity and in the face of ever increasing need, an aim of \$18,000.00 or \$20,000.00 should not seem beyond reason. Let there be then "a glad giving of thought, prayer, money, that His love may be known".

THE MARGARET FUND

A RECENT letter from Miss Mallory to the members of the Secretaries' and Field Workers' Council of W. M. U. reminds them that three quarters of the year has almost passed and it might be well to take account of stock to see what part of the work planned for the year was yet left to be done. The same suggestion is well timed for every organization of whatever grade in order that the customary rush at the end of the year may be in some measure avoided. It is hoped that each society as far as possible will be able to complete its apportionment for the Training School in February, but we must not forget that the relatively small apportionments for the Sunday School Board and the Margaret Fund are also part of our responsibility. When the apportionments reached the societies after the Houston meeting it was no doubt a surprise to many to find a former line of work appearing under a new name—The Margaret Fund. At Nashville, as many remember, it was voted to sell the property in Greenville known as the Margaret Home and to use the income from the amount received from the sale and the twelve hundred dollars to be apportioned among the states for scholarships for the children of missionaries who desire a college education, the first scholarships to be available after May 1916. It will be most encouraging to everybody to know that the property, which is being handled by an expert real estate dealer in Greenville, has been divided into nine lots of which five, including the house, have been sold and negotiations are pending about two more. Some of these have been cash payments so that already we have nearly \$6000.00 invested in guaranteed mortgages, besides an amount in bank. The committees appointed in Houston have been conferring with different colleges which have expressed a willingness to offer scholarships, formulating standards to which candidates must conform and getting lists of those who might desire to avail themselves of these scholarships. If we do our part there will be between \$1400.00 and \$1500.00 available in May, but so far we have given only \$267.36. It is comparatively easy for any society to make this apportionment as it is so small, especially when compared to the amount of good which can be done if the full apportionment is made. This has been one of our special children and, though like our own children it has undergone change with the years, it should be none the less dear to us. Let us try to finish up these two apportionments in March, leaving April free to tie up all loose ends and come to Asheville with every responsibility met.

And speaking of the Annual Meeting it is not too early to plan definitely for going to Asheville. Our increased representation gives each state 25 delegates and this year the eastern states should surely have a complete delegation and many visitors. For four years the meetings have been in the west and many eastern women have had to forego the pleasure of attending. Many should avail themselves of this opportunity to gain the inspiration and first-hand information which only the Annual Meeting can give.

MESSAGE FROM THE SECRETARY OF THE HOME MISSION
BOARD TO THE WOMEN'S AND YOUNG PEOPLE'S SOCIETIES

Dear Fellow-Workers:

One year ago it was my privilege to send you greetings on the approach of the Season of Prayer and Self-Denial Thank-Offering for Home Missions. The war in Europe was then raging with terrible fury and destruction. Our own fair and favored country was at peace with the world. Our hearts were stirred with pity for the people engaged in war and with gratitude to God that we were enjoying the blessings of peace.

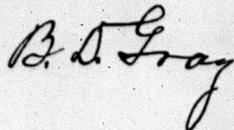
After another year of war the prospect of peace in Europe seems but little nearer at hand. Millions of men have been slain and millions of orphans and widows are left in agony and desolation. Let us remember them in our prayers to our Heavenly Father. Surely, too, we may again thank Him for the unspeakable blessings of peace that our country still enjoys.

It is fitting that we express our gratitude in gifts of thankfulness and self-denial at this season. Because of the financial depression caused by the great war, our contributions dropped off somewhat and we had to report a serious debt at the close of the year April 30, 1915. We must, therefore, have larger gifts and more of them this year in order to lift this burdensome debt and pay the running expenses of our work.

We can do this. Our people are in much better condition financially than they were last year. We have had fine prices for cotton and the grain crops have been the greatest in our history. We are amply able to do the task. But it will require large gifts from many and many, very many small gifts from the great masses of our women, young women, boys and girls.

May the spirit of self-denial, of thankfulness to God for His love and mercy fill all our hearts. Then our gifts, seasoned with love, will be ample for our needs and well-pleasing to our Heavenly Father.

Yours cordially and fraternally



Corresponding Secretary

Home Mission Rooms
1004 Healey Building, Atlanta, Ga.

"O God, we thank Thee for our great home; for its vastness and its riches and for the manifoldness of the life which teems upon it and of which we are a part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees and for the grass under our feet. We thank Thee for our senses by which we can see the splendor of the morning and hear the jubilant songs of love and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty and save our souls from being so steeped in care that we pass heedless and unseeing when even the thorn-bush by the wayside is aflame with the glory of God!"



BIBLE STUDY



TOPIC—Prayers of the Bible

"Prayer is the Christian's vital breath,
The Christian's native air."

Among all the duties enjoined upon us in God's Word, the rendering of due worship to God by prayer is in its nature and consequence the principal one. Prayer comprehends all devotion or worship addressed unto Almighty God. Prayer in the Old Testament is in contrast with prayer in the New Testament in two respects. In the Old Testament the basis of prayer is a *covenant of God* or an appeal to His revealed character as merciful, gracious etc. In the New Testament the basis of prayer is relationship. "After this manner therefore pray ye: Our Father": Matt. 6 : 9. Compare the prayers of Moses and of Paul: Moses prayed for an earthly people whose dangers and blessings were of the earth: Ex. 32 : 9-14, 30-35; 33 : 12-19; Paul prayed for a heavenly people whose dangers and blessings were spiritual: Eph. 1 : 15-23; 3 : 13-21; 6 : 12-19; Phil. 1 : 8-11; Col. 1 : 9-14

I. *Praise*: Prayer includes praise which we should yield to God for His perfections, His glorious works, His dispensations of providence and grace: Psalms 46; 48; 65; 66; 76; 98 and 100. Moses' song: Ex. 15 : 1-21. Solomon when he brought the ark into the temple: 2 Chron. 5 : 13. When the voice of praise filled the temple the bright shekinah of the divine Presence filled the place—a revelation of divine glory.

II. *Thanksgiving* whereby we express our obligation to God for numberless benefits we receive from Him: 1 Chron. 29 : 9-19. Here nothing was withheld from the treasure of the house of the Lord. The special gifts of mind and heart may be a more precious offering than silver or gold. The consequence of consecration of person and property will be rejoicing, praise and thanksgiving to God. God's revelations cause thanksgiving: Dan. 2 : 23; Jonah 2 : 9. Simeon: Luke 2 : 28. Anna: Luke 2 : 38. His care and leading: Acts 28 : 15

III. *Faith* is the overcoming principle: 1 John 5 : 13-15. Acknowledgment of entire dependence upon God: Ezra 8 : 21-23, 31; 2 Chron. 33 : 13; Neh. 4 : 9; Matt. 7 : 7; Phil. 4 : 6; Heb. 4 : 16. Avowing service to Him which we owe as His creatures: Job 22 : 27; Prov. 3 : 6; John 15 : 16

IV. *Confession*: 2 Chron. 6 : 19-27; Job 42 : 1-6. When the self-righteous are brought into the presence of God self is revealed, as to Job who had been lacking in humility. The godly are afflicted that they may be brought to self-knowledge and self-judgment. Jonah 2 : 2-10. We must not go to God as the Pharisee, Luke 18 : 10-12, who prayed rather to himself than to God. It was not a true prayer, it never entered heaven. We must go as the publican, Luke 18 : 13, 14, in deep contrition, with sense of unworthiness and condemnation. He came on the ground of mercy. We must desire God as the one object of life's hope.

V. *Petition* of things needful, of mercy and pardon: Gen. 32 : 9-12; Ex. 32 : 11-13; 1 Kings 8 : 25, 26, 59, 60; Joel 2 : 17. Petition is a necessity of our human nature, Matt. 26 : 39, we feel the need of sympathy. Prayer is our privilege as God's children. The true efficacy of prayer "As Thou wilt". True prayer moderates our wishes, changes passionate desire into submission, anxious expectation into silent surrender. That life is most holy in which there is most waiting on God.

VI. *Intercession* for others: Num. 16 : 46-48; National: 1 Sam. 7 : 5-8; 12 : 19, 23; by David: 2 Sam. 24 : 17, 18, 25; Jehoshaphat: 2 Chron. 20 : 6-12; spiritual: Acts 4 : 24-30; for Peter: Acts 12 : 5; Paul at Philippi: Acts 16 : 25. It seems the intention of the Holy Scriptures to encourage intercession. Christ's great intercessory prayer: John 17

If we practice the duty of prayer, by degrees we shall find delight in it and establish communion and fellowship with God through our Lord Jesus Christ: John 14 : 13, 14. If we seldom come to God we shall know little of Him, shall be insensible of His love; regardless of His favor and gradually live inconsistently as Christians.—Mrs. James Pollard



PROGRAM FOR MARCH



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.

Prepared by Mrs. H. M. Wharton



THE IMMIGRANT MADONNA

America, I bring to you my son,
My baby son.
He comes with little heritage,
But his eyes are clear, his body strong.
He is ready for you to do with him what you will.

What will you?

Will you use him hurriedly for your quick ends?
And will you then discard him because he is worn
out—and still a foreigner?
Or will you teach him, watch him grow and help
him to be one of you,
To work with you for those great things you seek?

He is my son, America,
And all my treasure.
I bring him here to you—
And you, what will you do with him?

Courtesy of National Child Labor Committee

SOUTHERN SOCIAL PROBLEMS AND THE HOME MISSION BOARD

All through the south we find an alert social consciousness and the slogan "The Solid South for a Better Nation" resounds from every corner of our beautiful land. Rank on rank our people are

mobilizing for social service and among the leaders in this great cause stand the Baptists. "A new crusade is being marshalled for the purpose not of rescuing an empty tomb in a foreign land, but of keeping thousands of tombs empty in our own country and of helping all the people to win the more abundant life." What are some of the problems confronting us and how are we meeting them?

HYMN—"Where cross the crowded ways of life"

THE LORD'S PRAYER in unison

HYMN—"Help somebody today"

BIBLE STUDY (page 7)

SILENT PRAYER (Special subjects for thanksgiving petition being mentioned at intervals by leader)

DISCUSSION of social problems.

PRAYER for vision and wisdom

HYMN—"America, The Beautiful"

First and foremost, it is necessary, nay, imperative that we consider the conditions that surround childhood. "If any little child suffers or is in danger in our midst your little child is not safe." Julia Lathrop, chief of the Federal Children's Bureau, tells us: "We all know that it is not long since we were gravely told that on the whole death of young babies was no misfortune, since it weeded out the sickly and enfeebled and left the rest the stronger. Now authorities tell us the exact reverse is true. There is no surer index of the well-being of the whole community than the rate of its infant mortality, and the same conditions which destroy young infants leave the children who survive to suffer all their lives from physical handicap."

Birth registration as well as the registration of marriages and deaths is an important item of vital statistics. No one will deny that the recording of marriages and deaths is dignified and valuable and it requires but a moment's thought to show us that the same may be said regarding births, which surely are of like importance to society and the state. Birth registration also insures the protection of individual and property rights. All great European nations have long ago perfected a complete system of birth registration. The birth certificate has been called an asset to the child through life. It gives the health officers to whom the record is sent the opportunity to see that a good nurse is provided should it be that adverse circumstances prevent the child and his mother from receiving the care they need. Such prompt attention will frequently prevent blindness of the infant and establish the health of mother and child. Later, the birth certificate is a proof that the child has arrived at school age and protects him against too early removal from school and the being placed at work before the law allows. It is also of help in proving descent, securing inheritance rights, for voting, military service, etc. "There are no more important undertakings at the present day than the reduction of infant mortality, the preservation of the child's right to education, and the abolishing of child labor," and in all of these the recording of births is an invaluable aid. "There are no complete records of infant mortality in the United States but Dr. C. L. Wilbur, vital statistician of the Census Bureau, estimates that 300,000 babies die yearly before reaching the age of one year." Good birth registration laws have been passed in Florida, Georgia, Kentucky, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee and Virginia, although the enforcement does not yet meet the requirements of the Census Bureau.

Another child-protective movement of the day is that for pensions from the state for widowed or poor mothers. Notable as is the work of the great orphanages and homes, we are learning that happiness, health and usefulness more quickly and surely result when families, in which the father is dead or disabled and in which the mother is of moral character, are kept together under the mother's care. There are only two southern states having a mother's pension law—Tennessee and Oklahoma. A digest of the Tennessee law gives us an idea of the value of such provision. Beneficiaries: Poor woman, mother of a child or children under 16 years; husband either dead or so disabled either mentally or physically or both as to be unable to aid in their support. (1) Child or children must

be living with mother. (2) Allowance made in order to enable mother to remain at home with children. (3) Mother must, in opinion of Juvenile Court, be a proper person, morally, physically and mentally for the bringing up of her children. (4) Allowance must be necessary to save children from neglect. (5) Beneficiary must have been a resident of the state for two years and of the county for one year before making application. Allowance not to exceed \$10 a month for one child, \$5.00 a month for each additional child under sixteen years of age. "The standard which the best and wisest parent desires for his own child, that must the state desire and provide for every child whether native, immigrant or negro." The third great child-protective movement of recent years is that of framing and enforcing Child Labor Laws and arousing public sentiment against the employment of children of tender years in our industries. "Child employment means adult ignorance. The state that allows child labor, itself confesses that it can make no better provision for the widowed mother or invalid father than to lay the burden of their support upon the shoulders of ten, twelve, fourteen-year-old children, working in some cases eleven hours a day." It is interesting to note the changes that the agitation against child labor has wrought. The last census (1910) shows us that there are 100,000 fewer children employed than formerly. Between 1900-10, the National Child Labor Committee was formed, also state committees, and the reduction of child laborers may undoubtedly be traced to their work. We have now, however, 1,990,225 children under the age of fifteen at work in some industry, 895,976 being from ten to thirteen years of age. These figures are startling and convince us at a glance of the necessity for carrying on the crusade until every child shall have the protection and education which is his right. Among the industries in which children are employed are quarries, liquor, chemical, glass, cigar and tobacco, food, leather, iron and steel, transportation, textile, agriculture and trade. Florence Kelly, secretary of National Consumers League writes: "We are bringing on in this republic three classes of citizens, three classes of children. The children of the first class are those fortunate boys and girls who live on the Pacific Coast and in the northwestern states, where every child receives a generous education, every child of sane mind is compelled to receive a generous education. No child along the Pacific Coast may go to work illiterate, no child may go to work defective in stature, no child may work at night. Those will be citizens of the first class—all the future citizens of Washington, and Oregon, and California, and Idaho and that whole congeries of northwestern states. We may look with confidence to the citizenship of that part of our country forty years hence, when we shall be in our graves and they will be the republic.

4. Little Citizens "The second class of citizens are the immigrant children, who live in the northern and northeastern states. It is true that the children of the north, barring perhaps certain textile manufacturing parts of New England and the mountain regions of the Catskills and Adirondacks, the children who come out of the steerage and settle in the cities, are getting a degree of education which most of us twenty years ago would have regarded as quite Utopian. In the city of New York, sinful as we are in many respects, we have at least prohibited the work of the children in the tenements. We have prohibited the manufacture of articles for children in the tenements. We have put the canning industries under inspection and investigation, under the penalty of the law. No immigrant or native child can today, without infinite difficulty, escape the requirement that the child must finish six years of the work of the public schools before it can work for wages, to whomsoever payable. I think the chances of those immigrant city children are far more brilliant than the chances of the village mill children in my native state of Pennsylvania, because there, I grieve to say, we do not enforce our laws.

We are bringing on children of the third class, future citizens of the third class, in Georgia, North Carolina, South Carolina, Alabama and every other state which lacks compulsory education and an efficient enforcement of such provision for the children. These are native American white children, whom we are reducing to future citizens of the third class over a very great area of this republic."

According to the last census there are 40,000 children employed in cotton mills, many of which are in the south. Painful as the fact is, we are face to face with one of the serious social problems of the south. We have not yet begun to realize that it pays as well to raise strong, well-educated men and women as it does to raise good hogs, good cattle, good horses. When

the noble mother heart of southern womanhood becomes stirred and burdened for defrauded childhood, this stigma shall no longer rest upon us. Hear the appeal of the innocents.

"O mother, see the mill lights in the darkness glow!"

"I see but candles for my dead
At foot and head."

"Nay, see how wrought by childish hands, world-fabrics grow!"

"I see my babes, decrepit, bowed—
They weave a shroud."

"Yet see their golden wage: the purse of wealth is deep."

"The tide of barter at its flood
Gives bread for blood!"

"O mother, with thy visions dark, dost thou not weep?"

"For slaughtered babes upon such biers
There are no tears."

A résumé of facts regarding mill work for children seems to be:

- 5. Facts and Figures**
- That children do not attend school after twelve
 - That the wages paid to children are proportionately larger than to adults
 - That the man must lose the job or take the child's wages, consequently parents and children work to provide an adequate income
 - That hours are 60 to 66 hours a week
 - There is little or no chance for advancement

A tabulated report of child labor shows that in those states in which there is the larger proportion of children at work there is the greatest amount of illiteracy. All southern states have enacted child labor laws. Unfortunately they are weakened by exemptions and by inadequate means for enforcement. In one state, the Commissioner of Labor has no authority to enter a factory for the purpose of enforcing the law. An effort was made to give him this authority but the bill failed. Several states have refused to add inspectors to their staff so that the laws might be enforced. The latest statistics regarding working children in southern states are:

LATEST REPORT OF CHILD LABOR

| | Children 10-13 years | Children 14-15 years | Totals for each state |
|----------------------|-------------------------|-------------------------|--------------------------|
| Alabama | 193594 | 61118 | 254712 |
| Arkansas | 55079 | 37371 | 92450 |
| District of Columbia | 247 | 1098 | 1345 |
| Florida | 13465 | 11459 | 24924 |
| Georgia | 93098 | 68491 | 161589 |
| Kentucky | 31392 | 33300 | 64692 |
| Louisiana | 29943 | 29789 | 59732 |
| Maryland | 7366 | 16801 | 24167 |
| Mississippi | 83969 | 54561 | 138530 |
| Missouri | 18175 | 34527 | 52702 |
| New Mexico | 2692 | 3114 | 5806 |
| North Carolina | 84279 | 60353 | 144632 |
| Oklahoma | 24608 | 21503 | 46111 |
| South Carolina | 69232 | 48020 | 117252 |
| Tennessee | 44535 | 39421 | 83956 |
| Texas | 102064 | 72316 | 174380 |
| Virginia | 29234 | 32645 | 61879 |

6. True Instances

"In the knitting mills are children who work on your stockings and underwear. Little Nannie Coleson, 11 years old, is a 'looper' which means that she works at a machine which fastens the toe of the stocking together. She earns three dollars a week and she says 'there are other little girls in the mill. One says she is 13 but she doesn't look any older than me'. Nannie is bright and managed to complete the 5th grade before she was put to work in the factory but that is all the education she ever will have.

Cotton goods of all kinds are handled by children. Some you have bought may have passed through the hands of Simon Birdsong who is doffing in a southern mill and who says he is 'about 12'. But he admits that his mother made him out older than he really is in order to get him a job in the mill and he does not appear to be more than 10. His chances for growing up are not very good because a Federal investigation of the cotton industry revealed the fact that a cotton mill is not a healthy place for young workers. It was found that the death rate for boys 15-19 years of age working in the cotton mills was nearly twice as high as for the nonoperative population of the same age.

A superintendent of a shrimp cannery was asked whether he had any children working. 'Sure, so high', he said, putting his hand out straight from his waist. 'I have a girl here 12 years old who has been working here ever since I came and I have been here four years'. The work begins at the factory at 2 or 4 o'clock in the morning and continues until 2 or 4 o'clock in the afternoon. In the rush season the canneries run from 4 a. m. until 10 or 11 at night and that sometimes continues for three weeks at a time. No time is allowed for meals—the workers must get them before they come and after they go.

Many young workers are still employed in cigar factories in spite of the efforts of the Cigar Makers Union to protect them from work that is unhealthy and frequently carried on under poor sanitary conditions. One settlement worker said that she had no trouble in picking out the girls who work in the tobacco factories by their bad color and lack of life. The custom of biting the ends off the cigars and licking the bands with the tongue is common and the new workers frequently complain of nausea or headache."

Can we not see the Master encircling with His arms of love the children whom He has set our midst and saying in accents that thrill and convict, "Inasmuch as ye did it not unto one of these least, ye did it not unto me".

Says the creed of the Southern Sociological Congress:

7. The New Chivalry "a. Health is the basis of prosperity and happiness and therefore our first duty both individually and socially.

b. Fifty per cent of the deaths in our country are preventable.

c. The death of children is a defeat of God's purpose and their health—physical, mental and moral—should be a primary function and responsibility of the church.

d. The school should conduct all its work on the basis of health first.

e. The time has come for a crusade for health. *And we call on the people of the south to co-operate, through the agencies of home and school, medical profession and press, church and government, for the achievement of health for the individual, for the community and for the nation.*" No one can read the Mosaic law and not be impressed with the careful provision that is made for conserving the health and physical well-being of the Israelites. What sort of Christians can be made out of a people whose surroundings are unsanitary, whose spirits are depressed by disease, witnessed and experienced, whose bodies are weakened and wasted by want and ignorance? They must be taught how to live here as well as how to lay hold on eternal life.

It is less expensive to keep well than to get well, therefore, as an economic issue, the health of a community is important. Our experiences in Havana and Panama have taught us that yellow fever can be controlled by eradicating the germ-bearing mosquito. In Havana between 1870 and 1899 there were 21,448 deaths from yellow fever. In the next nine years of enlightened sanitation and treatment there were only 36 deaths. There is no more fascinating reading than the history of the campaign against yellow fever, successfully conducted by Dr. Walter Reed and in which his life was sacrificed. To his heroism and to that of other physicians as well as to the brave soldiers who volunteered to be experimented upon, we owe a lasting debt of

gratitude for the discovery of the source and the prevention of yellow fever, at one time the scourge of the south. The epidemic of yellow fever in the southern states in 1878 cost 15,954 lives and over \$180,000,000. Malaria is another menace to health in our southern states. The death rate in Panama largely from malaria was in 1906, seventy per thousand of the inhabitants, whereas now, with the use of modern scientific methods of sanitation and care, this rate is less than four per thousand. Reports show that over 600,000 people in the south suffer an attack of malaria each year. This fact presents not only a health problem but an economic one. It is known that in some instances that mills are operating at a loss on account of the effects of this disease on the laborers, the average loss of time on this account is in many places two weeks in the season, June 1 to November 1. Where malaria prevails labor is uncertain and inefficient. The transmitter for this disease is also a mosquito. Dr. W. A. Evans states that with our present knowledge of this disease it is possible by a concerted, intelligent campaign to abolish it from the United States within five years. Hookworm disease causes an immense loss to our nation. South Carolina alone is estimated to have lost \$30,000,000 per year from the lowered vitality of her working people caused by this disease alone, and which our army surgeons have shown is easily cured and prevented. From 1910-1914 examination of more than 496,000 school children in 488 counties of the eleven southern states has shown 40 per cent of them infected. The success of the campaign for the eradication of this disease will be reached when people demand sanitary surroundings. Tuberculosis is called the poor man's disease because it not only reaps its grim harvest chiefly from the poor but causes the poverty which fosters it. In its early stages it can be cured or disease arrested.

Quoting Dr. Oscar Dowling, president of Louisiana State Board of Health: "In one city of the south in 1914 there were 1087 deaths from tuberculosis in all forms. If only one fourth of these were wage-earners, the loss to the community in dollars and cents which would have been earned, valuing each laborer as being worth \$300, was \$81,300." It has been estimated that each case of tuberculosis treated at home without expert sanitary knowledge infects five other individuals.

"In the same city," continues Dr. Dowling, "in 1914 there were 78 deaths from typhoid fever, for every death the conceded estimate of additional cases is 10; therefore, in that community there were 780 cases besides the 78 deaths. Further, 31 deaths additional may be counted within three years—caused by after effects of this disease. The loss from the death of these wage-earners runs up into thousands." Need we cite any more incidents to buttress our assertion that physical soundness is an asset to the state and community, that it has a money value! The physically sound are better workers, more inventive, better poised, better citizens, more useful Christians than those who are only half well. And what part must the church have in this new chivalry? We quote from Dr. Samuel Z. Batteu before the Southern Sociological Congress:

"First, the churches must teach people the wide scope of Christ's redemption and must make them know that health is a Christian duty. The churches must teach men that the same God who gave us the Ten Commandments gave us the laws of health, and they must teach men that it is just as sinful a thing to break a law of health as to break one of the Ten Commandments.

More than that the churches must teach us all to take thought for others and to be careful lest our negligence bring disaster to others. They must teach men that it is just as wicked a thing to kill a family by renting them an unsanitary tenement as to throw strychnia in the milk bottle. They must teach that every unnecessary death is a community crime, and the churches must arouse men to apply their intelligence and unite their forces and live out their faith by selecting efficient public officials, by having a good Board of Health, and by transforming community life.

Second, we must go behind results and deal with causes. Thus far we have been content to feed the hungry, to nurse the sick, to rescue the perishing, to lift up the fallen. It is all very well to rescue the outcast; but it is better to abolish the white slave traffic. It is well enough to take the sickly child out of the slums; but it is more sensible to abolish the slums. It is well enough to feed the hungry family; but it is more Christian to create an industrial order where every man can earn and eat his daily bread without scantiness and anxiety. It is well enough to

build an orphanage; but it is more religious to protect machinery and keep the fathers alive. The time has come for us to find the causes of poverty and sickness and deal with these. Never again will we be content to fatten over results when we can remove causes. There is something as nonsensical as it is irreligious in running a rescue mission when you can abolish slums and close up saloons. There is something as foolish as it is un-Christian in nursing sick people and running a hospital when you can keep people well by abolishing bad housing and providing pure water.

The last thing is this: We must realize that this work of preventing social evils is religious and spiritual work. Men have always believed that it is a spiritual service to nurse the sick, to visit the prisoner, to feed the hungry family, to care for the fatherless child. But many to-day do not see that it is just as spiritual service to study the causes of poverty, to organize a Board of Health, to start a crusade against dirt, to teach people the laws of health. Is it a Christian thing to nurse a consumptive girl? Then it is just as Christian to secure a good housing code and abolish slum tenements. Is it a spiritual service to care for the dying infant in the slums? Then it is even more spiritual to abolish dirt and give the child clean milk.

Twenty-five hundred years ago the prophet Elijah met the mockers of his day by the challenge, "The God that answereth by fire, let Him be God." Today men challenge the churches to show that they are Christian and are doing God's work, and we meet this question with the counter challenge: "The God that makes Christian cities and laughing children, let Him be God."

Believing that the only remedy for social evils such as we have been reviewing is a Spirit-filled church which is living the gospel it professes, the Home Board has worked out a policy for reaching the masses with the message of salvation for body and soul. To congested city districts, to factories, to mills, to the small town, it sends its evangelists. To the negro it sends negro evangelists and co-operative missionaries to train workers, direct and develop the churches among this intensely religious race. The unequipped rural section, of large extent within the bounds of our Convention, is receiving much consideration and help from the Board.

It is felt that the rural church in conjunction with the pastor's home must be made a radiating point for all good, uplifting and constructive influences in the community. To that point the Board is endeavoring to lift the rural church. As the prosperity of our country depends upon the farmer, so virile Christian manhood is to be looked for in our country churches.

Fifty workers among 4,000,000 foreigners in the south! Such is our record. Who can estimate the results springing from the work of the port missionaries who before immigration was stopped by the war, met every incoming steamer with the Scripture and religious literature and the helping hand of Christian fellowship amid the difficulties of a foreign land? To the mountaineer the board is offering splendid opportunity for education and advancement in the mountain schools. The Indian work is bearing fruit in conversions, in stronger churches, in developing Christians. For homeless churches there has been created the Building Fund that they may be speedily housed and so double their usefulness and power. A vigorous campaign is to be carried on until the Million Dollar Loan Fund is completed.

The problem of society is the problem of the individual, and through these various activities of the Board religious life is being socialized and social life spiritualized.

Truly we can say:

"So hand in hand in a linked band
We forge the enduring chain,
Though our lives be apart in home or mart
We'll ne'er be alone again.
For if service ranks the same with God,
In service we all are one."



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 8. For helpful leaflets see page 3.

AUXILIARY DRILL

What is personal service?

Personal service is opening one's eyes to the needs at our doors and going out to meet those needs through love for Him who so loved that He gave His all for us.

What is the duty of the Personal Service Committee?

This committee shall study the needs within the church life and in the community and shall plan by definite work to meet these needs.

What is the personal service aim of the Y. W. A. and G. A.?

The Union recommends that they teach in mission Sunday schools and organize Cheer-All Clubs for other girls who need their help.

PROGRAM

Hymn—"Christ for the world we sing"

Prayer

Bible Study

I. The complexity of the kingdom of God—
—Matt. 9 : 9; 8 : 1-3; 4 : 18-20; Luke 18 : 16;
Col. 3 : 25

II. The spread of the kingdom of God—
Luke 13 : 20-21

Application of the Bible Study:

I. Show how the Gospel unifies the problems of the Home Mission Board

II. Show how the Gospel solves the problems of the Home Mission Board

Hymn—"Lead on, O King eternal"

A Short Talk on "Personal Responsibility"

Dismissal by prayer

Two Fundamental Laws

There are two fundamental laws which must govern our methods of labor in God's kingdom today if we would have it advance. These are the rules of organization, and personal contact; neither is sufficient in itself

but must depend upon the other. The relation of the two is brought out in the following from one of Josiah Strong's books: "Christ, even with his miraculous powers, did not attempt to feed the multitude without system and order. He had them seated by companies, in ranks, by hundreds and by fifties." The disciples divided the people among themselves, and thus by personal ministrations and co-operation under the Master's direction every man, woman and child was reached and fed and filled.

"In our great cities are multitudes, many times five thousand, who spiritually are starving in a desert place. We say to them 'If you want the bread of life, come to the churches and get it', albeit our churches would not hold half of them if they came. In effect, we say, 'Send them away, that is let them shift for themselves'. But Christ's command is 'Give ye them to eat'. One reason we fail is because we disregard Christ's method, which is as good for the twentieth century as for the first. Is not His command laid upon us to systematize our work, to divide the multitude into companies and let Christ's disciples reach them every one, by co-operation in personal ministrations?"

Today we are living in a time when great stress is being laid upon organization. As a result we have our Home Mission Board and state boards which are great factors and are essential. It is necessary to have leadership, system and management, but let us remember that an organization can never assume or relieve us of our personal obligation. Christ, while on earth, mingled with the people, learned their personal needs and through sympathy, and being a friend to those in distress, won many people. Mankind is the same the world over, it craves and yearns for friends. Nothing can take the place of personal interest. And while organization is essential, it must go hand in hand with personal contact if we would have the best results in our work.



G. A. PROGRAM



Prepared by a Maryland Y. W. A.

Hymn—"Speed away on your mission of light"

Bible Study (See page 7)

Sentence Prayers—From Bible

Personal Service—Talk by Y. W. A.

Hymn—"We would see Jesus"

Telephone Exercise

Hymn—"Take time to be holy"

Business. Roll Call. Dismissal

Note: For telephone exercise we give the following suggestions: Have mock telephone on leader's table. Those who take part in this will go to the telephone in their order, calling up the Home Mission Board. Use as an exchange number, Healey 1004. The address of the Home Mission Board being 1004 Healey Building, Atlanta, Ga.

First G. A.: Exchange, please give me Healey 1004—yes. Is this the Home Mission Board? Yes—I wish to find out something about the different branches of your work. (Pause) Yes, Yes, thank you. (Putting down receiver and turning to audience.) I find that this board has the following departments of work. Co-operative Mission Work; Work in Cuba, Canal Zone and Panama; Mountain School Work; Department of Evangelism; Publicity Department; Department of Enlistment; Church Extension Department as well as work among Indians, foreigners and negroes. My, but it's complicated!

Leader: We can get it all clear in our minds if we ask about them separately. Here is the phone, let us begin.

Second G. A.: Exchange, give me Healey 1004. Is this the Home Mission Board? Please tell me something about your co-operative work. Oh yes, I understand, by co-operative work you mean the work that is carried on in connection with other organizations. I see, our Home Board adjusts itself to fill many varying needs and although the results are large and gratifying they are not easily tabulated. Thank you so much. Just hold the line a minute please, as somebody would like to ask you about your work in Cuba.

Third G. A.: You say we southern Baptists only occupy the four western provinces of the Island of Cuba, or a little less than half the Republic. The population in your field numbers about 1,730,000; for which we have only about 25 workers and 26 churches. There are many difficulties which, however, are slowly being removed and in time you hope to evangelize Cuba. Thank you so much for your interesting information, and now won't you please tell us something about the work in the Canal Zone and Panama?

Fourth G. A.: You say that you have been in this field only about ten years. Years full of hard work with much sowing and little reaping. Many great changes have taken place owing to the Panama Canal and these changes have also affected the religious work. You have two white and six colored churches. We are certainly obliged to you for this information and, if it is not too much trouble, won't you please tell us something about your Mountain School work?

Fifth G. A.: You say that there are now 34 schools in operation, this being two more than last year; that more and more emphasis is being laid upon the religious and practical features of the work. Heretofore many of the mountain districts have lost their brightest and best men because, after going to college, they have gone to other sections and have given to others the benefit of their knowledge. So now, although you haven't ceased to hold up a college course before the students, you have been laying more and more emphasis upon the things which will prepare the students to live in the mountains and to use and develop their natural resources. You say that you would advise us to read that little pamphlet called "Mountain School Successes", as that gives a splendid idea of just what these schools mean. Thank you so much. Good-bye.

Note: Leader may choose short paragraphs from leaflet mentioned and read them to the society

Sixth G. A.: Please give me Healey 1004. Is this the Home Mission Board? Won't you

(Concluded on Page 31)



R. A. PROGRAMS



Prepared by Mrs. Harry S. Mable

To the Leader: March, the eleventh month of the S. B. C. year! Is yours an eleventh hour chapter? if so don't be discouraged but determine that this quarter you will report larger gifts and greater interest than last quarter. This can be done if every Royal Ambassador leader will pray earnestly for it. Pray in secret and also pray in the homes with the boys and their mothers. You will be amazed to find the response the boys make to every bit of high spiritual ground you take. One year ago one chapter was asked to double gifts of previous quarter, this meant \$76.46 to be raised. The treasurer and chief counsellor prayed about it, then the latter went to every home but two (the distance to these being too great) and prayed about it. The result on April 15 was over \$80.00. Every member gave generously, except the homes where the prayers were not offered. The gifts are important but the glory of the task is in leading boys to pray in faith and then to work to help answer their own prayers. One state vice-president writes: "It is wonderful to see how many Royal Ambassador chapters are being organized throughout the south." God is surely working with us to save the boys for His kingdom.

FIRST MEETING

Subject—Southern Social Problems and the Home Mission Board

Hymn—"Work for the night is coming"

Scripture—Daniel 1:8-21. Daniel was temperate. "Self-denial his habit, God his Father, Jesus his Saviour, heaven his home, eternal life his portion, a crown of victory his reward."

Sentence Prayers—That many new Royal Ambassador chapters may be reported at Asheville and for an increase in gifts

Commission and Declaration (Chapter standing)

Minutes. Roll Call. Reports

A Watermelon Feast

Get "The Meat of the Melon". (See footnote) Serve your melon feast a slice at a

time, allowing three minutes for each. The above tract, with its green melon on the cover, will delight the boys and give a comprehensive view of home mission work.

Slice 1. Discussed on page 7 of "Melon"

Slice 2. "On the Task in Cuba"

Slice 3. "Mountain School Successes"

Slice 4. "A Great Work, A Great Year"

Slice 5. Enlistment (See page 7 of "Melon")

Slice 6. "How the Church Building Loan Fund Made the Money Grow"

Slice 7. Publicity (See page 10 of "Melon")

Slice 8. "Baptist Problems in Large Cities"

Slice 9. "The Foreigner and the Frontier"

Slice 10. Work Among Negroes (See page 8 of "Melon")

Slice 11. "Our Missions Among the Red Men"

Acquaint the boys with the Home Mission Board workers, also the writers of these leaflets. Use extracts only from leaflets and do not allow any talk to exceed three minutes. One of the boys might be appointed timekeeper. Every boy in the chapter should take part in this program. If you are not using Commission and Declaration be sure to do so, it is a great help in impressing the boys with the divine message. Order from state Royal Ambassador leader.

Read Standard of Excellence at least once a quarter and aim to reach it. Be sure to return questionnaire to your associational superintendent promptly.

SECOND MEETING

Missions Study

"Round the World with Jack and Janet" Chapter III. Letters from India. "Vision of Sir Launfal" should be committed and recited or read with expression.

Hymn—"From Greenland's icy mountains"

Scripture—Psalm 72

Sentence Prayers—That "He shall have dominion from sea to sea, from the river unto the end of the earth"

Business. Roll Call. Adjournment

*All of above leaflets can be procured free from Home Mission Board, 1004 Healey Building, Atlanta, Ga.



SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



INDIAN BOY, SON OF INTERPRETER TO OSAGE INDIANS

FIRST MEETING

SUBJECT—Working in the homeland

MOTTO—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself"

SCRIPTURE—Luke 2 : 40-51

PRAYER—For our work and workers

LEADER'S TALK

HYMN—"Gentle Jesus, meek and mild"

ROLL CALL. OFFERING. PRAYER

MEMORY VERSE—Matt. 9 : 38

Leader's Talk: Dear children, the lesson to-day is a perfectly delightful one. We are to talk about this great and beautiful country in which we live. It is such a good country and there are so many things in it to make us

comfortable and happy that the people of other countries come here in great numbers to enjoy the same blessings. They travel for days and sometimes weeks, on trains and in big steamers to reach America. Sometimes on

the steamer they can see nothing but water and sky, no land in sight anywhere. When they reach our shores how glad they are to get off the boat, for they travel in the part that is called the steerage, it is down in the inside where there is not much light or air. And then too, they are glad to be in America.

Very few of them can speak our language and everything looks strange to them. No wonder the children cling closely to their mothers. A kind lady, who is a home missionary, is at the pier to meet and help them. She loves God and this makes her love the little immigrant children and their parents. She tells them how to reach the town or city to which they wish to go. Some of them do not know anything about God and some know very little. Now what must we do for these new people? Why, tell them about Him and His Son Jesus Christ. When we see strange little foreign children we must treat them kindly, just as you would wish to be treated if you were to go to Russia or Italy or Austria. If there are any foreign children in your school won't you act toward them as Jesus would want you to? I am sure you will.

There are other sorts of children in this country too; there are the little negroes. These people long ago were brought to America without wanting to come. No doubt God meant that we should have them here so that we might teach them about Jesus and how He loves them and how He wants them to be saved and go to heaven. Let us do all we can to obey our Lord by helping the negro children.

Now there is a third kind of children in America, the Indians; they are the real Americans because they were here before we were. They roamed all over this country hunting and fishing. Then the white people came and after a while there was trouble between the white people and the Indians. The Indians were driven farther and farther west until now almost all of them are in Oklahoma and one or two other western states. We have missionaries working among them. The Indian girls and boys are just as quick at learning as the white children. How glad we are that we can help them to have churches and schools to make up for any trouble we may have caused them long ago.

Away down in some of the southern states are Mexican children. Now we must see that these are taught about Jesus, for when they

learn of Him they can go and tell the sweet story to their own people in Mexico. All over this broad land are many different kinds of children. Some in the country where they have no Sunday schools nor mission bands—no happy times like we have here. Some of them don't even have a church house.

I know we are sorry for all these children, those in the country and those in the big cities, where the dreadful saloon is always open and is always making unhappy homes for little children and filling the jails with evil-doers. And then we must pray for the people who want to have the holy Sabbath day just like every other day, stores open, theatres having performances and the people doing many things to break God's laws. They do not love God themselves and so Satan uses them for his bad purposes, that is to change our Sunday from a day of worship to one of sinful deeds.

Is there anything we can do? Yes indeed there are some things we can do to help to make things better. 1. We can have Missionary Day in the Sunday school to sing missionary songs, learn about missions and ask God to bless our mission work. 2. We can do personal service work every day, that means being kind and helpful to those around us, at home, in school and everywhere. We can pray for all the different kinds of children in our dear land, and can be busy about our Father's work, just as Jesus was in our Scripture lesson.

Recitation

"There's a world from sin to save,
For the sake of Jesus.
There are dangers great to brave,
For the sake of Jesus.
As the world we journey thro',
With the cross and crown in view,
There's so much that we can do,
For the sake of Jesus.

"There are cheerful words to speak,
For the sake of Jesus.
There are wandering souls to seek,
For the sake of Jesus.
There are hungry ones to feed,
There are faltering steps to lead,
Let us do each loving deed
For the sake of Jesus."

SECOND MEETING

SUBJECT—The Home Mission Board

MOTTO—America for Christ

SCRIPTURE—Matt. 14 : 13-21

LEADER'S TALK

PRAYER—For the Home Mission Board

HYMN—"Jesus bids us shine"

BIBLE EXERCISE

ROLL CALL. OFFERING. PRAYER

REVIEW OF MEMORY VERSES

MEMORY VERSE—Luke 11 : 28

BIBLE EXERCISE

QUESTIONS AND ANSWERS

Who created heaven and earth?

Gen. 1 : 1

What else did God create?

John 1 : 3

Why did God send His Son into the world?

John 3 : 16

Are there any people on the earth that the Lord is not willing to save?

No. All who believe on the Lord Jesus shall be saved: Acts 16 : 31

How are all the people to learn about God and eternal life?

Jesus said, Matt. 28 : 19-20

Where are we to begin our work?

Where we live and from there to the uttermost parts of the earth: Acts 1 : 8

What are some of the things we must do so that we may be able to work for Jesus?

We must pray and learn God's Word: Acts 6 : 4

How old should children be before they can serve God?

Just as soon as we are old enough to understand God's love: Matt. 19 : 13-14

Leader's Talk: At our meeting two weeks ago, we talked about the different kinds of children we wanted to be good to. To-day we want to learn something about our Home Mission Board. The men who belong to this board or committee are those who make the plans for helping all the people we learned about at our last lesson. They take the money God's people give them to send missionary preachers and teachers to these needy ones. The Indians, immigrants, negroes and others.

It will be a good thing for us to know just where this board does its work and the names of the president and secretary. The office is

in Atlanta, Georgia. The president is Dr. John F. Purser and the secretary Dr. D. B. Gray. There are many other men who help in this work but we will name only these two. Perhaps some of you have seen Dr. Gray or have heard him speak. He is a true servant of his Master because the work he does is for the Lord. The Home Mission Board believes that if we save America for Christ we can show heathen nations what Christ is able to do for them. "America for Christ" is a good motto, let us say that in our hearts and pray for it.

One of the ways to save America for Christ is to give the Gospel to the foreigners as soon as they come to our land, and to teach their children about Jesus in our mission schools, and when they grow up they will be good Christian citizens.

The Indians and negroes must also be taught the Gospel of salvation. Gospel means good news, let us hasten to carry this news to every corner of our land. All these people are a part of our country and need help right away.

The Home Mission Board sends workers into the country and into the city, it helps to build churches and schools, it helps to put preachers and teachers in these churches and schools, it gives the Bread of Life to the great mass of people who are hungry for it. Jesus felt so sorry for the people who were hungry for food. He had compassion on them and fed them. Now He asks us to send the Bread of Life, which is God's Word, to the people who do not have it. Let us right now pray for all the members of the Home Mission Board, that God will bless their labors and that He will use us too for this great work, for even a little child can help to do big things.



FROM OUR MISSIONARIES



"BELLA SIGNORINA ITALIANA"

I WANT to tell our young people something of the life in Tampa, Florida, of the average Italian girl from twelve to sixteen years of age. Many of the girls up to twelve and thirteen years take turn about with their sisters in attending school, one always staying at home with the baby while the mother works. After that age the majority of them commence to learn cigar making in the factories, of which there are twenty-eight in West Tampa, where our mission for Italians is located. There is a law prohibiting girls working in factories until they are fifteen years old but I am sorry to tell you it is not enforced. How we missionaries wish it were for our girls would then stay in school longer. We have two good public schools in West Tampa, with grades from one to seven, besides our mission school, so there is ample provision made for their education.

When the Italian girl goes to work at about thirteen years of age a sudden transformation seems to take place in her life—you see her with hair coiled on her head instead of the more girlish fashion in which she has been wearing it (our Italian girls have such pretty hair), her dress lengthened several notches and other marks to make her look like a girl of fifteen. If she has been coming to Sunday school she sometimes stops. One day I asked a little sister of one of our girls who had gone to work why the older one didn't come to Sunday school and she said, "oh she big now—she work." But I'm glad to tell you these cases are not so general now as at one time, and we missionaries are thankful to see some fruits of our work in holding girls of this age in attendance upon our religious services. They love to sing, at one of our missions we have a choir of ten girls who make sweet music and also read Scripture verses and other selections. It is true that this choir is not free from disturbances sometimes any more than American choirs, but not in just the same way. One Sunday evening a three year old brother, Pietro, sat in the choir with his sister, Angelina Pardo, and no sooner was the first song closed than he continued with

another tune that was very loud and discordant. Angelina had to leave the choir to take him home. Then Maria, one of our leading singers, had to step down and out to rescue her baby brother who was left sleeping on the lap of the next in size, being about to slip to the floor. But Maria returned as did another, Guiseppina Cagnina, who had to take her little sister home during the preaching. But so long as they don't "get mad" over the music we are glad to bear with these small disturbances.

But more of these girls who go to the factories. They learn to like it there because they make friends and have a happy time together; they are also freed from drudgery work at home. After eight months or a year, when the girl can make good cigars, she is paid regularly by the week according to the number of cigars she makes, often earning twelve or fifteen dollars per week. This is turned over to the mother but the girl has her reward in new shoes and pretty dresses, for our Italians love their families and take pride in having them look pretty—"bello". This summer a missionary in showing a picture of a prettily dressed Italian family of children was amused when someone asked, "Do you missionaries give them these pretty clothes?"

The Italian parents are very particular about their girls going out unattended. We are thankful that they have confidence in the missionaries and allow sisters and brothers to go to church at night. On different occasions you will see a little brother or sister with the girls so her behavior can be reported at home. Thus you see with our Italians we have a duplicate to the proverbial "little brother". When we have a social we can always get a crowd by the missionary going after the girls and bringing them home, hours being early, from seven to nine.

The Italian girl in the factory as she approaches her fifteenth year often forms other attachments than with girls. Sometimes a "giovane" (young man) sitting next to her making cigars falls in love with her and loses no time in asking the parents of the girl the privilege of being her "sweetheart". It is not

considered proper for them to go out from home together and when visiting the girl in her home other members of the family are always present. On some Sunday afternoon we see a crowd of people at the girl's home and hear that the ring has been given, or as Americans would say, "The engagement has been announced." Usually a few months later another crowd of friends gather at the home and the wedding takes place. "Dolces" by the quantity, including a typical variety of hard Italian cakes, and peanuts are passed. A big sack full is given to each guest to take home. The wedding presents seem odd to us—dozens of pieces of cloth for dresses. One bride showed us fifteen rings given to herself and husband.

One of the features of our mission work to help the girl from twelve to sixteen who works in the factory is to give her the night school English class of which you have heard. A picture of this class appeared in "ROYAL SERVICE" of September 1915. These girls when at the night school sing gospel songs and learn Bible verses and are influenced to come to other religious services. Some of them interpret for Sunday school teachers, but they are not Christians, their parents are Catholics or atheists. Pray for them that they may accept Jesus as their personal Saviour and that the missionaries may break down some of the forms and barriers keeping them from coming out into the true light.—*Fannie H. Taylor, West Tampa, Florida*

FROM CUBA

Our work in Havana seems to us to progress but slowly; but we have evidences that the Lord our God is prospering it, of which I can write you more in the future. We are assured that our Saviour will not let us fail in this blessed work, we are putting perseverance, constance and faith in it every day and patiently wait to obtain results. We long to see the Cuban women saved in Jesus and their homes becoming Christian homes in which all will work for the Master.

Mrs. R. P. de Romero and myself are especially dedicated to the prison work. I have organized in my school room a children's society, they collect money to buy Christian literature for the prisoners, and are delighted to help in this mission work. May the Lord bless these little ones and help us to train them for work in His vineyard.

Asking the blessing of heaven upon all Woman's Missionary Union work, yours in Him.—*Mrs. C. P. de Gonzalez*

HOME MISSIONS IN CHINA

At the last meeting of our Kiangsu Woman's Missionary Union, which is now only four years old, it was decided to use the collections gathered from the jugs to defray the travelling expenses of volunteer workers who would go out to various out-stations to encourage and instruct the Christian women and help in the evangelistic work among them.

The jugs mentioned are earthen crocks similar to children's savings banks at home. These jugs are set in a prominent place when the women meet in their weekly prayer meeting and at the end of the service the pennies are dropped in the slot. The jugs are broken and the money counted at each annual gathering. This fund is kept separate from the collection of the monthly dues in the larger societies, which are organized and meet once a month.

Recently the volunteers visited several of the out-stations in our Soochow field. Their work was very encouraging and I believe will be productive of much good. Interesting reports of the work done have been received. The self-supporting church at Siao Gee wrote a most enthusiastic and grateful letter telling of the good results of the visit of the three sisters and asked that they come soon again.

In Soochow we have now one Woman's Missionary Society, one Y. W. A., and two Sunbeam bands in connection with our church in the city. Pray for us that our women and girls may early develop the missionary spirit.—*Nannie S. Britton, Soochow, China*

"SHE WORKETH WILLINGLY WITH HER HANDS"

A book entitled "The Schools of Tomorrow" recently received from America was very interesting in that it showed the drift of modern educational movements in the homeland. Although I have been in China only three years, the reading of this book somehow made me feel very far removed from what is going on in the educational field at home. Naturally I instituted comparisons between what we are trying to do here and what is being done in the homeland. The principle underlying this new educational

movement seems to be that the child learns by doing and many are the devices to give him opportunity to work with his hands. Needs are created that he may devise means of meeting them and then he works out his plans with his own hands. All of this is an effort to make him into an all-around efficient man and to show him the dignity of being able to do something really useful in the world. This is America's rebellion against the old idea that education was only for the man who didn't need to work with his hands and vice versa, the man who had an education should not work with his hands.

China with all her new movements has hardly reached rebellion on this point yet. The educated gentleman of old China wore his fingernails an inch or two long as evidence that he didn't work with his hands. I recently had a teacher in the girls' school who, when he first came, had great difficulty in writing on the blackboard because of his long fingernails. The old-fashioned educated gentleman has not disappeared from these parts, much less has his idea of education. It is still beneath the dignity of an educated person to do anything that savors of manual labor. The fact that the government has schools that are called industrial and agricultural would indicate that the idea at least had begun to penetrate. But when we find that the industrial schools for women and girls mainly teach them to crochet lovely little nothings that have little practical value, and that the agricultural school merely has farmers cultivating the land as it has been done for hundreds of years while the agricultural students look on occasionally, we are inclined to think that the idea has indeed only begun to penetrate. They are hindered not only by their ideas of education but also by lack of equipment and trained teachers.

We, too, are hindered from any great flights into modern educational methods, but in a practical way here in our girls' school we are trying to show the girls the value and dignity of knowing how to do all sorts of housework. We have sometimes found girls who were unwilling to do some small service for another or for the school because the doing of it, from her point of view, placed her in the class of a servant. Some have even been taken out of school because the parents were unwilling that they should sweep floors and dust. Happily, such parents, among our patrons

at least, are very few. Our forty girls seem to be happy to do all the work of sweeping, dusting, dish-washing, washing their clothes and caring for the little ones. I am not able to have them do the cooking because our kitchen equipment and method of firing do not permit. I am likewise unable to teach them their Chinese sewing because there is no one to teach it.

One of the most pleasing things to me is the way in which the older girls care for the younger ones. This last term brought in several little children who could not care for themselves. There was general request on the part of the big girls for a "little sister" to care for, until I finally had them divided out. This care does not stop with doing the necessary things, loving spontaneous service is frequent. I often see an eighteen or twenty-year old girl leading a seven or eight year old around by the hand just because the "little sister", for the time, would rather be with the big sister than to be at play. So while the little ones are being well-cared for the big ones are learning to be helpful in a way that will make them efficient; loving homemakers of the future. So while our equipment is inadequate and trained Chinese teachers entirely lacking, we are trying not only to have our girls learn by doing, but to work in the Spirit of Christ and for His sake.—*Loy Jasmine Savage, Kaifeng, China*

LIGHT AT EVENTIDE

About two months ago an old woman sixty-seven years of age came to church for the first time. She was too deaf to hear what the preacher said, but when one of the Christian women explained to her the gospel message she said, "Why, that is just what I have been longing for all these years. You come and take down my idols and I will worship the true God." We explained that she must take down her own idols. For two weeks she hesitated. Those paper idols had been revered all her life, and she was afraid to tear them from her walls. However, the victory came. Sunday morning she brought them in to church. Her dear old face shone. One of the women said, "I did not know she was the same woman her face is so changed." A number of heathen women were present to see her joy, and we trust her example will win some of them.—*Ida C. Lawton, Chengchow, China*

CURRENT EVENTS

THE WORLD FIELD

THE Scripture Gift Mission has distributed quantities of khaki bound Testaments to the soldiers in the trenches. They are always in demand and in some places the men have been known to fight for possession of the Testaments and Gospels. Thousands of Testaments have been provided by the World's Sunday School Association through its collection of nickels from Sunday school children in the United States. Since the war began the American Bible Society has supplied about three million Scriptures. The society had translations of the Bible in whole or part in forty languages and dialects and has had calls for almost every translation. "This interest in the Word of God is one of the really bright spots in the present world-situation."

"Africa for Islam" is the slogan of the Mohammedans in Africa today. Every Moslem trader is a missionary and a teacher of the faith in every corner of the country to which he penetrates. Mohammedanism is spreading three times more rapidly in Africa than Christianity.

Gifts to foreign missions through 192 foreign mission organizations in the United States and Canada in 1915 were \$18,793,990, an increase of 9.43 per cent over those of 1914.

The Convention of the Baptist Student Missionary Movement will be held at Ft. Worth, Texas, March 22-26, with a probable attendance of between four or five hundred students and teachers representing a large number of institutions. Many leaders in missionary work and some returned missionaries will have part on the program which promises to be of great interest.

So many young men and women have gone from India to Europe and America to study that public opinion has compelled the Brahmans to ordain that no loss of caste shall result from going abroad for education. Many rules of caste are broken by the rising generation in schools and colleges. The eventual

breaking down of caste is bound to come as a result of contact with western learning and Christianity.

The Methodist Board of Foreign Missions has just received a gift of \$2000.00 for Peking University from Yuan Shih Kai, and an annual pledge for a like amount.

Prohibition in Arizona has brought about a great change in the conditions of the Indians. Without access to intoxicating liquors they have made great advances in industry and progress. New York state has recently abolished tribal courts and for the first time in history the Indian will have equality with his white brother before the law.

The new Chinese Ambassador to our country made public profession of faith in Jesus Christ when a student and while at school in New York state was affiliated with the Baptist church.

Permission has just been given by the Japanese Government for a Baptist woman missionary to visit any primary school in Japan, and do what she can to raise the moral tone of the pupils by Christian teaching. As she has the backing of the government, her message is given a most respectful hearing.

The Presbyterian Church is leading other denominations in organized work among the lumber workers of the northwest, having a dozen or more men devoting themselves to this form of service. The saloon is the great enemy of the lumberman, and many of the lumber companies are co-operating with the missionaries in their fight against the saloon by establishing reading rooms and improving the living quarters of the men.

The Mormons are said to have about two thousand missionaries scattered throughout the world. According to a recent writer the essence of their teaching is tithing, obedience to the priesthood, feeding the poor, observing sacraments and fasting—salvation by works.

TRAINING SCHOOL

TESTIMONIES

THE season of most active work at our Good Will Center is sufficiently advanced for us to look back with much satisfaction and give praise to God. All the clubs are in a flourishing condition and work of real value has been done. Ever since the opening of Good Will Center, October, 1912, on Saturday afternoons the little tots in the neighborhood have come happily to the "Story Hour" and deep impressions have been made on their baby hearts by the Training School girls who are giving a part of their time to this work. Recently a little boy who was sitting on the floor talking to himself said, "If I could be any thing I wanted to be I'd be an angel, but I'd want real strong wings." "Why," asked the older brother, "would you want strong wings?" "Oh," quickly answered the tiny lad, "so I could fly and fly across the big ocean to China and Japan to see Miss Johnson and Miss Chiles, 'cause I love 'em so." It was his mother who expressed herself after this fashion, "In tryin' to think of all my blessings, I believe my greatest one is the help and teaching of the Training School girls for my children. I can cook and wash for my boys and keep the house clean, but I can't teach them like these young ladies can."

Miss Leachman writes this of her Homemaker's Club, the Friendly Circle: The New Year with its opportunities and responsibilities meant much to the Friendly Circle of Good Will Center. These women had many things to regret as well as many things to rejoice their hearts as they reviewed the year just closed and faced the new one with faith and courage. The first meeting of 1916 was held on January 3. The business of the day consisted of the re-enrollment of the circle for the New Year, the admission of new members, reports of conversions, visits to sick, Bibles and papers placed in homes, food, clothing and delicacies given out by members of the circle. The watchword "Let us exalt Him together" was chosen and then the meeting was turned into a testimony meeting. How our hearts were made to rejoice when we heard testimonies from those that had hitherto known nothing of trusting or serving God or having His Spirit rule their lives. Indeed few had known Christ as their Saviour until after becoming members of the Friendly Circle. One mother seventy years of age who had been converted only eighteen months ago said, "Last night when alone in my little room with my Bible in my lap I just thought, O, what would it have meant if I had died a year ago before I had done any thing for God—before I knewed the Good Will Center! Then I asked God to please let me have one more year of work through the Friendly Circle." Another said, "I had the greatest Christmas present of any of you. You all know my husband has been a wicked man until a year ago when he began reading the Bible Mrs. McLure gave me. Christmas Day we had company for dinner and when we sat down to the table my husband said, 'Wife, we have been married fourteen years but we have never had a blessing asked at our table, I want us after this to ask God's blessing on what we have to eat.' When he said that I was so happy I couldn't eat." In the other part of the room a woman rose and said, "Well, I have been married twenty-six years and had never had a blessing at my table till Christmas Day when my boy said, 'Mother, let's have a blessing for God has been so good to us this year.'" Another woman said, "Well, mothers, I got down on my knees to ask God to save my husband and two grown boys this year, but I found I couldn't stop there. I took pencil and paper and wrote down names of men and boys we wanted saved, whose mothers belong to our circle and I soon had thirty. Is that too many to ask God for?" Near the door sat a woman who said, "Mothers, I want you to pray for me that I may be honest before my children. I often tell the insurance man I have no money when I have got some and my children know it." And still another said, "Last night I was going to see one of our sick members and while crossing the dark commons I said, 'O, but this is dark and dangerous here!' My little six year old girl spoke up quick and said, 'But mother don't you know that God is with us here?'" With testimonies like these to encourage us we give ourselves afresh to service.—*Maud Reynolds McLure*



PERSONAL SERVICE



ITALIAN MOTHER AND CHILDREN
REGULAR ATTENDANTS AT MOTHER'S CLUB AND SUNDAY SCHOOL
SETTLEMENT HOUSE, NORFOLK, VA.

WORK AT NORFOLK

ON Tuesday afternoon of each week we find a meeting of the "Mother's Club". This club is composed of Italian, Greek, German and American women, with an enrollment of twenty-five. This meeting is a great inspiration to all. The eager faces of the old grandmothers, who cannot speak English, and those of the young mother with babe in arms, all show anxiety to catch every word of the Bible lesson while the interest

taken in the singing is wonderful. A short time ago some had never heard a gospel hymn; now few of the woman's missionary societies of the state have better singing than this club. Each woman has her sewing bag with name on it. After spending the hour together in sewing light refreshments are served, and as the garments are finished they are given to the makers.

(Concluded on Page 31)



UNION NOTES



ROUND TABLE

MINUTE men in Revolutionary War times, minute women at the Florida W. M. U. Annual Meeting in Live Oak, Florida, January 18-21, 1916! About 150 women and young people were in attendance and at one session of the uniformly interesting program eighteen stirring reports were given in nineteen minutes! The president, Mrs. N. C. Wamboldt, and the corresponding secretary, Mrs. H. C. Peelman, seemed as gratified over this record as ever George Washington and his staff could have been over their minute men.—The president's address on "Life" and the secretary's report of the year's work and her call to an enlarged vision were well received. This was also true of the comprehensive recommendations of the Executive Committee. It was delightful to see in what perfect harmony these fitted into Union policies.—One of the most interesting new ventures was the establishing of a Y. W. A. scholarship at the Training School. The Y. W. A. demonstration led by the retiring Y. W. A. leader and newly elected college correspondent, Mrs. W. H. Markham, gave many attractive Y. W. A. suggestions. The one on Sunbeam work was truly delightful, being led by Mrs. W. B. Parshley, wife of the pastor of the hostess church.—Mrs. C. W. Perkins of Jacksonville was elected Sunbeam and R. A. leader for Florida to succeed Mrs. P. P. Arnold who was elected Y. W. A. leader. The other officers remained about the same.—Special attention should also be called to the report on woman's work to the convention as given by Dr. C. W. Duke of Tampa; to the Missionary Mass Meeting, the principal speakers of which were Dr. B. D. Gray of the Home Mission Board and Dr. J. F. Love of the Foreign Mission Board; to the conference of associational workers; to the personal service report; and to the memorial service to Miss Heck.—From Live Oak, the W. M. U. corresponding secretary went with Mrs. Peelman on a week's itinerary of some 500 miles to De Land, Tampa, Orlando, Sanford and Jacksonville. In each place there was the most cordial

hospitality, the most luscious fruit, the most fragrant flowers and the fairest sunshine. No wonder that Florida is the "nation's playground"!—At De Land there is the John B. Stetson University, with Dr. Lincoln Hulley as president and Miss Nellie Martien as dean of women. It was a privilege to attend the truly wonderful vesper services at the college on Sunday afternoon when Dr. Hulley preached to an immense audience. In this same chapel the next morning the students assembled for morning prayers at the call of the sweet-toned Eloise Hulley chimes. One could hardly expect a finer audience of young men and women students.—The preceding evening the W. M. U. corresponding secretary told the story of our Union ideals for young people to a goodly part of these students. Then on Monday the young women in Chaudoin Hall listened to her explanation of mission study work and, as a result, plans were formed by 34 of those present to organize four classes, one each for the Presbyterians, Methodists, Episcopalians and Baptists.—The First Baptist Church of De Land of which Rev. C. L. Collins is pastor opened its doors twice to the presentation of our work, first at the evening service on Sunday and second at an unusually large gathering of the women on Monday afternoon. Mrs. Hammond, the local president, and Mrs. Bashlin, recording secretary of the Florida W. M. U., were invaluable to the success of the meeting.—From De Land we went to Tampa where we were the guests of the W. M. U. of the First Baptist Church in its observance of the January Week of Prayer. The meeting was presided over by Mrs. J. A. Mellon, W. M. U. vice-president. The women of the several Baptist churches of Tampa were present in most gratifying numbers. That night we heard Dr. W. J. McGlothlin of the Southern Baptist Theological Seminary lecture to a crowded house on Lutheranism, the lecture being in his week's series there at the First Baptist Church.—The morning of our day at Tampa was spent in visiting the Home Mission Board schools for the Italians and

Cubans, the party being conducted by Dr. C. W. Duke, pastor of the First Baptist Church and vice president in Florida for the Home Mission Board. The Italian school for junior boys and girls we found conducted by Miss Frances Black, the work being done in the room adjoining the church. The children, about 34 in number, sang and recited and altogether demonstrated the need for such a school. When Mrs. Peelman spoke to the children a little ten year old girl, Teresina Greco, interpreted.—Over at the Italian kindergartén young Phillip Clementi was the interpreter as in tiny chair he sat by the side of Miss Bertha Mitchell, the teacher, in her equally small chair. Nearly thirty tiny tots, with brightest faces and sweetest voices, played games and sang songs as Miss Fannie Taylor played for them on the baby organ.—We were not able to visit Miss Nell Dekle's school but rejoiced in the report from it which was given us as we went over to Ybor City where the Cuban work is conducted by Miss Rowena Williams and Miss Anna J. Merryman with the co-operation of Miss Gertrude Joerg.—Two class rooms were occupied there in the basement of the exceedingly attractive brick church. It was a pleasure also to meet Mrs. Diaz who is remembered as a stimulating speaker during the 1911 Annual Meeting in Jacksonville.—After Tampa came Orlando with its beautiful lakes and festoons of flaming yellow flowers on the begonia vines. Here an all-day meeting was held in the very handsome First Baptist Church, whose pastor is Dr. E. T. Poulson. Reports were very encouraging. A "standing roll call" was made and it revealed what a cosmopolitan state is Florida when one would give Kansas as her state, another Pennsylvania as hers and so on. Only eight were native born Floridians. Mrs. E. L. Smith, the president, had charge of the meeting, her G. A. girls serving at the beautiful luncheon. At the twilight hour a reception was given by Mrs. Poulson that all might meet in social intercourse.—Then to the lettuce and celery gardens of Sanford we sped away and in an afternoon session spoke to about fifty earnest workers of the local and nearby societies, if Umatilla some thirty miles away can be called nearby! A large delegation came over from that society. Rev. George Hyman, of the Sanford church, planned well for this meeting.—The closing days of the Florida itinerary

were spent in Jacksonville. First there was the all-day meeting of the Baptist City Union with over 110 representatives and visitors. The place was the hospitable Riverside Baptist Church of which Dr. Julian Rodgers is pastor. Reports of the Live Oak meeting were given and enthusiasm in general was manifest. This was especially marked with reference to the memorial chapel at the Training School in honor of Miss Heck. The idea was suggested that if 1000 persons or circles would each give \$15.00 the desired \$15000.00 would be quickly raised. Eight circles promptly pledged \$15.00 each! The entire surroundings of this meeting, under the direction of Mrs. B. W. Blount, Training School trustee for Florida, were as beautiful as were those of the Jubilate in the same church two Januarys ago.—Two other gatherings were attended in Jacksonville, being with the young women of the Main Street and First Baptist Churches. The former was distinguished as the installation of the new officers of the Y. W. A. This organization is really responsible for the establishing at Live Oak of the Y. W. A. Training School scholarship, having pledged about one-third of the amount.—It is a long way from the all-embracing sunshine of Florida to the snow covered shores of Long Island where the W. M. U. corresponding secretary attended the Foreign Mission Conference of North America. This conference was held January 11-14 in the Garden City Hotel and was attended by over 200 delegates and visitors from 49 boards, nearly one-half being women. The talks were thoroughly informing and soul searching as the needs were presented concerning medical missions, the war-effected fields, the unoccupied territories, the Panama Congress, the Laymen's Movement and the home base.—From Garden City the women delegates went to New York City where in two sessions they perfected the merging of the Triennial Conference and the Federation of Woman's Boards of Foreign Missions in the United States and Canada. The new organization will hold annual sessions and will be known as the Federation of Woman's Boards of Foreign Missions of North America.—Interest is felt in the first annual convention of the Baptist Student Missionary Movement which will be held in Fort Worth, Texas, March 22-26. It is hoped that a full delegation of Baptist students will be present.



HOME DEPARTMENT



WITH HIM

We must see Jesus crucified
And risen from the dead,
We must see Jesus glorified
As Christ the Body's Head!

We follow Him through death and life,
Tho' there we must not stand,
But rise "With Him" above the strife,
"With Him" at God's right hand!

Identified with Christ our Lord
In death, in life, in power,
We claim the "heavenlies" of His Word
As our eternal dower.

—Julia Meadows

DAVID GILLINGHAM THE PAWNEE INTERPRETER

A great man in his tribe is David Gillingham, the Pawnee interpreter, and all the greater does he seem to his tribe because he is a Christian. The steady, straightforward life he lives commands the respect of both red and white men. The merchants of Pawnee are wont to say to him, "I wish you' owed me a hundred dollars". The experience of these merchants with the Indians who have been trained to dishonesty by the white man's graft has taught them to be wary of trusting them to any great extent, but to this splendid, full blood Indian, David Gillingham, they open wide their books of credit.

The fact that he was an interpreter before he was a Christian suggests that in giving God's message to others he preached the Gospel to his own soul.

The interpreter is the son of White Eagle, now eighty-seven years old, who was once the chief of his tribe. After spending eighty-three years of his life in the open, "wider skies broke on his view", he "found God among the stars" and has followed Him consistently ever since. The chief duty of David Gillingham, who is a regular employee of the Home Mission Board, is that of interpreter, but he also does pastoral work and studies under Rev. Harry Bock and Miss Mary Jayne, our missionaries to the Pawnees. With true Indian tenacity he

retains everything he learns and uses it with unerring keenness. His purpose is shown in this characteristic remark, "Sometimes I get discouraged but I am going to keep on working for my people. I want to be true to Jesus and I know I am." He does not *think* he is a Christian, he *knows* "in whom he has believed". This quality of Christian, Indian manhood makes him a worthy interpreter to his people of the Word of life as given through other Christian workers. When told of the good meeting held with the Otoes at which both Miss Mallory, our corresponding secretary, and Miss Jayne spoke he said briefly but heartily, "Oh I am so glad!"

For twenty years he travelled with the "Wild West Show"; coming as far east as Boston. At the age of forty-six he was converted and now at fifty-four he is the well-poised center of his people at Pawnee, sitting out with the men in their after dinner council, the peacemaker among them. When things are left with David everything goes smooth. Like Phillips Brooks he typifies strength and gentleness. In his heart sleeps no memory of wrongs done his people by the white man, to him

"All men are of one blood and one spirit,
That one is as the whole, and all inherit."

The church at Pawnee was organized in 1908. Among the members who warmly greeted Miss Mallory were Mrs. Shortbear, Mrs. Horsechief, Mrs. Seeing-Eagle, Mr. and Mrs. Shotwell, Mrs. Fontinell, Mrs. Bayhulle (once a Catholic), Mr. and Mrs. Blackhawk (whose daughter Helen gave wonderful recitations) and dear old Mrs. Whitehorse, who is a recent convert. All these were Otoes. Then there were Mr. and Mrs. Toolity, Kiowas, and Mr. and Mrs. Ameelyenah, Mojave millionaires.

Among the Pawnees and other tribes of Indians David Gillingham stands for all that Christianity means to them, through him comes the message of the Book, he can make God real to them because God is real to him. Our Home Mission Board has been fortunate in having him as one of its representatives at Pawnee.



BAPTIST MISSIONS IN THE SOUTH

A BOOK that should prove of great value and inspiration to southern Baptists as well as of deep interest to Baptists in other fields, is this lately published history, *Baptist Missions in the South*, by Dr. Victor I. Masters of the Home Mission Board. One senses the need for such a publication and the vast amount of work and research that it entailed, when one realizes that Dr. Masters, though able to consult denominational records in a number of states, found "that there is not in existence an authoritative history of southern Baptists as a body."

The book contains twelve chapters, most of these are short and the material so well arranged that several may be studied for one lesson, if desirable. The author speaks interestingly of Early Days and Early Baptists, he pictures the struggles and sacrifices of the pioneer preachers who, mostly unpaid, traveled from place to place laying solid foundations for our denominational work. Two clearly stated chapters deal with the pre-eminence of the Baptists in the fight for religious liberty. Dr. Masters quotes from men of authority. One testimony says: "No church in history, perhaps, has done more for religious liberty than the Baptists; no church has so long and so logically upheld the principles of individual freedom in all religious concerns." Along with this struggle we note that, "the Virginia Baptists were the only Christian body which moved for the First Amendment, and they deserve the everlasting gratitude of every Christian body in America, except the Roman Hierarchy." There are valuable chapters on *Missionary Beginnings*, the *Conflict of Missions and Anti-Missions*, the *Organization of State Bodies*, *Mission Work of Educational Agencies*, etc.

The book should be read or studied by all loyal southern Baptists. We recommend it heartily for study among auxiliaries and women's societies. Cloth .55, paper .40

God has led us; therefore our courage.—Dr. Victor I. Masters

THE CHURCHES AT WORK

Another book of much value, by another Baptist home mission secretary, is entitled *The Churches at Work*, by Dr. Charles L. White of the Northern Baptist Convention. Dr. White's aim is "to show in an intimate, popular and concrete form the serious situation confronting the churches of America, and suggest ways in which they may work in the spirit that prevailed in the early Christian centuries, when, without facilities for reaching and serving the people, astonishing spiritual results were obtained."

In the opening chapter he speaks of The Land and The Workmen, takes a survey of the different kinds of Americans and gives a definition of the ideal ones. "The ideal Americans are the Christians who recognize the brotherhood of all men." In speaking of the many difficulties that present themselves to hinder "the spiritual conquest of America", he puts strong emphasis upon Race Friction and Industrial Friction. Before these obstacles can be removed man must practise the golden rule, and "believe in the doctrine of human brotherhood, not only theoretically but actually". In the chapter on *The Reach Of The Individual*, we see some ideal Americans at work, but we cannot trace their far reaching influence—the young man who "is a big brother and adviser" to thirty families, "the girl of nineteen" who started and built up a great settlement work. In *The Reach Of The Local Church*, he says, "The normal church not only emphasizes its spiritual message and its transfiguring power, but reaches out into every kind of community betterment."

Interestingly Dr. White deals with *The Church In The Nations*, and *The Church Among The Nations*. In this latter chapter he tells of the great scope of work some city churches attempt for foreigners. While adaptable for advanced Y. W. A.s the book is of more value for older societies. Paper .40, cloth .60 prepaid

Social salvation, like individual salvation, is in Jesus Christ and only in Him.—Dr. Victor I. Masters

G. A. PROGRAM

(Concluded from Page 16)

please tell me something about the Department of Evangelism? Thank you so much. We are so glad to hear that this department is doing such splendid work and having such great success. It seems almost impossible to believe that more than 12000 people were converted and over 17000 added to the Baptist churches, and that this year more than 1300 young men and women volunteered for the ministry or mission work. And now before you ring off won't you please tell us something about the Publicity Department?

Seventh G. A.: Just what do you mean by the Publicity Department? Oh—I understand now. It is the means through which you let others know of the great work that is being done. It is the department that publishes the Home Field and many interesting books on home missions, besides countless leaflets and charts. Is the Publicity Department in any way connected with the Department of Enrollment?

Eighth G. A.: You say no, that this is a department quite independent and has only been in existence two years, but has already proved its usefulness. This department is educational, inspirational and organizational. It teaches the Bible doctrines as applied to actual church life and work; it inspires the local churches to greater efforts toward self-support and efficiency. You say that it differs from the work in the Church Extension Department as the latter deals with those sections in which there are no churches or where the churches are too crowded, and uses its efforts towards raising money for building where the need seems greatest. I see—and now won't you please tell us of the work among the foreigners, Indians, and negroes?

Ninth G. A.: You say that we have only about 50 missionaries to 4,000,000 foreigners in the south. More than two-thirds of the immigrants who come annually to this country do not know the Bible and most of the remaining third are atheists; some of course are Christians. So that makes our duty very plain, doesn't it? But what of the Indians? Do we do work among all the Indians of our country? You say not among the Indians of New Mexico, only in Oklahoma. One superintendent and twelve Indian missionaries work in co-operation with the Oklahoma State Board, and besides this the Home Board does

independent mission work among the Pawnee and Osage tribes, having three missionary pastors, two interpreters and two women workers on the field. And now what is being done among the negroes? So last year the Home Mission Board aided in supporting thirty-nine negro missionaries doing work among their own people and who baptized more than 4000 in the past year. It also employs two negro evangelists. And now I want to thank you for giving us so much of your time and telling us so many interesting facts about the work of our Home Mission Board. Good-bye.

PERSONAL SERVICE

(Concluded from Page 26)

Miss Tweedy has given to the personal service committee of the woman's missionary societies of Norfolk an opportunity to assist her with quarterly meetings for this club. These bring the women of the churches in closer touch with the work and provide special programs and refreshments for the mothers.

On Thursday afternoon we find the Industrial School in session. Besides the nationalities represented in the "Mother's Club" we have the Jews here. The enrollment is eighty-five. A song service and Bible study in the double parlors, used as an assembly room, opens the school, after which the children march to the different class rooms.

Sunday afternoon we find a Sunday school with seventy-five enrolled, and the Beginners, Primary and Junior Departments being taught as faithfully as in any school in Norfolk. A library of 150 volumes has proven helpful.

The children look different. We can tell, not only by the neat clothing, clean face and well-kept hair those who have been coming any length of time, but by the expression of the faces. Their bright eyes speak and plead for more knowledge. Some who used ugly language and were rude in their manners are kind and polite to each other now. We believe the influence of the assistants has meant much. Perhaps no one thing has told on the life of the girls more than being taken into the homes of their teachers and entertained as classes. This not only strengthens the tie between teacher and pupil, but the child gets an idea of a Christian home and its ambition for such a home is awakened.—Mrs. George W. Perryman

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