

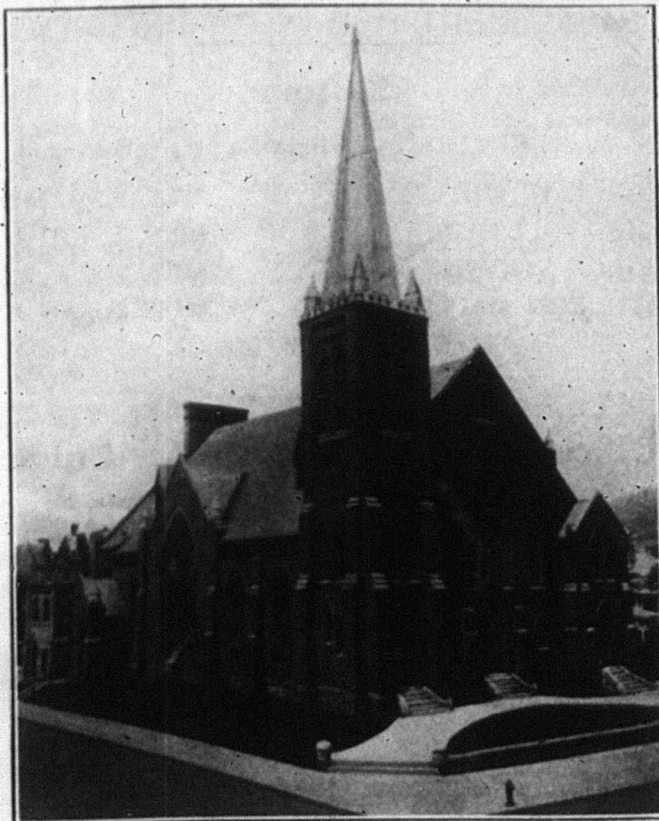
UNION WATCHWORD

1915-1916

Have faith in God. Mark 11:22

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



FIRST BAPTIST CHURCH, ASHEVILLE, NORTH CAROLINA
WHERE SESSIONS OF WOMAN'S MISSIONARY UNION WILL BE HELD

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CONTENTS

	PAGE
BIBLE STUDY.....	8
BOOK REVIEWS.....	30
CURRENT EVENTS.....	23
EDITORIAL.....	4
FROM OUR MISSIONARIES.....	20-22
HOME DEPARTMENT.....	28
PERSONAL SERVICE.....	25
PROGRAMS.....	9-19
TRAINING SCHOOL.....	24
UNION NOTES.....	26

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

May—My Money and Missions

	Cents
A Mite Box with Wooden Legs.....	2
A Sermon on Tithes.....	2
First, The Kingdom of God (Y. W. A. and G. A.).....	3
How the Jones Family Denied Themselves.....	2
Mite Box Song (Sunbeams).....	2
Our Stewardship of Personality.....	2
Silver or Souls.....	2
The Flight of Mr. Simpson (Sunbeams).....	2
The Trial of the Robbers.....	3
What the Nickel and the Dime had to say about it (R. A.).....	2
Woman's Relation to Stewardship.....	2

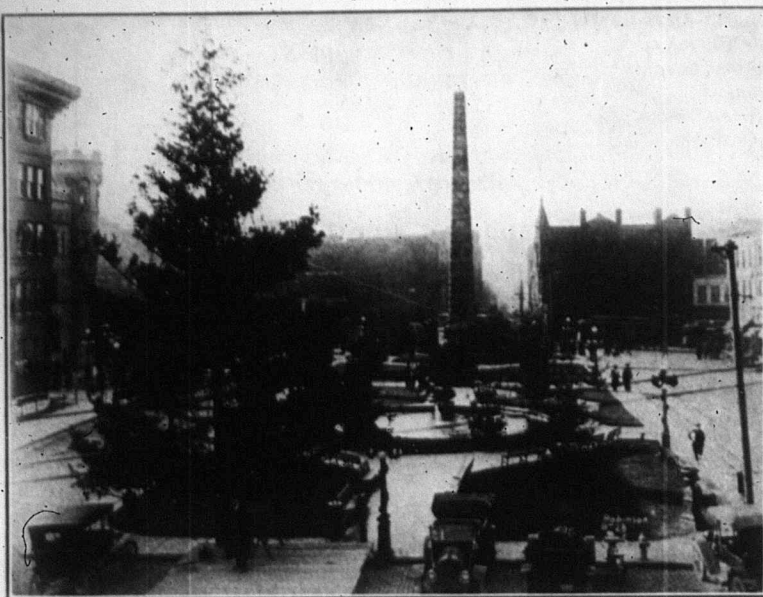
When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the two cent denomination.

MAGAZINE AND BOOK REFERENCES—Program Helps

A Man and His Money.....	Harvey Reeves Calkins
The Victory of Mary Christopher.....	Harvey Reeves Calkins
Money.....	Rev. Andrew Murray
The King's Business.....	Maud W. Raymond
Over Against the Treasury.....	Courtenay H. Fenn
With Thee Always.....	Courtenay H. Fenn



EDITORIAL

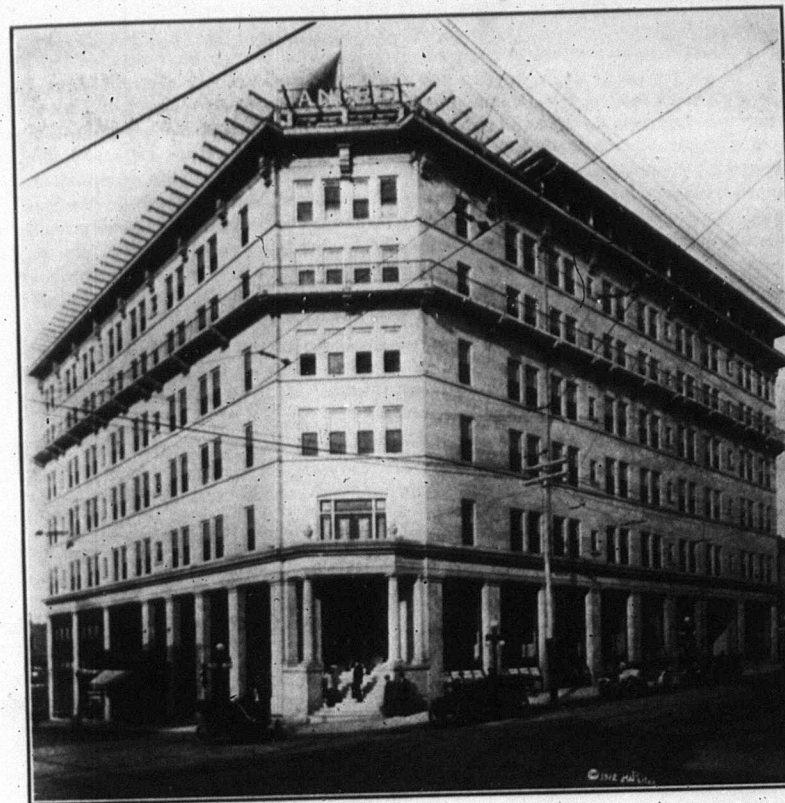


PACK SQUARE, ASHEVILLE, N. C.

The above picture is a scene which we hope will be familiar to many hundreds of ROYAL SERVICE readers before the month is over. It is the central square at Asheville from which all the principal business streets radiate. In the foreground of the picture is seen Rev. Dr. Calvin B. Waller, the general chairman of the committee of arrangements. If not from this Square, at least from this city many streams of influence and inspiration will radiate to the farthest corners of our Union territory when the hosts gather there in May. Miss Mallory, who has just spent a day in Asheville, writes back to headquarters that enthusiastic and effective plans are being made for every detail in connection with our women's meeting. The First Baptist Church, she feels is splendidly adapted to our needs, with ample room for exhibits and meeting places for committees.

It has been a matter of disappointment to many that it has been found necessary by the local committee to suggest two hotels as headquarters, but local conditions demanded it, and even though it may mean that some delegations will be separated it is hoped that as many W. M. U. delegates as possible will come to the *Langren*.

Even at this date it is too early to give the program in detail as it has been impossible to make definite decisions upon several points, but the general arrangement as printed on page 5 of this number of ROYAL SERVICE will be followed. All young people's leaders should endeavor to be on hand Thursday evening, so as not to miss the interesting conference on young people's work which is being carefully planned for. We are glad to announce that Mrs. G. W. Riley, president of the Mississippi W. M. U., will act as toastmistress at the luncheon to missionaries on Saturday. In fact many things are being planned which make it seem that a feast of good things is being laid for those who will be able to partake thereof.



LANGREN HOTEL, ASHEVILLE, N. C.—WOMAN'S MISSIONARY UNION HEADQUARTERS

W. M. U. ANNUAL MEETING PROGRAM

WEDNESDAY, May 17—Langren Hotel

- 2 P. M.—Committee of Margaret Fund
- 4:00 P. M.—General Board of Trustees of Training School
- 7:30 P. M.—W. M. U. Executive Committee

THURSDAY and FRIDAY, May 18 and 19—First Baptist Church

- 8:20 A. M.—Mission Study Class
- 9:30 A. M. and 2:30 P. M.—Annual Meeting Sessions
- 7:30 P. M.—Conference on Young People's Work—Thursday

SATURDAY, May 20—First Baptist Church

- 8:20 A. M.—Mission Study Class
- 11 A. M.—Conference with Women Missionaries
- 1 P. M.—Luncheon to Women Missionaries—Masonic Temple
- 4:30 P. M.—Informal Social Hour—Grove Park Inn

SUNDAY, May 21—First Baptist Church

- 11 A. M.—W. M. U. Annual Sermon
- 3:30 P. M.—Memorial Service for Miss Heck

MONDAY, May 22—First Baptist Church

- 9:30 A. M. and 2 P. M.—Secretaries' and Field Workers' Council of the W. M. U.

"THEY OFFERED GIFTS"

As a delegate looks forward to going to a conference or convention, unless she has some definite part to take on the program, her natural inclination is to think of what she is going to receive, rather than of what she can give. From the carrying out of the program will come new facts and plans to be used in the future; from the conferences, suggestions of new methods; from the missionaries fresh information from the world field; and from the meeting with new and old friends from different sections of the country an interchange of thought and experience which often proves the most inspiring part of the whole meeting. To hundreds who come to the Annual Meeting it does prove a mountain top of inspiration but a double blessing could be gained by each state, did its delegation come bringing gifts, as well as in the hope of receiving them;—not the gift of money which is the outward and visible token of faithful service through the year, but other gifts full of meaning to the W. M. U. officers and to the whole body.

The gift of a *complete delegation*.—This may not seem a very vital thing, but the thought of at least twenty-five going back to each state full of enthusiasm, inspiration and knowledge of new plans of work gained at first hand, gives to those you have put into office a feeling of confidence about the work of the new year.

The gift of a *responsible delegation*.—To see every seat in every delegation filled at every session by delegates who, note books in hand, are ready and eager to gain everything possible for the future and who are patient enough to sit through to the adjournment of a session means inspiration to speakers and officers.

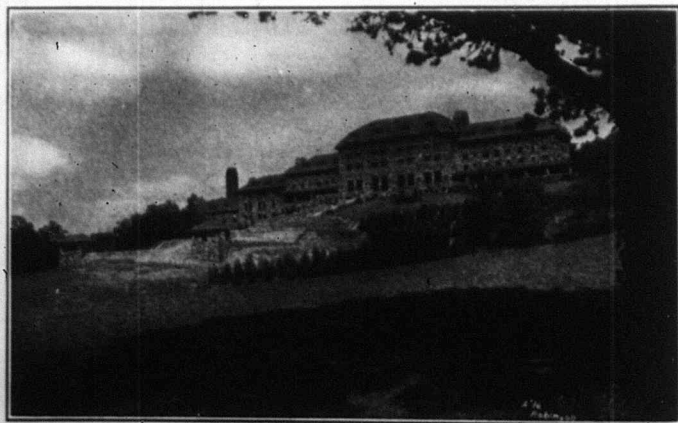
The gift of a *prayerful delegation*.—Never was this so necessary as this year with all the consequences which may issue from our annual gathering. Every delegation will of course be made up of praying individuals, but still greater power could come if each delegation could meet together each day of the convention for united prayer for the Union, for the individual states, for our missionaries and for our mission boards. "More things are wrought by prayer than this world dreams of", gains rather than loses, as a statement of truth as the years go on; and we surely should put it to the test this year if never before.

"Freely ye have received, freely give"

WE WANT FULL DELEGATIONS

MEANING FIRST HAND INFORMATION ABOUT NEW PLANS AND

UNTOLD POSSIBILITIES FOR GROWTH IN THE NEW YEAR



GROVE PARK INN, ASHEVILLE, N. C.

THE PANAMA CONGRESS

WHAT the Edinburgh Conference of 1910 sought to do for the great pagan nations of the world, the Panama Congress purposed for papal Latin America. In fact the Christian Congress, held in Panama February 10-20, had its inception in the Edinburgh Conference, when the representatives of evangelical churches doing mission work in Latin America discovered a widespread misconception and apathy as to the moral and spiritual condition of their fields. The 257,000 evangelical Christians of Latin America repeated and emphasized the call:—That doubt and denial of all faiths was spreading unchecked among 80,000,000 people at our door should be cause for alarm and great concern to the evangelical churches of North America. Though strong opposition and much indifference discovered themselves as plans developed, those who had heard the call and caught the time conception of Pan Americanism were undaunted and went forward with larger faith in the sacredness of the task. A door of large opportunity had been opened.

The logical place for the Christian Congress and the unanimous choice of all interested nations was Panama, in the Canal Zone, on the "waist of the western hemisphere", whose history since the days of Columbus, De Soto, Balboa, Morgan and Drake down to the present eventful days, has held the interest and wonder of three continents. The very waters that lash its shores are full of weird stories of daring adventure, of explorer, pirate and buccaneer.

It was good to slip away from the winter winds, sail down through the blue waters of our American Mediterranean, the Gulf of Mexico, and enjoy for two weeks the rare and prodigal wealth of the tropics. The few days preceding the Congress were filled with sight seeing and a study of the marvelous country and its strange people gathered from all nations.

The spacious and modern Tivoli hotel, built by the United States at Ancon on the Pacific side of the Zone, was headquarters for the Congress. The first session was held Thursday evening, February 10, in the large ball room of the hotel, fitted up with every comfort and convenience and decorated with palms and flags of the twenty Latin American republics.

Mr. Robert E. Speer presided over the sessions. Col. Jay J. Morrow, acting Governor of the Zone, Mr. Willing Spencer, American Charge d'Affaires at Panama, through many courtesies evidenced their sympathy and appreciation of the Congress. Senor Lefevre, Minister of Foreign Affairs in the Republic of Panama, delivered the formal welcome, to which Dr. John R. Mott responded. There were present 481 delegates and visitors, 145 of whom came from Latin America—21 nations being represented.

The eight commissions composed of men and women, either natives or for long years residents and students of Latin American countries and conditions, submitted reports covering every phase of their respective topics. The subjects were: I. Survey and Occupation II. Messages and Methods III. Education IV. Literature V. Woman's Work VI. Church in the Field VII. Home Base VIII. Cooperation and Unity.

Discussion of these reports was by cards, indicating point of the agenda to be discussed, signed and sent to chairman the evening before the report was submitted. The time limit was seven minutes and a very diligent little buzzer was always on duty. Through these reports, compiled by persons familiar with the history and the genius of the Latin Americans, it was possible for the audience to get a wonderfully clear and accurate conception of the vastness and the urgency of Latin American needs.

Chile, said to be the best manned field of South America, has only one Christian worker to 30,000 souls! The 1,800,000 Indians have scarcely been touched by the Gospel message. Atheism, Theosophy, Christian Science, New Thought and many other heresies are winning followers among the higher classes. The poor, the masses, still grope in the darkness of a superstition as cruel and enslaving as that of India or China.

There is urgent need of evangelical Christian schools, normal and vocational schools, a fuller and cleaner literature in the Spanish and Portuguese languages, more women missionaries who can go into the homes and win the mothers. Latin America, like North America, needs the living Christ incarnated in the lives of the people—that Christ who alone can banish darkness and ignorance and sin—that Christ who, when lifted up in the lives of His followers will draw all the world to Himself.—Mrs. W. J. Neel, Cartersville, Ga.



BIBLE STUDY



TOPIC—Stewardship

One to whom a thing is committed is a steward: Gen. 39 : 6. In a Greek household a *steward* was generally a slave. By his servitude and as a member of the household he was supposed to be doubly bound to his master. He was not only entrusted with some specific responsibility as treasurer, but being born within the limits of the home he was incorporated into its unity.

I. *Bond Servant*: By creation: Gen. 2 : 7; Job 10 : 12. We must recognize the truth that God is owner and governor of whatever He has created: Psa. 24 : 1. Therefore if we appreciate the situation our life and all our powers belong to God our Creator, who has given these to individuals to profit therewith: Luke 12 : 42-48. He has power either to preserve or destroy: Gen. 6 : 7. We are created for His glory: Isa. 43 : 7; *by birth* called of God: Jer. 1 : 5; Romans 1 : 1; Gal. 1 : 15; entrusted with a life to be used for God, as was that of Paul, for special service: 1 Cor. 7 : 20-23. If we would clearly recognize this calling for stewardship how much more effective would be our Christian life! As stewards we must seek constantly to discover, for God's glory, His plan for our lives: 1 Peter 2 : 9. Joseph is an example of, Gen. 39 : 5, bringing a blessing upon all with whom a faithful steward has to do.

II. *Christian Stewardship*: 1 Cor. 4 : 7; 1 Cor. 15 : 58. The Christian professes that his great life-aim is the formation of a Christian character through faith in Jesus Christ and obedience unto Him: Phil. 2 : 13. If the soul's interests are infinitely more valuable than wealth, then they ought to be attended to with greater promptitude. "Give an account of thy stewardship": 1 Cor. 4 : 2. The steward is to be faithful in all things, well knowing that he must at last render an account to his Master, to whom he has pledged obedience in love. Rendering such wholehearted service, that though in the performance of duty he may be affronted, insulted and dishonored by men, he will find his Lord to be impartial and just in judgment. "Therefore judge nothing before the time": 1 Cor. 4 : 5.

III. *Stewards of Ministry of Reconciliation*: 2 Cor. 5 : 18, 19; Acts 20 : 24. "Put in trust of the Gospel": Gal. 1 : 11, 12. Stewards of the faith: Gal. 3 : 9. Stewards of the mystery: 1 Cor. 4 : 1. The faithful man will be true to his trust whether it is small or great. Character will reveal itself alike in the least and in the greatest. Like Paul we should not hold our lives of any account in comparison with accomplishing our course as stewards of the Gospel: 1 Cor. 9 : 24-27; Phil. 3 : 13, 14.

IV. *Faithful Stewardship* as shown in giving: 2 Corinthians, chapters 8 and 9. Faithfulness in our management of that part of this world's riches which has come to us requires that we should use it for God's glory in promoting the welfare of His children and in the advancement of His cause. If we would so use it we must keep our hearts simply and entirely for God as the supreme and only Master whom we serve. We can carry with us nothing out of this world. Money cannot be transferred into the world beyond, but we may so employ it here that we will lay up "a treasure in heaven that faileth not": Luke 12 : 33. Therefore an everlasting advantage is obtained by faithful administration of that which is entrusted to us as stewards of the Most High. "Thanks be unto God for His unspeakable Gift!"

"We give Thee but Thine own,
Whate'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee.

"May we Thy bounties thus
As stewards true receive,
And freely as Thou gave to us,
To Thee our best gifts give."

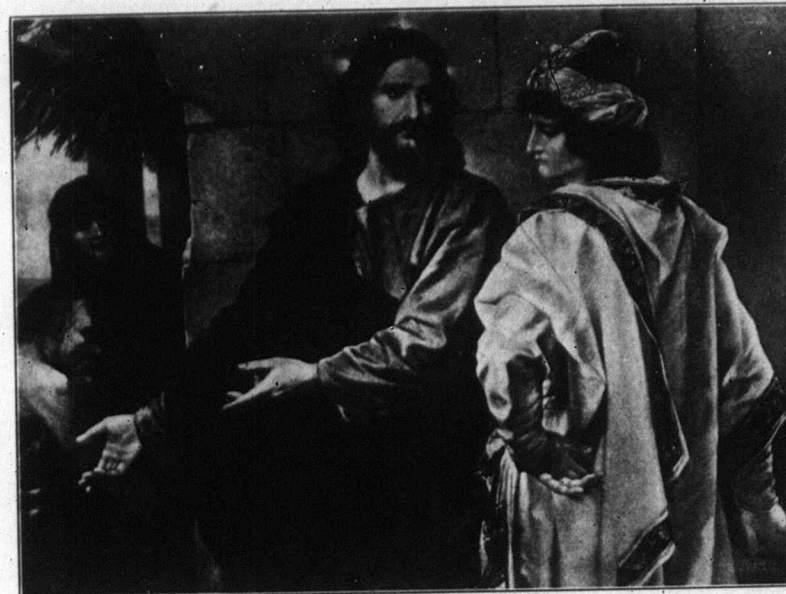


PROGRAM FOR MAY



Prepared by Mrs. G. H. Whitfield

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



CHRIST AND THE RICH YOUNG RULER.

Lord Jesus! Give me grace to love Thee intently that I may know how to give.

Blessed Lord Jesus! Teach and keep us that, like Barnabas, we may lay our money all at Thy feet and hold it all at Thy disposal. Teach us and keep us that, like Peter, we may rejoice in the poverty that teaches us to prove our trust in the power of Thy Spirit. Teach us and keep us lest, like Ananias, our profession of living entirely for Thee be belied by our giving. Teach us and keep us lest, like Simon, we think that the gifts of God or power over men can be obtained by money.

Most blessed Spirit! Fill us with Thyself; come and fill Thy people with Thy living presence and all our money shall be Thine alone.—Andrew Murray

MY MONEY AND MISSIONS

HYMN—"The morning light is breaking"

PRAYER—Bible Study (p. 8)

TALKS—"Money and Missions" (pars. 1, 2, 3)

"What is mine?" (pars. 5, 6, 7)

"Our Responsibility and Our Response" (pars. 8, 9, 10)

PRAYER

CLOSING HYMN—"Jesus calls us"

"Money is an important factor in winning the world to Christ. Without it the wheels of missionary activity would cease to revolve; with it missions may be extended and pushed in every direction." These words are further reinforced by the following, quoted from Rev. W. D. Sexton: "One thing alone hinders the progress of the Kingdom, and that one thing is lack of money. The whole world is ready and waiting for the Gospel, the boards of the churches are organized to meet that need and men are offering themselves for the work, but the treasuries are empty, the officers compelled to call a halt and the whole line of Christ's army forced to rest upon its arms."

"The relation of money to missions is a vital one," says Miss Belle M. Brain in her invaluable book "Holding the Ropes". "The gold of the universe is not sufficient to purchase pardon for one immortal soul, 'knowing that ye were redeemed, not with corruptible things, with silver or gold' yet, in a sense, money can buy salvation for millions of Christless souls. A bank note would make a very poor plaster to alleviate pain and it is powerless to wipe away stains of sin, yet in one case it can effect a cure by commanding the skill of a physician and the potency of a drug, and in the other by sending forth heralds of the Cross and scattering broadcast the leaves of the Book which shall be for the healing of the nations."

2. The Problem "There is a money problem. There are twenty billions of dollars in the hands of evangelical church members, and this sum is increasing. Notwithstanding this enormous money power in the hands of church members, missionary organizations are perplexed concerning money and hampered for lack of funds and some of the money that finds its way into missionary treasuries as the result of endless effort is given grudgingly and of necessity and sometimes by methods dishonoring to Christ and belittling to the cause of missions. Surely something is wrong with the whole system of missionary finance. But the money problem, though difficult, is not incapable of solution."

3. Solving the Problem "1st. By prayer, study of the Word and dissemination of missionary information inculcate the spirit of obedience to Christ's command to give the Gospel to every creature."

"2nd. Let there be thorough instruction concerning stewardship, for the great majority of Christians have not as yet learned the first principles of Christian giving. While not many will join with the old woman who said she had been a member of the church fifty years and *thank God it hadn't cost her a cent*, comparatively few recognize God's claim upon their money." Property is regarded as an earthly treasure not as a heavenly trust. The Word of God teaches that money is a trust and we are stewards. "It is required in stewards that a man be found faithful."

"3d. Promote systematic and proportionate giving; systematic giving being the setting aside of a definite sum regularly and from principle rather than spasmodically and from impulse, and proportionate giving being the devotion of a fixed proportion of income to the Lord's work."

"4th. a. Enlist every Christian."

b. Appeal to right motives for missionary giving; not compassion for man but love to Christ and obedience to His command.

c. Revive the spirit of self-sacrifice.

d. Give money instead of raising it. Imagine the church at Antioch eating ice cream or giving a concert to help pay the expenses of Paul's missionary work!

e. Adopt a systematic and business-like method of collecting funds and in turn paying them to the treasuries of boards monthly or quarterly." (If we realized fully that on account of deferred collections and remittances the money borrowed each year by mission boards to carry on the work means an interest payment equal to the salary and support of new workers who might be on the field, we would do one of two things, remit promptly or borrow the amount of our society's indebtedness and meet the interest ourselves!)

4. Assimilation and Expression "Life with no inlet is always empty. Life with no outlet is stagnation." With these words does the author of "The King's Business" open the chapter called the "King's Treasury". "First pray for missions in the spirit of the Master; then will the problems of the treasury all be solved. 'First they gave their own selves to the Lord.' Money is power; money is coined personality; money

is myself; but people are not ready for an appeal for money till they have been educated in the principles of Christian giving."

5. My Money? In a recent, very remarkable study of stewardship* the author puts clearly before his readers fundamental facts as to ownership, possession, stewardship, which will be so helpful to us in the consideration of our topic that we quote fully from various portions of the book. He reminds us that giving is primarily an act of worship. Let us begin with a few definitions:

"God is the Giver and is the absolute owner of all things."

"Possession is the right to hold and use material value, but it can never be identified with ownership; God alone is the owner."

"Stewardship of possessions is a teaching of ethics and a habit of life. The claims of stewardship have their foundation in the recognition of God's ownership."

"Stewardship is not a natural human conception. The unaided human instinct will not discover it. The recognition of stewardship marks the supremacy of spiritual man. It begins with the acknowledgment of God the owner, for human stewardship is the necessary correlate of divine ownership. That the Creator of the universe must be the owner of all things is, in some sense, an intuition; nevertheless, this intuition cannot of itself produce a sense of stewardship. Heathenism is proof enough of that. There must be the intelligent acknowledgment of ownership as well."

"Acknowledgment is not the same as recognition. To recognize the ownership of value is a matter of intelligence but to acknowledge it is an act of honor. God, the absolute owner of all things, expects men to acknowledge His ownership. When man first recognized his Maker he acknowledged Him. That first acknowledgment was a material offering, dedicated to God in sacrificial worship, in token of man's utter dependence upon Him, even an offering from the herd, and from the flock; and from the field. An offering given back to God from a man's material substance was the one perfect acknowledgment that he was dependent upon his Maker. The fact that the extent or proportion of the sacrifice was fixed by God and not determined by man was perfect acknowledgment of God's ownership."

6. The Tenth "What, then, in this modern world, shall a man render (give back) unto God? What human acknowledgment will be suitable to the High and Holy One that inhabiteth eternity? God is still the sovereign owner of material things, and of the value proceeding from them. Man still possesses and uses them."

How then shall his acknowledgment be rendered and the fact of his stewardship recognized? The worshiper today, as in ancient days, desires to acknowledge both dependence and stewardship. The ancient worshiper learned that a fixed proportion of his increase was a suitable acknowledgment of the divine sovereignty, and he learned what ratio it was that God had named. When the modern worshiper remembers that in all the world no prophet whether pagan, Jew or Christian has yet arisen to name a different ratio, but that a tenth has been observed throughout all the centuries, he will not believe that some other proportion is wiser than that already named. He will observe it with honor and intelligence. He will understand the administration of stewardship in ways which the ancient worshiper could never know, but the acknowledgment of stewardship he will render as men did in the beginning."

7. Stewardship "The tithe must not be confused with the whole broad subject of stewardship to which it is related. A man is the steward and not the owner of his possessions. Not the tenth only, but all that a man hath is the Lord's; a man is debtor for every penny of value that passes through his hands. When he renders his tithe it is not the payment of his obligation, it is the acknowledgment of his obligation." (Let us suppose that someone, one of our boards for instance, borrows money from a bank at 6% interest. When the interest is paid neither party to the transaction considers that the payment of the interest cancels the obligation but only acknowledges the indebtedness. The money was and still is owned by the lender though the borrower possesses it while he continues to use it and pay interest on it.)

* "A Man and His Money" by Harvey Reeves Calkins

"Stewardship is not giving! The royal doctrine of stewardship has been too often narrowed, as though it were a 'financial plan' whereas it is a fundamental purpose and underlies the whole meaning of life itself. Stewardship is the attitude of a Christian toward his possessions. But it is very much more than this. It is the Christian law of living. The stewardship of privilege, of opportunity, of experience, of education, of artistic talent, of mental and spiritual gifts; in a word, the whole inclusive stewardship of personality—this is, indeed, the Christian life. In its wide sweep of Christian movement, stewardship is the heart of missions. The church is steward of the mysteries of God, civilization is steward of the higher human values, the men who have are stewards in behalf of the men who have not. Life is a trust. To have is to owe, not own."

8. Our Response to Our Responsibility There are perhaps those in our churches and societies who do not recognize the obligation of giving systematically, proportionately or, indeed, at all. In "The Sacred Tenth" we find such plain speaking as this: "There has been no abrogation of the law. Fulfilling is the perfecting not the destruction of anything. If Christians recognize the law respecting the seventh of time, by the same reasoning should they not recognize the law governing the tenth of substance? Withholding of tithes and other offerings in the time of Malachi was counted a robbery. 'Will a man rob God?' Unhappily, people do not mind *being* what they do not at all like to be *called*."

In a discussion of this subject the question arose of setting aside a definite portion of one's income for the Lord's work. One speaker said, after many texts had been quoted, "I don't believe you can guess the text that is my authority for giving proportionately. It is, 'Let all things be done decently and in order'. I don't consider that it is just *decent* to give the Lord just what I happen to have left or just when I happen to feel like so doing." In spite of the smile that this called forth, I think the sober truth of this commentary on scripture went home to the hearts of all. "Not just decent!" Someone, perhaps willing to justify himself, asked the same speaker what was his test for "the Lord's work" and his reply was this, "What I give because I am a *Christian* in distinction to what I give because I am a humanitarian, an educator or philanthropist", which answer may prove a help to our further clear thinking on this point.

In the annual resolutions prepared by the Executive Committee we find these words, so applicable to our topic:

"That, in accordance with the recommendations of the Home and Foreign Mission Boards, and realizing with them that there is imperative need for enlargement, we undertake to raise as large an amount as possible for the work of these respective boards; that this amount be as much as a ten per cent increase over similar gifts for the past year.

"That, not only as a society, but as church members, we encourage such regularity in collecting and reporting mission offerings as shall tend toward uniform contributions during the year, the aim being the reaching of one-twelfth of the year's apportionment each month; and that as societies and individuals we shall endeavor constantly to increase the number of titheers."

9. The Function of Giving Says Frederick A. Agar: "The Gospel is free, but true worship never is, for that involves giving up of self to honor God.

"In far-away Africa, where several years before cannibalism had been common, but where the Gospel had come with its cleansing power and God's new-found children had been gathered into church, one day at the communion service I saw four people get up and go aside. They did it in such a way as to make me ask the missionary why they sat to one side. He answered that they were under discipline for *not bringing a gift when they came to worship*. They had a rule in that church that every worshiper must bring a gift. The rule was enforced. The churches have seldom treated the subject and the act of giving as necessarily vital to the life of the individual or the church. Giving has been classed among the business enterprises of the churches. Beneficence therefore has drifted away from its proper *spiritual* environment until serious conditions have forced a realization of the mistake. Now we are beginning to put this Christian grace of giving where

it belongs, as one of the vital functions of the soul, and therefore necessary to a healthy, abounding Christian life.

"There are two great functions of every normal Christian life, assimilation and expression. The importance of the first function has always held the attention of Christian people. But the function of expression is equally important, and where there is a normal, healthy spiritual life it will always be found. Many think, however, that these spiritual functions are not vital and are, in fact, only relatively important. Have you noticed that the great apostle speaks of 'giving' as a 'grace', (2 Cor. VIII. 6, 7)? Then he classes failure to give, or holding on to what you have—covetousness—as belonging with murder and adultery in the sight of God.

"Notice that when Paul has climbed the spiritual heights till he sees how death is swallowed up in victory (I Cor. XV), he climbs still further on—"But thanks be to God who giveth us the victory" . . . wherefore be ye steadfast, unmovable, always abounding in the work of the Lord. . . . Now concerning the collection for the saints . . . so also do ye"; and then follows the familiar 'Upon the first day of the week'. The apostle makes such transitions of thought very often because to great spiritual heights are linked the duties which we have called common. Not common in reality but vital as the victory itself because part of the victory. The reason why we have so many undeveloped, uninterested, useless members in our churches is that at the very beginning of their spiritual experience the church itself failed to develop in them the normal and necessary function of expression, this Christian grace of giving. We shall never have the right kind of churches until we develop in our people 'this grace also'."

10. A New Vision Do not we need a new vision and a contagious passion of love to Christ and loyalty to the work of His kingdom, the spread of the Gospel? Do love and loyalty ever count the cost? Do the men and women of the countries now at war count the cost in lives laid down by thousands and money poured forth at the rate of millions a day, as they battle and suffer for their country? Shall we not echo the prayer of Andrew Murray, that LOVE may be the measure of our gifts, and then bring of our first fruits a willing offering that God may use it in the bringing in of the day when all shall know Him from the least to the greatest, when men everywhere shall know Him, whom to know aright is life eternal!

MISSIONARY MOTTOES USED BY THE LAYMEN'S MISSIONARY MOVEMENT

The Rule of Three (1 Cor. 16 : 2)

INDIVIDUALLY	Let everyone of you
	Lay by him in store on the
SYSTEMATICALLY	First day of the week
PROPORTIONATELY	As God has prospered him.

—*Missionary Methods for S. S. Workers*

FOR EVERY DOLLAR YOU GIVE AWAY TO CONVERT THE HEATHEN ABROAD GOD GIVES YOU TEN DOLLARS WORTH OF PURPOSE TO DEAL WITH YOUR HEATHEN AT HOME.—JACOB RIIS

"A MAN MAY GIVE WITHOUT LOVING BUT HE CANNOT LOVE WITHOUT GIVING."

"LOVE NEVER ASKS HOW MUCH MUST I DO, BUT HOW MUCH CAN I DO?"

WE CANNOT SERVE GOD AND MAMMON BUT WE CAN SERVE GOD WITH MAMMON.—ROBERT E. SPEER

"NOT HOW MUCH OF MY MONEY WILL I GIVE TO GOD BUT HOW MUCH OF GOD'S MONEY WILL I KEEP FOR MYSELF."



Y. W. A. PROGRAM



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 9. For helpful leaflets see page 3.

AUXILIARY DRILL

How may we plan a helpful vacation trip?

By planning to attend one of the summer conferences for the study of the Bible, Sunday school methods and missions.

Where are such conferences held?

There are Baptist assemblies or encampments in fourteen of the southern states; there are also splendid interdenominational conferences at Blue Ridge, N. C. (June 26-July 6) and at Monteagle, Tenn. At Ridge Crest, N. C., is held the Southern Baptist Convention summer conference.

What do these conferences offer?

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

Where may further information be obtained?

For state denominational conferences apply to state W. M. U. headquarters for literature and programs; for Blue Ridge Conference write to Missionary Education Movement, 156 Fifth Ave., New York.

MY MONEY AND MISSIONS

Hymn—"Praise the Saviour, all ye nations"

Prayer

Bible Reading: Matt. 25 : 14-30

Discussion of stewardship (Romans 12 : 6-8) by a member

Hymn—"My Jesus as Thou wilt"

Threefold Plan of Giving—by the Leader (use Bible references)

Hymn—"Send the Light"

Business. Offering. Prayer. Dismissal

A Plan for Giving

Today as always the mission boards face great financial problems. Always having new fields to enter and old ones to enlarge, the problem is one of which branch of the work will yield the largest returns rather than to

find a place where the money can be spent. If the boards are to be able to continue their work on the same or an enlarged scale it is necessary for every one of us to feel our responsibility and help them by financial support. Of course some few can make large and magnificent gifts to the boards; but their chief support comes from the man with but two talents. John R. Mott states this fact in the "Decisive Hour of Christian Missions": "The greater part of the income of the missionary societies comes from the large volume of contributions from those of smaller means, and the need of the future is not so much large occasional gifts as it is that the ordinary church member should be trained to give conscientiously, intelligently and systematically, with a full realization of the needs which his gifts will help meet."

When we once learn to operate this three-fold plan, the solution of "My Money and Missions" will be rather easy. First: How can we give conscientiously? If we study God's Word concerning this problem we will be able to meet the first requirement of the plan, for in the Bible there are many passages which teach us concerning the grace of giving. In the second place: How can we give intelligently? To give intelligently we must know the needs of the various boards and their fields, for without such information how can we wisely proportion our gifts so as to meet the many requests? One of the very best ways to come into possession of missionary data is through reports from the boards, the mission study classes and reading the letters from missionaries published in ROYAL SERVICE. Information is essential if we would give intelligently. In the third place: Why should we give systematically? If we study our Bible closely we find that if we give conscientiously it must be systematically. Again, when we study the foreign situations we will realize that not much progress can be made unless the home base is systematic, and how can we expect the boards to meet their obli-

(Concluded on Page 31)



G. A. PROGRAM



Subject—My Money and Missions

Silent Prayer—asking that each girl may realize her individual responsibility in giving

Hymn—"Take my life and let it be"

Bible Study—Stewardship

God's Ownership: Ps. 24 : 1

Not our Own: 1 Cor. 6 : 19, 20

Money a Trust: Luke 19 : 13

Love our Motive: 2 Cor. 8 : 7, 8

Hymn—"All for Jesus"

Prayer—Leader

My Money

Hymn—"I gave my life for thee"

Business. Roll Call. Mispah Benediction

My Money

Choose one large, one medium and one small girl, let each dress simply in white with large dollar marks cut out and pinned all about on dresses. They sit on one side of platform a little to the rear. Enter girl dressed for street:

Girl: Oh! I must get out my missionary money—I almost forgot it. (Walks over to coins takes largest girl by hand and leads her a few steps forward.) I'd like to give you. You'd do a lot of good for missions. You could buy so many Bibles or keep a child in school or help to support a missionary. There are so many things you could do, but I need you for a new dress and some ribbon. You'll have to stay.

Large Coin: But you, have all the dresses you really need already.

Girl: Well, I suppose I have but there is going to be a party next week and I want a new one for that. (Puts large coin in place, leads out medium sized one.) You're not so large but you'll do very well. I'm sure they need money badly enough to be glad to get you. The fact is, I rather need you myself. There's that picnic at Little River. Everybody will want some money to spend for ice cream and treats of one kind or another. I suppose I'd better save you for that.

Medium Coin: Oh but you don't really need ice cream and treats, there will be so much besides them.

Girl: Yes, I know it, but all the other girls will be having some. You'll have to stay.

(Puts medium coin in place, draws out small one.) Here's this little piece now—I'll never miss it and I'm sure there are plenty of grown women who don't give as much as this. I'll just take this one.

Small Coin: But I'm so little I hate to go alone. What can I do anyhow?

Girl: I don't know just exactly what they do with little pieces like you but I'm sure there are plenty more just about your size and I suppose they will put you all together and use you for something or other.

Small Coin: Whom do you mean by "they"?

Girl: Oh I mean the people in the office of the W. M. U. and the men who run the mission boards. I don't know who they are.

Small Coin: Oh well then, I don't blame you for not giving much if you're just giving to some people you don't know. Why they probably have more than you have anyhow.

Girl: Oh, we don't give it to them really, we give it to God! (Girls in audience sing softly chorus of "I gave my life for Thee" Girl listens intently.) I hadn't thought of it before but it does make a difference whether we give to God or just to "boards". They may be glad to get anything they can to help spread the Gospel, but I think God must be pleased only with a worthy gift. (Turns again to coins.) He gives me everything surely I can't give Him the least I have. I might split the difference and give Him this. (Taking medium coin by hand.) I'm sure that is as much as I ought to give. (Girls sing very softly "I gave, I gave My life for thee, what hast thou given for Me?" Girl listens quietly.)

Oh, I can't do that. The heathen need Him so. He gave His best for me, I'll give my best for Him.

(Leads large coin to front. All sing.)

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransom me
And quickened from the dead.
What hast thou given for Me?"

While this hymn is being sung the offering might be taken by the three girls representing coins. If collection baskets could be trimmed with wreaths of spring flowers the beauty feature would be accentuated.



R. A. PROGRAMS



Prepared by Mrs. Harry S. Mabie

FIRST MEETING

Hymn—"Take my life and let it be"

Scripture—Malachi 3 : 6-12

Sentence Prayers—For a willing spirit and an understanding heart

Hymn—"Watchman, tell us of the night"

Dialogue—Stewardship versus Tithing

Business. Roll Call. Dismissal

SECOND MEETING

Hymn—"Brighten the corner where you are"

Scripture—2 Cor. 9 : 6-15

Prayer

Five Minute Talks—

What Are Our Possessions?

From Whence Cometh Our Possessions?

Individual Responsibility

Hymn—"We give Thee but Thine own"

Reading: Biographical sketches from "The Trial of the Robbers" (See page 3)

Talk by Leader—Gleaned from general program

Business. Offering. Prayer. Dismissal

Stewardship Versus Tithing

SCENE: Parlor of Mrs. Stuart. Mrs. Stuart and Deacon Jones seated.

CHARACTERS: Mr. and Mrs. Stuart; Ralph and Harold, sons of Mr. and Mrs. Stuart; Deacon Jones.

Deacon Jones: (Rising) It is time for me to be going, I can see Mr. Stuart tomorrow.

Mrs. Stuart: Oh don't be in a hurry, Mr. Stuart will soon be home and I hear the boys coming from their Royal Ambassador meeting. They will entertain you until his return for they always have plenty to tell about their meeting. Their chief counsellor, Miss Monroe, is so wide-awake that they always come home full of enthusiasm and new ideas.

Deacon Jones: (Seating himself and shaking his head) I don't know about these new fangled ideas; a young woman just out of college may put wrong ideas into their heads about sacred subjects. If I had a boy I would be very careful about his instruction.

Ralph and Harold: (Entering) Good evening Deacon Jones. Oh, mother, we had a splendid meeting!

Mrs. Stuart: That is good, tell us about it.

Harold: Well, you know that Miss Monroe said she would have a whole meeting given to a lesson on tithing, and we had it tonight. It was fine! Isn't it good that I have my new job where I can work out of school hours? Now I can give a tenth of my earnings every week to the church and Royal Ambassador collections.

Deacon Jones: I hope, boys, that Miss Monroe remembers that tithing is an Old Testament law and is not commanded in the New Testament.

Ralph: Yes she spoke of that and had us to commit to memory this verse: "I came not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law, till all things be accomplished." So it is still a law of God. And she said tithing was God's law in the time of Abraham who gave tithes to Melchizedek. So it was a law before Moses' time.

Deacon Jones: There are many things to consider. If the tithe is the exact standard what about those who give more than the tenth? They are not following the law.

Harold: Ralph, didn't Miss Monroe say that we were to give tithes and offerings and that whatever was over the tithe was an offering?

Ralph: Yes, she said that.

Deacon Jones: In the parable of the Pharisee and the publican the Pharisee paid tithes and Christ condemned him.

Mrs. Stuart: But, Deacon Jones, I always thought our Lord did not find fault with the Pharisee for paying tithes, only for his pride, not for his acts of obedience to God.

Deacon Jones: But I still hold that tithing was a Jewish law.

Ralph: Oh, excuse me Deacon Jones, but Miss Monroe said distinctly that tithing was not a Jewish but a divine law.

(Concluded on Page 31)



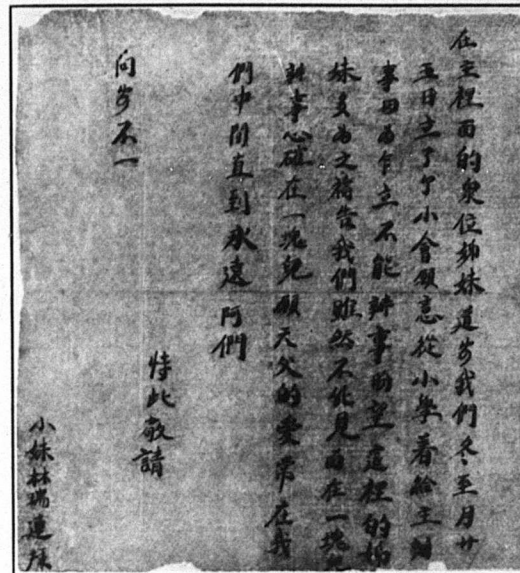
SUNBEAM PROGRAMS



Translation of Chinese Letter

To the Sunbeams of America we wish to send greetings. On the twenty-fifth of November, 1915, we organized a Sunbeam Band with the hope that, though small in numbers, we may learn to work for Jesus. We cannot see your faces but we can together work for our heavenly Father, and may His presence and love be with us even to eternity.

Your little sister,
Lin Swee Lian



A LETTER FROM CHINA TO OUR SUNBEAMS

The children of Laichowfu are very much interested in their Sunbeam Band and we ask that our southern children pray for and with us for the salvation of many souls in China this year. Most of the members of the band are children from the girls' school in Laichowfu. At our last meeting I asked how many had members of their families who were not Christians and every little hand went up. They each promised their heavenly Father that they would do all in their power to lead those lost ones to Jesus.

Our money is given to Miss Cynthia Miller who works among the women and children of this city. She has five Sunday schools and also visits these places through the week to treat the sick, for she is a missionary nurse, and teach them of Jesus. Large crowds gather around her. She uses the Sunbeam money to buy cards, pictures etc. for them, and reports to the band each quarter.—Mrs. C. A. Leonard, Laichowfu, China

FIRST MEETING

SUBJECT—Stewards of the King

MOTTO—We will be cheerful givers

PRAYER—That God will bless our service and make it a blessing to others

SCRIPTURE—Matt. 25 : 14-23

HYMN—"He loves me too"

LEADERS' TALK—The Flower Hunt

HYMN—"I love to tell the story"

MEMORY VERSE—James 1 : 17

ROLL CALL. OFFERING. PRAYER

*Primary Songs, No. 2

The Flower Hunt

"Who wants to go with me to hunt for wild flowers?" asked Aunt Sara. Almost in one breath came the answer from Lena and Janet, "I do, I do".

"Well", said auntie, "run and put on your hats and coats while I put up a lunch and we will have a picnic party." In just a little while they were on their way, walking through the glorious sunshine to the nearby woods. There they found flowers everywhere and soon had their hands full of the lovely blossoms. They climbed to the very top of a hill and found there a large flat rock. "Oh," they said, "here is a table for our lunch." What fun they did have at this first picnic of the year! After lunch was cleared away they sat on their table and from it they saw a most beautiful view of the valley at the foot of the hill. Aunt Sara pointed out to them the fresh green leaves of the early spring; the blossoms of pink and white on the fruit trees; the flowers with their lovely heads peeping out from the grass at their feet. The birds were so happy over the beauty of this May day that they sang out their joy in sweetest notes. Then she said, "God is wonderful, God is good! Can you tell me why He made this beautiful world and why He is so good to us in every way?" "Yes," said Janet, "don't you remember that you told us how God made all things for man to enjoy and use while he lived on earth, and that everything we have, our time, our talents and our money all came from Him?" "And," said Lena, "you said that we must use them all for His glory."

Aunt Sara put her arms around them and told them how delighted she was to have them remember her words so well and that she hoped they would always keep them in their little "memory houses". Always giving the first place in their hearts to Jesus who gave His life for them; and loving God with all their hearts as the first and second commandments teach us.

Question Exercise

LEADER: What is the first and great commandment?

SUNBEAM: Matt. 22 : 37

LEADER: What is the second commandment?

SUNBEAM: Matt. 22 : 39

LEADER: What does Jesus say about His commandments?

SUNBEAM: John 14 : 15

LEADER: What kind of a giver does God love?

SUNBEAM: 2 Cor. 9 : 7

LEADER: What are some of the things we can give?

SUNBEAM: We can give ourselves, our time, our talents and money.

LEADER: Do we or our time, talents and money belong to ourselves?

SUNBEAM: No, the Lord has given them to us to use for His glory.

LEADER: How can we use all these things for His glory?

SUNBEAM: We can study God's Word; ask Him to help us to tell it to others, either by going ourselves or giving our money to send missionaries; we can obey His commandments and love Him with all our hearts.

LEADER: Will giving do us any good?

SUNBEAM: Luke 6 : 38

LEADER: What is the golden rule?

SUNBEAM: Luke 6 : 31

NOTE: Have children commit answers to memory

Prayer

"As we come together now,
We close our eyes, our heads we bow,
We fold our hands and pray Thee, Lord,
To teach us from Thy holy Word;
To be among us while we stay,
To guard and guide us every day,
And teach us how to live for Thee,
And let these eyes Thy beauty see."

Recitation

"God is always near me,
Hearing what I say,
Knowing all my thoughts and deeds,
All my work and play.

"God is always near me,
In the darkest night
He can see me just as well
As by morning light.

"God is always near me,
Though so young and small,
Not a look or word or thought,
But God knows it all."

SECOND MEETING

SUBJECT—Time, Money and Missions

MOTTO—"We give Thee but Thine own"

PRAYER—That God will help us to use our time and money for His cause

SCRIPTURE—Matt. 25 : 34-40

HYMN—Mite Box Song (See page 3)

LESSON BY LEADER

HYMN—"Gentle Jesus, meek and mild"

MEMORY VERSE—Prov. 20 : 11

ROLL CALL. OFFERING. PRAYER

What Johnny Gave

"Johnny gave a cent to missions,
One whole cent—how large it seemed!
Johnny felt himself a giver
As upon the plate it gleamed.

"One bright cent from Johnny's pocket,
Where a nickel and a dime
And three other duller pennies
Were reposing at the time.

"I should like to go for missions,
Said the nickel, looking glum;
'But I know too well I'm booked for
Lemonade or chewing gum!"

"I would love to help the heathen,
Cried the dime; 'but then, you see
Johnny wants a nice new novel
That he's going to buy with me."

"Well we wish," the three cents murmured,
'Johnny would have let us go;
But for marbles, cakes or taffy
We'll be quickly spent, you know."

"So they sighed and wished; but Johnny,
Wrapped in generous self-content,
Felt himself a Christian truly,
Since he'd freely given a cent!"

Not a single Sunbeam in our band
Wishes to do as Johnny did,
But will give our best to missions
And put to shame that Johnny kid.

LEADER: "Mother, mother," called Josephine, "just see what Uncle Henry gave me!" showing in her hand a dime, a nickel and a bright new penny.

"How kind of Uncle Henry," replied her mother. "What are you going to do with your money?"

"Why, mother, I thought I would buy a ball with the dime, ice cream with the nickel

and take the penny to the Sunbeam meeting." Mother looked a bit surprised at Josephine's answer and said, "Daughter, isn't your lesson on giving this month? Does not the Bible teach us that we should give our best to the Lord? Everything we have comes from our heavenly Father and we must think of Him first in our plans for giving."

Just then the door bell rang and presently two of Josephine's little friends came in to accompany her to the meeting. All the way she was very quiet, thinking of the money in her little purse, the dime, the nickel and the penny; when all at once the penny seemed to be saying to her, "Why did you intend to give just me to the Lord? I am the smallest coin you have". Then the nickel spoke up, "I would love to be a gift to the Lord, but why not give the dime? It could do twice as much as I could toward sending the Gospel to the heathen". "What are you talking about", said the dime, "of course I am the one to be given today instead of a penny or a nickel! Josephine loves the Lord and would not keep the best for herself". Then Josephine spoke right out, "No indeed I would not, the dime is right about it".

"What are you saying?" exclaimed one of her friends.

"Oh", said Josephine, "I was just thinking out loud about Uncle Henry's money." And she told them all about it and said "I am sorry for the nickel and the penny that they can't go too, I feel like giving them all to make up for my selfishness".

"Two little hands for loving labor given;
Two little feet to walk the road to heaven;
Two little eyes to read God's holy Word;
Two little lips to praise the blessed Lord;
One little heart to love Him with all its might,
One little soul that is precious in Jesus' sight."



FROM OUR MISSIONARIES



A SNAPSHOT

"Taken as we were passing through Japan on our way to China last November. Miss Paneuma Barton in front (Canton Women's School). Mr. Lake, on extreme right. Miss Chiles, of Japan, in center. Mrs. Lake, on left."

THE SOUTH CHINA W. M. U.

I WONDER if you dear women of the homeland can realize how much it meant to me, during my recent furlough, to have come in such close touch with that truly wonderful organization, our Woman's Missionary Union. My work in connection with the Judson Centennial took me into several states, and my contact with the state leaders and with the representatives from the whole south gathered in the two conventions in Nashville and Houston has sent me back to my work with new zeal and inspiration. As I sit in my missionary home writing this morning I have but to raise my eyes to realize that the tie between you dear sisters in the homeland and this representative of yours on the foreign field remains unbroken though there is a world between us, for on the wall hangs our W. M. U. Calendar of Prayer for 1916, and here at my side are several numbers of ROYAL SERVICE, which comes with its monthly message of helpfulness and good cheer. These gifts of

yours are much appreciated and mean much to the work out here. Some of us are thinking that we would like to translate the programs as given in ROYAL SERVICE into Chinese for use in the monthly meetings of our women's missionary societies. We should, of course, have to be a month or so behind you in our topic as it takes at least that long for our little magazine to make its long journey from Baltimore to China. Do you not think it would mean a great deal to the Chinese women to know that they were using the same topics that you in America have been thinking about? The last of March we are to have here in Canton, D. V., a ten days' Bible women's conference and it is proposed at that time to organize our South China Woman's Missionary Union. How I wish that some of you could be with us at that time to give us the benefit of your experience along this line! I am ashamed that we have not organized before but, while there have been scattered societies in various parts of the

field, the time has not seemed ripe for united effort. This Union, like others already organized in Central China and elsewhere, will be regarded as a branch of our W. M. U. at home and I hope we shall have good reports to send you to be read at the Annual Meeting each year.

I enjoyed and appreciated more than I can tell you the last letter, received from your committee. I purposely deferred answering it until I reached China in order that I might give some news of our work in this part of the world field. These have indeed been happy and busy weeks since our return. In addition to our work here in the great city of Canton, Mr. Lake and I look after the Baptist work in Tsung Fa field northeast of Canton and in the Sz Yap field southwest of Canton. This necessitates our being away from home a large part of the time visiting the churches, preaching places, schools for boys and schools for girls in a widely scattered area, directing the labors of many Chinese pastors, unordained preachers, Bible women, teachers and colporteurs.

I wish you could have been with us on a recent trip to Tsung Fa and helped me, as Mrs. Liu (the Bible woman) and I organized a woman's missionary society there. How strange it would have seemed to you to look into the earnest, interested faces of the more than a hundred women who were gathered that day in the girls' school, next door to the church! These women are all members of the Tsung Fa church and each one contributes her pittance every week to the support of the church and to the work carried on by the native Home Mission Board. Yet, with the exception of the Bible woman and Mrs. Au Yeung, the girls' school teacher, I doubt if one in all that company of warm-hearted Christians could have read a chapter in the Bible to save her life, and the majority of them do not know one character from another. Most of them were barefooted and many had walked from ten to fifteen miles to attend the meetings that day. The Christians, men and women, had filled to overflowing the little church during Sunday school and preaching services. We celebrated the Lord's supper and Mr. Lake baptized two women and one of the girls from the school. It was nearly four o'clock when all of this was done, and those blessed sisters had the long distances to walk back to their homes over

robber-infested roads. You should have seen the enthusiasm with which they gathered in the little school room to organize their missionary society. Such a miserable little dark room, with its dirt floor and not enough bamboo stools to seat a third of the crowd! But they stood patiently while Mrs. Liu and I led the devotions and explained to them the object and plan of work of the society. When the vote was taken in regard to having this organization every hand went up—rough, toil-worn hands all of them. This new-born society will have to be left largely to the faithful Bible woman's care as I cannot hope to get to that distant part of our field oftener than once or twice a year. I left with them as their motto for the coming year, Whatsoever ye do in word or deed, do all in the name of the Lord Jesus: Colossians 3:17, asking them to remember just the last phrase, "Wai Chue Ye So chi meng", "In the name of the Lord Jesus".

I noticed, in the throng of eager faces the day we organized the society, that of the old woman of whom I told some of you while on furlough—the one who burned up her whole stock of incense sticks for Christ's sake. Before becoming a Christian she had made and sold for her living these incense sticks which are used in the worship of idols. She knew that if she came into the church this means of livelihood was lost to her, but it had not come to her conscience that it would be wrong to sell out what she already had on hand. When, however, Mr. Lake read to her Acts 19:19 and asked her if she would be willing to make the complete sacrifice of this stock (her whole worldly goods and she an aged widow) she said, "I'll do it!" She was at once received into the church, being baptized by the Chinese pastor that day, and the next day, which was market-day with all its attendant crowds, such another bonfire as we had in the street outside of the little chapel! That was five years ago and she has been a consistent, useful Christian ever since, growing in grace, with ripening experience. It is of such stuff that the Tsung Fa membership is made up. I am sure they will have the prayers of many in the homeland when you know of their devotion and self-sacrifice.—*Carrie Bostick Lake, Canton, China*

AND HE LOOKED UP AND SAW Luke 21 : 1

Last Sunday was the regular meeting of the W. M. S. of the Shin Hing Church. Several of the women gave very interesting reports of the personal work which they had been able to do since the last meeting. At the close of this part of the program a collection was taken for buying Gospels and tracts for distribution. There were two destitute old women present who, we think, are believers for they attend our services regularly though they have never joined the church. One is almost blind and partially deaf. Both of them are very needy and would have oftentimes suffered if it were not for Miss North, she gives them help as regularly as they come—and they come regularly too! I call them her "pensioners". On this Sunday when the W. M. S. treasurer reached them as she was taking up the collection the one who could see reached into her pocket and gave a "cash", about one-twentieth of a penny. The blind one did not know what was going on, but the treasurer stopped at her side and called out loud enough for her to hear that she was taking a collection. This poor old soul also searched about among her clothing and after some effort brought forth a cash which she gladly gave. Depending on charity for the necessities of life, yet they were willing to divide what little they had for the cause. Knowing of the privations of these women, made me understand how the Lord must have felt when He saw the widow bringing her two mites.

Another old Bible woman who is very poor and receives only half salary because she has not the education and training which is required for regular Bible women, came bringing six cents which she contributed with a beaming face which told how she loved to make her offering. I have often seen this old woman with rags tied around her feet instead of hose as a protection from the cold, and it gets cold here in winter even if it is South China. I felt so sorry for her that I bought her some hose and presented them to her at Christmas. The next time I saw her she still had her feet wrapped in rags and I asked in surprise, "I—ma, where are your new hose? Why don't you wear them?" She replied, "I am afraid of spoiling them." She thought they were too precious to wear! Although seventy-five years

old this woman walks long distances and goes to the villages all around Shin Hing telling of Jesus.

When I think of the comforts which my salary provides and compare my life with that of some of my Chinese brothers and sisters, I sometimes think that I do not know what real sacrifice and self-denial for Christ is.

Miss North, my coworker, is now in the country doing evangelistic work and I am alone. I have been in China only ten months and am still "new", so I feel my importance as I am the only one to look after things on our little compound. However, I have not much reason to be proud of myself for our school is dismissed and the girls have all gone home for their winter vacation. I have a woman who looks after most of my needs and she does it with a will too. She has unlimited faith in my capacity and prepares large dishes of things, in spite of my protests. Yesterday when I went to dinner I found a chicken facing me. Just imagine one young lady eating a whole chicken! This is my second day at that fowl and I am getting a good start. I had just as well do my best for she will keep baking it again and again and bringing it back until I have eaten it all. I shall be glad when my helper comes back.

I am still studying the language, but it will not be long before I can go to work. I am looking forward with greatest joy to my work in China. I can already tell the Gospel story in a simple manner which makes me very glad indeed.—*Margie Shumate, Shin Hing, China*

HOW OUR MISSIONARIES REST

The City Mission Board of St. Louis granted me a year's leave of absence for recuperation. While I was not completely broken down the need for rest was imperative that such a break might be avoided, and so I send you greetings from the land of sunshine and flowers.

I expect to go from here to the Louisville Training School for a month or two and from there to Asheville to attend the Annual Meeting.

The Lord is letting me do a little work for Him while resting. I am helping in two mission Sunday schools and have assisted in the organization of a primary department in an-

(Concluded on Page 31)

CURRENT EVENTS

THE WORLD FIELD

FROM June 26-29, 1916, the National Convention of the Anti-Saloon League of America will be in session at Indianapolis, Ind. This promises to be one of the greatest meetings in the cause of temperance ever held. The latest and most scientific methods of warfare against the liquor traffic will be brought forward and men of national and international importance will be among the speakers.

Another interesting conference will be held in Atlantic City, June 2-5, of representatives of all organizations doing inter-church work, such as the Laymen's Missionary Movement, the Home Missions Council, the Y. M. C. A., the Y. W. C. A., the Sunday School Association etc., who will meet together to become more familiar with one another's plans and purposes. The work of each organization will be presented and plans made for doing away with overlapping where possible and for uniting for special effort in emphasizing some particular message.

A "Japanese Northfield" has been established between Tokyo and Kyoto, in a most picturesque place about a thousand feet above the sea. Two buildings have already been erected, and were used for the first time last summer for a Christian student conference. These conferences for students and for other religious organizations will now have a permanent meeting place and will be centers of great influence for the Christian life in Japan.

Signor Garza Leal, a Y. M. C. A. sec., expresses the conviction that Protestantism is to be one of the main forces in the future progress of Mexico. He says that its efforts have been especially directed toward the lower and middle classes, who need ambition to be prosperous, well-educated, independent and good. Protestantism has also helped to form an educated class and build up the school system, but its greatest benefaction is what it has done for Mexican women.

In five years a Hungarian Church in Toledo,

Ohio, has grown from nothing to 500 members, and in that time has out of its poverty given \$20,000 in gifts.

Nineteen hundred years after Christ there are 275,000,000 who do not know of the Saviour of the world.

Factory work in Japan under ordinary conditions has proved most disastrous both to the health and morals of those employed. A Japanese Christian, however, has tried the experiment of operating his factory on Christian principles with the results that the moral tone not only of the factory workers, but of the entire neighborhood has been changed and the silk manufactured is of such superior quality that the whole amount is contracted for by a firm in the United States without inspection in Yokohama.

A significant step towards a closer affiliation of mission and Sunday School work has been taken in the decision that at least twelve members of the Executive Committee of the American Committee of the World's Sunday School Association shall be representatives from the Foreign Mission Conference and six from the Sunday School Council of Evangelical denominations. Drs. Ray and Van Ness have already been appointed on the committee.

Number of Baptists in the world	7,096,471
Number of Baptists in U. S.	6,013,812
Estimated number negro Baptists	2,083,240
Number of Baptist churches in U. S.	52,410
Number of ordained ministers	37,371
Number of baptisms last year	309,245
Value Baptist church property, U. S.	\$173,057,287
Number Baptist colleges in U. S.	100
Number students in Baptist colleges	37,734
Number Baptist theological seminaries in U. S.	14
Number students in these seminaries	1,315
Gifts of U. S. Baptists last year	\$29,043,181
Gifts to missions	\$3,275,351
Gifts to home church expense	\$22,486,248



TRAINING SCHOOL



"FIRST THEY GAVE THEIR OWN SELVES"

"May faith grow firm, and love grow warm,
And pure devotion rise,
While, round these hallowed walls, the storm
Of earth-born passion dies."

A RECENT publication thus describes the Training School Hour at the Annual Meeting of W. M. U. in Nashville, 1914:

"At last dawned a day of surprising beauty. Great crowds early sought the temple doors. Over all there breathed a hushed expectancy. The King's praises were sounded on the great organ. The Book was read, a sweet voice rose in prayer, a stillness filled the temple while the Holy Spirit brooded over all. Then a great thrill pulsed through the waiting throng. There, raised above the assembled company, appeared the 'Two Sisters' leading forth the white-robed sisters all singing as they came. Such a vision of girlish purity and consecration were they that the onlookers seemed to hush the too loud beating of their own hearts to hear what they were saying. In gentle words they told of their House Beautiful, its work-a-day life, its happy play time, the Sister Spirit and the Mother Heart of Understanding and best of all the over-ruling presence of their Father, the Great King. Their simple story ended they went their way singing to their own part of the temple."

There the sisters sat listening intently as the women said, "Truly the House Beautiful is a palace of the King, but its walls are straightened, its rooms in disrepair and its daughters cramped and hindered in their service". Soon to the eager ears of the white robed sisters was wafted the welcome sound from the earnest women below, "We will build a greater House Beautiful for the daughters of our King". Swiftly through the white robed company passed a burning word, hearts responded, and in a moment one among them arose and said, "The student body of the Training School pledges \$1,000.00 to the Enlargement Fund". One in the crowd below caught her breath and covered her eyes for she, more than any other, realized the magnitude of the task so bravely undertaken. But that pledge so hastily given has been honorably redeemed, and from the perseverance and sacrificial spirit with which the money was gathered together all of us should take heart and learn a permanent lesson. This money came through little pleasures done without and through added economy in the summer or fall wardrobe where already strict economy was practiced. The odd moments when studies were not pressing some used in making charming sewing cabinets of dainty flowered cretonne, orders for which had been secured and these profits were turned over to the Enlargement Fund. One young woman did her own laundry through the weary, hot days of summer that she might give towards building a greater Training School. One saved the little pittance received during her first months of nurse's training in a hospital and brought it on Christmas Day as a love gift for her Alma Mater. Others gave precious treasures, unset jewels, rings etc. that the fund might increase. But perhaps by far the greatest sacrifice of all was when, after prayer and deep consideration, they quietly and tactfully approached those of God's children who were blest with material gifts and laid before them the needs of the school and asked for contributions. Could love do more than this? And so, in less than two years these devoted ones have raised \$1,105.00 for that much needed building on which their hearts are set. What is the secret of their success? They first gave themselves! Shall we too, in imitation of their fine loyalty and love, put first things first? There are hundreds of women within the borders of our Southern Baptist Convention who can give largely to our new Training School building and there are countless others who can give moderate sums to this great cause. Shall we not come up to Asheville bearing our love gifts as a memorial to our King and to His well beloved daughter, our honored president Miss Fannie E. S. Heck?—*Maud Reynolds McLure*



PERSONAL SERVICE



MORE ABOUT THE ALIEN

AT the March meeting of the Executive Committee of the W. M. U., the Foreign Population Committee, Mrs. W. H. Baylor, chairman, brought in the following interesting statistics:

Number of Women Immigrants for the 8 years ending June 30, 1915

From Ireland.....	300,843
Germany.....	95,362
Norway.....	37,350
Sweden.....	47,472
Denmark.....	16,873
Netherlands.....	19,106
Belgium.....	14,084
France.....	27,457
Switzerland.....	10,191
Portugal.....	24,358
Spain.....	8,431
Italy.....	395,806
Russia and Finland.....	492,771
Austria.....	287,460
Hungary.....	255,686
Roumania.....	8,727
Bulgaria, Servia and Montenegro.....	2,004
Greece.....	19,826
Turkey.....	6,331
China.....	2,092
Japan.....	30,710
Total.....	2,102,940

An average of 262,867 for each year

The committee recommends the following lines of work:

I. "The immigrant mother is the last member of the family to be reached by American influence, yet upon her and her ability to make her home correspond to American conditions and ideals depend the true Americanization of her family, we therefore suggest that individual societies by friendly visiting and classes in English, held separately or in connection with Homemaker's Clubs, strive to reach and help the immigrant mother. The point of contact with the mother is the little one in her home and a day nursery will prove

in a community of foreigners the opening wedge to intercourse and friendly visiting and later to that much needed form of work the Homemaker's Club. The Sunday School Board has literature and Testaments in a number of languages for use in friendly visiting and The Church and the Foreigner* is an invaluable book for workers.

II. "The last Census, 1910, shows that out of 5,942,000 foreign born males in America 21 years and over, 3,221,000 were still unnaturalized. These facts suggest the importance of bringing to the attention of aliens their duty and privilege as to citizenship." More desirable citizens will be forthcoming from their ranks when they are made to feel that their cooperation and loyalty will be acceptable. Some one has called race prejudice our strongest national trait. Shall we of the south of pure American blood, be thus arraigned?

The committee further says:

III. "We recommend that societies through their personal service committees seek to get in touch with immigrants living in their communities and connect them with church, Sunday school and day school." As a worker of experience recently said, our point of contact must be their need and progress must necessarily be slow because of our lack of knowledge of their customs and their ignorance of ours. We may safely say that the need for education (and let us remember, to most foreigners the public school is an institution of which they have had no previous knowledge or experience) and the need for true religion afford a place where we may meet and through the open doors of school and church may lead them that they may enter the large sphere of American citizenship and the circle of Christian fellowship.

In order to give these excellent suggestions the wide circulation they deserve we reproduce them here, believing they will prove valuable to workers, earnestly desirous as are W. M. U. women of winning for our country and for Christ "the stranger within our gates".

* American Baptist Home Mission Society—23 East 26th Street, New York; price 15 cents



UNION NOTES



ROUND TABLE

'Tis May again, May again
When Asheville's full of sunshine
And our meeting's full of stars!

LIBERTIES such as the above paraphrase might not be acceptable to Van Dyke but they are expressive of our hopes for the great gathering in Asheville this month, beginning with committee meetings on Wednesday the 17th and closing with the W. M. U. Secretaries' and Field Workers' Council on Monday the 22nd. The third line of the paraphrase has good Scriptural foundation in the Y. W. A. watchword and we are expecting many of its members to be present among the visitors and the twenty-five delegates from each state.—Remember that everyone should register promptly upon arrival in Asheville. Badges will thus be secured. The W. M. U. registration office for delegates and visitors will be in the First Baptist Church on College and Spruce Streets. Here all the W. M. U. sessions will be held.—The Langren Hotel, which will be the W. M. U. headquarters hotel, is two short blocks from the church, on College and Broadway. The general Convention will meet in the City Auditorium on Flint and Haywood Streets.—From Laichowfu in north China the organization slip of a new Sunbeam Band has been received. It is made out on the regular Sunbeam report slip but the information is given in Chinese. Fortunately, however, each item is translated into English! The leader is our missionary Mrs. C. A. Leonard; the secretary, Lin Swee Lian; the date of organization, November 22, 1915; and the number of members, 22. In the great Billy Sunday meetings the Chautauqua salute is given by binding one's white handkerchief around the left hand and raising it aloft. May not every Sunbeam Band in our south do this to the new Chinese band as typical of the pure white deeds which we shall hope from the work of their hands and hearts?—The Southern Baptist Press Association will meet in Asheville on May 16 and 17. The W. M. U. corresponding secretary's part of the association's program will be a fifteen minute talk on

"The Denominational Paper and the W. M. U."—One of the foremost ideals of all denominations seems to be to get in vital touch with college students connected with churches of their faith. The Virginia workers were given such an opportunity on March 10-13 when each denomination was invited to send a representative to spend the week-end with the students of the Virginia State Normal College for young women at Farmville. Five denominations responded, the Baptist being represented by the W. M. U. corresponding secretary. On Friday night a large part of the 800 students assembled in the auditorium when the local Y. W. C. A. secretary led the devotional and each denominational representative was introduced. The closing prayer was offered by Miss Mabel Stone, Y. W. C. A. student secretary of the south Atlantic division. All of Saturday morning was given to denominational group meetings, 65 attending the Baptist one. Baptist origin, faith, ordinances, organization, missionary work and W. M. U. ideals were freely discussed. The students took copious notes and several sought private conferences as to life work so that surely definite good will result. That night the denominational representatives met with the Y. W. C. A. workers and local cabinet. Unanimously the week-end campaign was commended. On Sunday afternoon President Jarmon of the college presided over the student body and a large number of local workers when each denominational representative spoke for ten minutes. The theme of the afternoon was: "Does the Kingdom of God Need Me?" Answers were attempted in the talks on: Sunday school, mountain, city, foreign and training school mission work. The pastors of the local churches led the devotional.—While in Farmville, the W. M. U. corresponding secretary spoke three times in the Baptist church, thanks to the courtesy of the Sunday school, the young women's classes and the missionary pastor, Rev. Cosby Robertson. The splendor of the fine new church seemed enhanced and shall we say largely accounted for when it was known that almost

every branch of our Graded Missionary Union is fostered there.—During the March Week of Prayer for Home Missions the Baltimore workers held their regular quarterly meeting. Two out-standing features were a Chinese heathen home scene given by three Presbyterian missionary sisters on furlough. These Misses Murdoch have been untiring during their furlough in revealing the needs of China as they have seen them. Then another Presbyterian gave a challenge to greater home mission effort by showing any number of charts which she prepared after studying "Home Missions in Action".—For nine days early in March special evangelistic meetings were conducted at the Good Will Center in Louisville, Ky. Rev. H. M. Bell of the East Baptist Church did the preaching each night at 7:45, the promise on the invitation card being: "The Way of Life Will be Made Plain. Good Music—Come Bring a Friend". Mrs. McLure writes: The attendance, attention and spirit were fine and even if no accessions come to any church the meetings have done great good.—It was the privilege of Mrs. Maud R. McLure and the W. M. U. corresponding secretary to attend the North Carolina W. M. U. Annual Meeting in Winston-Salem, March 21-24. Over 500 delegates were delightfully entertained and their faithful attendance through the very last session was altogether gratifying. The meeting was, however, deeply shadowed by the absence of Miss Heck and Mrs. D. Rich of Winston-Salem, who had been an honored vice-president. Beautiful memorial services were held for them and as one listened she knew why Miss Heck had not been afraid to leave them and why Mrs. Rich once said that she always felt stronger just to touch Miss Heck's dress. It is beautiful to realize that these two workers still "live in the hearts of those they loved".—It was with great sorrow that the North Carolina women accepted the resignation of Miss Blanche Barrus, who for five years has so signally served as their corresponding secretary. She has agreed to carry on the work until her successor, Miss Carroll, is released in May from her work as a teacher in one of our mountain schools.—The meetings at Winston-Salem were presided over by Mrs. W. N. Jones, who has been vitally associated with the work since its beginning thirty years ago. Mrs. Jones was unanimously elected president. The rest of the officers are

about as for the past year.—During the North Carolina sessions truly remarkable conferences on Sunbeam, personal service and Y. W. A. work were conducted by Miss Elizabeth Briggs, Sunbeam leader, Mrs. C. E. Maddry, personal service chairman, and Mrs. C. E. Mason, Y. W. A. leader. In these conferences as throughout the sessions the delegates, including many young women, took an active part in the discussions.—It was a pleasure, also, at Winston-Salem to hear the state work presented by Rev. Walter N. Johnson, corresponding secretary for North Carolina; the home mission work by Rev. C. E. Maddry, vice-president of the Home Mission Board; and the foreign work by Miss L. Spainhour of Soochow, China, Rev. C. J. Lowe of Kwei Lin, China and Dr. George M. Green, Ogbomosho, Africa.—The interest in the W. M. U. Training School was very manifest at Winston-Salem. Much of the exceeded year's apportionment had been given to the school and over \$2500.00 is the aim for it during the coming year. Mrs. McLure's address on "Candle Lighting" was gratefully heard.—From Winston-Salem she went for the week-end with the students of Meredith College at Raleigh, while the W. M. U. corresponding secretary went west to Asheville for a day with the W. M. U. Annual Meeting Committee there. It is gratifying to report that the best of plans were being laid and that there is every reason to expect a splendid meeting there this month beginning on Wednesday, the 17th.—The first Annual Convention of the Baptist Student Missionary Movement was held in Fort Worth, Texas, March 22-26, 1916, with three hundred and ninety-eight delegates in attendance, representing about twenty-five states and six foreign countries. One hundred of these delegates were volunteers. The general subject of the Convention was:—"Baptist Students In Relation To World-Wide Evangelization". A large number of the leaders in our denominational life and work in the United States, Canada and Mexico were present and made interesting and instructive addresses. The meetings were held in the Broadway Baptist Church with the exception of Friday, when the Convention was entertained at the South-western Baptist Theological Seminary. During this day came the crowning event of the whole meeting, when, at the close of a master-

(Concluded on Page 31)



HOME DEPARTMENT



THE MISSION OF THE VIOLETS

Elizabeth Perle Harrison

"Give," says the violet sweet,
 'Give, O give; give, O give;
 Give,' says the violet sweet
 In its gentle, springlike voice.
 'From cot and hall you may hear me call,
 Give, O give; give, O give;
 From cot and hall you may hear me call,
 You may find me and rejoice.
 Singing, singing all the day,
 Give away, give away:
 Singing, singing all the day,
 Give, O give away.'"

These words were sung in a sweet, childish voice.

"O, hush, Mildred! You are always singing such bosh! What in all the world has a little old violet to give? Now just please tell me, can you?" Just then a knock was heard on the door, Alf opened it and announced a neighbor, Mrs. Bell, who had called to see "mother".

Mrs. Bell's little daughter had been very ill and suffering very much for a long time. The neighbors were very sorry for her and had showered kindnesses upon her hoping in some way to give the little girl relief, for she was a great favorite in the neighborhood. Mildred and Alf who had been deprived of their playmate had missed her greatly.

"How is Edith?" both children asked in a breath.

"She's improving, dears, thanks to Miss Bayne. You see it was like this: Edith's temperature was so high and she was suffering so much—that would seem quite enough, but with it all she became so restless and discontented. We had all tried in every thinkable way to do something for her, but nothing had the least effect. I said a moment ago, 'Thanks to Miss Bayne'. I should have said, 'Miss Bayne and the violets'. I want to tell you about it.

"Poor Edith tossed about and groaned and could not rest; we were so distressed and unhappy for her. Finally Miss Bayne, heart-sick, turned away from the bed and slowly

walked to the window. She stood looking out on the lawn. I've wondered since whether the violets did not call to her. Suddenly she turned from the window with a bright smile on her face. A happy thought had come to her. She softly tiptoed across the room, opened the door and slipped out. In a very short time she came back. As she drew near the bed Edith turned restlessly, opening her eyes as she turned her face toward her; then Miss Bayne laid a bunch of beautiful violets on her pillow.

"How lovely!" murmured the tired lips and closing her eyes again she nestled close to the violets. 'How beautiful!' she said repeatedly as she opened her eyes to make sure her violets were still there. Little by little she became more quiet. A happy smile began to play over her lips and face. By and by she fell into a gentle sleep. When she awakened she was better and lay for a long while kissing the withered stems of what had been her 'friends in need', talking to them and smelling them. Now we try to keep some near her all the time, in a vase on a table near her bed where she may reach out and touch them when she likes, this she often does. She declares that when she is well again she means to have a bed of them in her own little garden. I shall never forget the picture of that morning, the violets just seemed to whisper of rest and peace and sleep. And Edith went to sleep so gently!"

Mildred and Alf exchanged glances and Mildred began to sing softly to herself:

"Give," said the violet sweet,
 'Give, O give; give, O give;
 Give,' said the violet sweet
 In its gentle, spring like voice.
 'From cot and hall you may hear me call,
 Give, O give; give, O give;
 From cot and hall you may hear me call;
 You may find me and rejoice!

And now Alf joined her:

"Singing, singing all the day,
 'Give away, give away';
 Singing, singing all the day,
 'Give, O give away.'"

HIS TOUCH

Reprinted by request

"My hands were filled with many things,
 Which I did precious hold
 As any treasure of a king's,
 Silver or gems or gold.
 The Master came and touched my hands,
 The scars were in His own,
 And at His feet my treasures sweet,
 Fell shattered one by one;
 'I must have empty hands,' said He,
 'Wherewith to work my works through thee.'"

"My hands were stained with marks of toil,
 Defiled with dust of earth,
 And I my work did oft-times soil,
 And render little worth—
 The Master came and touched my hands,
 And crimson were His own,
 And when, amazed, on mine I gazed,
 Lo! every stain was gone.
 'I must have cleansed hands,' said He,
 'Wherewith to work my works through thee.'"

"My hands were growing feverish,
 And cumbered with much care,
 Trembling with haste and eagerness,
 Nor folded oft in prayer.
 The Master came and touched my hands,
 With healing in His own,
 And calm and still to do His will
 They grew, the fever gone.
 'I must have quiet hands,' said He,
 'Wherewith to work my works through thee.'"

"My hands were strong in fancied strength,
 But not in power divine;
 And bold to take up tasks at length,
 That were not His, but mine.
 The Master came and touched my hands,
 And might was in His own.
 But mine, since then, had powerless been,
 Save His were laid thereon,
 'And it is only thus,' said He,
 'That I can work my works through thee.'"

Said a good man to me when I asked him,
 "How do you manage to give so much?" "The Lord is all the time shoveling it on me and I would be overwhelmed if I did not give." God shovels wealth upon us and if we do not shovel it back we will be buried beneath it as by an avalanche of ruin.—*Dashiell*

HOW BESSIE GAVE HER HEART

Bessie could hardly believe it but Miss Moore had said it was true and it must be. She said that a long, long, long time ago, Bessie's father's, father's, father and even so many more fathers had been heathen. Bessie sat on the steps in the sunshine and thought how dreadful, perfectly dreadful it would have been if no one had come to tell them about Jesus. Then she, Bessie Graham, might have been a heathen. Maybe she might not have been at all, for even yet in China many baby girls are killed as soon as they are born, just because they are girls. Then she kept on thinking—"Suppose Jesus had not come to earth. Then everybody, except just perhaps a few, would have been heathen, just as they were when He was born. How awful that would have been!" "What made Him come?" she said to herself. She knew it was because He and His father loved everybody that was and all that would ever be born. "How hard Christ must have loved everybody to die in that awful way for them", she thought. "Loved everybody—that means me too," she whispered to herself. Then the verse she had said so often at Sunday School came into her mind, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life". The world must mean her because she was in it. Yes, God sent Christ and Christ came because they loved her. They did not want her to be a heathen. All at once something in her heart said, "I love Christ too. I will do all I can always to please Him". This is the way Bessie gave her heart to Christ. That was three years ago and she loves Him better and tries to please Him more every day.—*F. E. S. H.*

PUT ON YOUR THINKING CAP

1. What is the Biblical Rule of Three?
2. How could church members save to the work money for the salary of new missionaries?
3. What is the difference between "ownership" and "possession?"
4. What is the difference between "recognition" and "acknowledgment?"
5. What is the big meaning of "stewardship?"
6. Which is more vital "assimilation" or "expression?"



BOOK REVIEWS



Comrades in Service

"WHAT are you going to do with the gift of life?" Miss Margaret Burton opens her preface with this question. She says that these Comrades in Service "were of different nations and different races; they lived in different lands and spoke different languages. Some of them were rich and some were desperately poor; some had every opportunity for education and some had almost none; . . . but as you become acquainted with these comrade-folk I think that you will find that they were alike in the answer they made to the ringing challenge, 'What are you going to do with the gift of life?'"

Wonderfully interesting will be found these eleven sketches of men and women. One is thrilled with the story of Jacob Riis and what this immigrant lad, with the spirit of service in his heart, came to mean to the poor of New York. "I have lived," he said, "in the best of times, when you do not have to dream things good, but can make them so." Baptist young people will find A Man of the Mountains of especial interest, as they read how J. A. Burns became "a college president with only seventeen months of school", and how he built Oneida College, "a hundred thousand dollar college with no better start than twenty cents". Professor Burns says, "I will never quit until I see education spread all through these hills". Then there are stories of Dwight Moody, of Thomas Crosby, Chundra Lela etc. The book closes with a beautifully written account of that true friend, Grace Dodge, and tells how her time, strength and great wealth were spent for "the girls of the world". "I too", she used to say, "am a working girl, only I happen to have had my wages paid in advance".

This book, one of the most interesting of the year, is ideal for boys and girls from fourteen years and onward. Postpaid prices, paper .40, cloth .60.

A friend is one who knows all about us and loves us just the same.—Grace H. Dodge

John Williams the Shipbuilder

For a book of wonderful adventure, the more thrilling because the adventures are all true, boys and girls will love to read John Williams the Shipbuilder. The little boy who used to make ships and play at being the famous Captain Cook sailing among the South Sea Islands, never dreamed that he too would some day sail among these same islands, making friends with the savage people. And still less perhaps did he think when fascinated he watched the blacksmith beating the heated metal that he would one day on a far off island shape his own nails to build a great ship. But the little boy did become a missionary to some of these islands, and after a while he longed for a big ship to reach still other islands. So the Messenger of Peace was built and the story tells how Williams with crude tools fashioned it, a seventy ton vessel, from the trees of the island, with rope made from plant fibres, with no iron except that from an old chain and with native mats for sails. But the Messenger of Peace sailed for thousands of miles on the Pacific carrying brown missionary teachers to different islands, bringing the message of the love and the pardoning grace of God.

One becomes absorbed in the wonderful stories of how the islanders, many of them cannibals, became through the teachings and the life of John Williams, true and loyal Christian followers. Though "the hero of a hundred islands" was killed by hostile savages, the work of "the first martyr of Erromango" still goes on, and today the ship John William IV "carries Samoan teachers even to cannibal New Guinea, where John Williams had dared to dream that some day the Word would go".

This book by Basil Mathews belongs to the Pathfinder Series. Boys and girls will find it extremely interesting; there are many good illustrations and maps. Cloth .75 postpaid

I was ready to take all men to my heart.—Dwight L. Moody

Y. W. A. PROGRAM

(Concluded from Page 14)

gations on time unless we individually use some system in our giving. Why not, if you are not already doing it, at once put in operation this most feasible threefold plan?

R. A. PROGRAMS

(Concluded from Page 16)

Deacon Jones: I still hold that it might have been practical in the time of Abraham but it is not practical now.

Harold: Oh I think that it is so practical that any boy who has studied decimals can find what ten percent of his income is. (Turning to Mrs. S.) Mother, Miss Monroe told us what a great help tithing was to one R. A. Chapter she knows of. I was so pleased I wrote the figures down. It was organized in September 1910 and at the end of the first year, September 1911, they had given \$34.55. Each year they gave more until 1914-15 when they gave \$238.00. For the last two or three years some of the boys have been tithers. (Enter Mr. Stuart. He shakes hands with all.)

Mr. Stuart: What kind of a meeting is this? You all seem interested.

Deacon Jones: Brother Stuart, I am pained to learn that your boys are so early becoming carried away with the dangerous doctrine of tithing. Nowhere in the New Testament does the Lord teach us to tithe. God does not need our money and we are commanded "let not they left hand know what thy right hand doeth".

Mr. Stuart: My dear Brother Jones, I have never felt that the New Testament was the only part of God's word binding upon me and mine. I stand for the whole Bible and paying my honest debt to God is not out of harmony with the spirit of the New Testament. You say that God does not need my money. Probably not, but I need to pay it. I must pay it or be a robber according to His Word. As to the command to "let not our left hand know what our right hand doeth", from the context this has reference to alms-giving.

Deacon Jones: Stewardship is the word for me.

Mr. Stuart: I believe in stewardship with all my heart, but I believe in stewardship plus

tithing and not stewardship versus tithing. Stewardship without the tithe is indefinite, and because God knew the human heart He gave them the tithe as a minimum. I would rather my two boys become honest tithers in the sight of God than to be the recipients of tremendous fortunes. To be a tither is to be in line for the greatest blessing both spiritual and temporal.

FROM OUR MISSIONARIES

(Concluded from Page 22)

other, but the best of all is that the Lord has permitted me to be a friend to a very wealthy but very unhappy Jewish woman. I am stopping just now in her beautiful home. She loves to have me read and talk to her in her own language. I read the New Testament and she is much interested, although she says she could never believe in Christ but likes and trusts Christian people, and wishes me to read it over and over. Will you not pray that the Holy Spirit may do His work while I read?—*Minna S. Roeseemann, Miami, Fla.*

UNION NOTES

(Concluded from Page 27)

ful address, Dr. L. R. Scarborough called for volunteers for special service in mission fields both at home and abroad, fifty-five splendid young men and women laid themselves on the altar to be used whenever and wherever the Master needed them. The sum of \$3,000 was raised for the extension of the movement and a permanent executive committee was appointed to administer the affairs of the organization. This committee is made up of representative men from all parts of North America. This Convention was full of inspiration and spiritual power from beginning to end. It is the consensus of opinion of all in attendance that it marked a distinct epoch in the history of Baptist life in America and throughout the world. Dr. Chas. T. Ball, chairman of the Executive Committee, has been requested to spend the next year visiting missionary societies and educational institutions throughout the country in order to create an interest in, and secure cooperation for the furtherance of this movement on behalf of the Baptists of North America.

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