

## UNION WATCHWORD

1916-1917

Stedfastly in Prayer and Ministry. Acts 6:4

# Royal Service

SUCCESSOR TO OUR MISSION FIELDS



S THE MARSH-HEN SE-  
CRETLY BUILDS ON THE  
WATERY-SOD,

BEHOLD, I WILL BUILD  
ME A NEST ON THE  
GREATNESS OF GOD;

I WILL FLY IN THE GREATNESS OF GOD  
AS THE MARSH-HEN FLIES

IN THE FREEDOM THAT FILLS ALL THE  
SPACE 'TWIXT THE MARSH AND THE SKIES;

BY SO MANY ROOTS AS MARSH-GRASS  
SENDS IN THE SOD

I WILL HEARTILY LAY ME A-HOLD ON THE  
GREATNESS OF GOD.

SIDNEY LANIER



PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION LITERATURE DEPARTMENT  
AUXILIARY TO THE SOUTHERN BAPTIST CONVENTION  
FIFTEEN WEST FRANKLIN STREET, BALTIMORE, MARYLAND

ENTERED AT THE POST OFFICE AT BALTIMORE AS SECOND CLASS MAIL MATTER

# Royal Service

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

PUBLISHED MONTHLY  
SUBSCRIPTION, 25 CENTS PER YEAR  
NO CLUB RATES

Send all subscriptions and money orders to Woman's Missionary Union Literature Department, 15 W. Franklin Street, Baltimore, Md.

In order to insure prompt delivery please write name and address plainly and state whether subscription is a new one or a renewal.

## Editors

MRS. W. R. NIMMO, 15 W. Franklin Street, Baltimore, Md.	
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MRS. GEORGE H. WHITFIELD	MISS KATHLEEN MALLORY
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## CONTENTS

	PAGE
BIBLE STUDY .....	6
BOOK REVIEWS .....	29
CURRENT EVENTS .....	0
EDITORIAL .....	4
FROM OUR MISSIONARIES .....	20
HOME DEPARTMENT .....	0
PERSONAL SERVICE .....	25
PROGRAMS .....	7-19
SOCIETY METHODS .....	23
TRAINING SCHOOL .....	24
UNION NOTES .....	25

## 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

### September—Our State a Mission Field

	Cents
A Call to Young Women .....	2
Ambassadors for Christ .....	2
Counting on Us .....	2
God's Challenge to His Church .....	1
How There Came To Be Eight .....	2
Not Yours but You .....	2
The Master Wants You .....	2
The Wealth of Poverty .....	3

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## MAGAZINE AND BOOK REFERENCES—Program Helps

Soldiers of the Prince .....	Dr. Charles E. Jefferson
Commonwealths and the Kingdom .....	F. W. Padelford
Christian Statesmanship .....	Dr. Livingston Johnson
Personal Service Handbook .....	
Denominational state papers and magazines .....	



## EDITORIAL



### STATE MISSIONS

#### *Home Coming Month*

In this new, restless and undeveloped country of ours where the homes and occupations of its people have not, as in older countries, been the same for generations there is not a state nor a community nor scarcely a home that has not sent its sons and its daughters far out to other states or communities where new homes and interests have been established. Because of these new interests there is always a tendency on the part of the wanderer from his native state or the home of his people to lose interest, in a measure, in the old home and visit it less frequently as the years go by. This is true notwithstanding the need of the loved ones left behind and the yearning love that is unsatisfied.

Appreciating this tendency; knowing the need for enduring interest, and in response to the longing to see once more those who had gone away, the people of Kentucky some years ago set apart one week of a certain summer to be known as "Home Coming Week", a week during which as many as possible of those whose work and interests had drawn them away from their own should return, and for a week at least make the affairs of the homefolk their chief concern, while the latter, on the other hand, would be given an opportunity to know and be interested in the things that kept their loved ones from them. Much of time, thought and care was expended in preparing for this occasion. For weeks before plans were being made and developed while neither money nor effort was spared to make this both a memorable and profitable home coming. Memorable because of the joy and happiness in the united effort and profitable because the ties that bound them together would be strengthened and all would come to know more fully their mutual dependence.

Thus it should be with our varied missionary interests. We are working in the growing and ever expanding kingdom of God. In this domain there are interests which are the offspring of our Christian life and which are drawing our thoughts, our studies, our sympathies, our prayers and our gifts first in one direction and then in another. In the month of January all these are concentrated in the great frontiers of the Lord's Kingdom, that is in "the uttermost parts of the earth". In March they are centered for the most part in the destitute places nearer home, "in Samaria" as it were. In May during our Annual Meeting and in summer, the time of the associational meetings, our united interests are here and there, concerned with every phase of kingdom building in Jerusalem, in Judea, in Samaria and unto the uttermost parts, each equally the object of our heart's desire. But for the strengthening of the ties that bind all these interests into one and for the strengthening of the home base that makes our missionary activities in all parts of the Kingdom possible there should be a special, an almost universal "Home Coming Time".

September has been chosen by us as our state mission month and we may regard it as our home coming time, when all the women of our Union shall gather their family of interests together, each in their own state—the home of their hearts.

During this month we shall study state missions in connection with the state mission programs, we shall unite our prayers in the all day or week of prayer for state missions, and finally in thanksgiving make our special gifts for state missions. We shall surely plan for our home coming time in the Lord's service with as much joy and care and put as much of self and gifts into it as would a people planning for their temporal comfort and joy. Let us bear in mind that what we do now is for the betterment of our homes, the upbuilding of our churches and through these the energizing of all parts of the kingdom.

Our work in every department must ever be regular, systematic and sustained. Just as a church with its regular system has a revival meeting occasionally in which every department of the church life joins unreservedly, so should we have these special seasons in our work. They arouse emotion, stir up interest and diffuse knowledge, three things that are peculiarly

necessary in state missions. This is true because there is a tendency on the part of many to give to missions only in the spirit of benevolence. We are inclined to feel that missions are missions in their only true sense when accompanied by great physical, social or intellectual need. Something of a startling nature in its appeal is required by many before it is effective. The mere fact that souls are unsaved arouses little interest and for this reason we are inclined to minimize state missions.

Again, too, many of us have our hearts keyed, as is sometimes the wireless telegraph, to receive impression from so great a distance that we are unable to realize the need at hand. Our own state is as much a mission field as some far away province. Some one has said that our Lord was as much a missionary when preaching on the Judean hills as when preaching on the coasts of Tyre and Sidon.

State missions has to do with state needs. The material needs of the state appeal to the citizen because he is interested in the state resources. The intelligent citizen looks upon every interest of the state as a means for lifting it to a commanding position as well as making of it a commonwealth where liberty and life shall be protected. "The object of state missions is to bring all these interests into subjection to Christ", as one writer has aptly expressed it.

Dr. Chambers, our missionary from Canton, China, in speaking of his interviews with the parents of the Chinese boys and girls whom he has recently brought to Virginia that they might complete their education, says that he warned them of the evils with which they might come in contact in this country. He told them that the boys and girls would not find all the people in Virginia Christian nor would they find all the Christians as consecrated as are most of the missionaries and some of the Chinese Christians. This is only too true and we should consider more seriously this fact when we remember that every state in the south is growing phenomenally, and that but a very few of those who are beginning to crowd into our states are at all interested in the Christian religion. The wise policy therefore for us to pursue is to make our states so Christian that new citizens will be compelled to recognize the fact when they come into it. We have no agency so strong for doing this work than our State Mission Boards if properly supported by their constituency.

Every denominational enterprise feels the impulse, the stimulating effect of state missions because as the state workers have preached the Gospel in new fields, they have, with few exceptions, observed not only the commission to "Go preach" but have been diligent in "Teaching them to observe all things". In this way a strong denominational spirit has been created out of which flows all the work of the kingdom. Almost without exception the stronger churches in every state, that is the churches that are giving the larger sums to all denominational enterprises, are those that were at one time beneficiaries of the State Mission Board.

We should ever guard against becoming at heart more attached to one department of the work than another and should maintain an equal heart-loyalty to all, though we may find it important to give more time and thought to some because they are our chief responsibility. So during this "Home Coming Month" we would give our especial attention to state missions not because we love it most but because it is our chief responsibility at this season.

#### "What constitutes a State?

Not high-raised battlement or labor'd mound,  
Thick wall or moated gate;  
Not cities proud with spires and turrets crowned;  
Not bays and broad-arm'd ports,  
Where, laughing at the storm, rich navies ride;  
Not starr'd and spangled courts,  
When low-brow'd baseness wafts perfume to pride.  
No: Men, high-minded Men,  
With powers as far above dull brutes endued,  
In forest, brake, or den,  
As beasts excel cold rocks and brambles rude;  
Men, who their duties know,  
But know their rights, and knowing, dare maintain."



## BIBLE STUDY



### TOPIC—*Women of the Bible*

"O woman, love thy Maker! Thou art the most wonderful instrument He made in the earth; see to it that the music of thy life be all given to His holy praise."

#### I. Mothers of Life: Gen. 2 : 18-25; 3 : 20

**Eve**—living, life: The fashioning of Eve from one of Adam's ribs teaches *identity of nature* and *oneness of origin*. Through the subtlety of the serpent Eve was beguiled into a violation of the one commandment imposed upon her and Adam: Gen. 3:4; 2 Cor. 11:3; I Tim. 2 : 13, 14. Having received the promise of a Redeemer the different aspects under which Eve regarded her mission as a mother are seen in the names of her sons; *Cain*—"I have gotten a man with the help of Jehovah", Gen. 4 : 1, mistaking him for the Redeemer; *Abel*—"vanity" for her hopes were frustrated; *Seth*—"the appointed one" for in him her joy outweighed the sense of the vanity of life: Gen. 4 : 25.

**Mary**—mother of Jesus our Lord: Matt. 1 : 16; Luke 3 : 23. She was of the royal line of David, also in kinship with the priesthood, being a blood-relation of Elizabeth the priest-wife of Zacharias: Luke 1 : 36; 1 : 5. Into the readiness of Mary's believing heart and her entire self-unconsciousness came the glorious announcement of the impending event to absorb her thoughts. The humility of her self-surrender must engage our notice, Luke 1 : 38, when she willingly submitted to what her heart would feel to be hardest to bear—the incurring of suspicion of her purity in the sight of all.

#### II. Women of Royal Ancestry:

**Sarah**—mother of the faithful: Heb. 11 : 11-16; Gen. 18 : 19. Through her son Isaac was the covenant of God to be established: Gen. 17 : 19. "Is anything too hard for the Lord?": Gen. 18 : 14. This question made Sarah serious when she laughed. Sarah was truly affectionate but impulsive, jealous and imperious in her affection: Gen. 21 : 10. Peter however commends her as having a "meek and quiet spirit": I Peter 3 : 3-7.

**Elizabeth**—daughter of an high priest, Luke 1 : 5, mother of John the Baptist, Luke 1 : 60, with Zacharias her husband, both righteous before God, greeted Mary as the mother of her Lord: Luke 1 : 42, 43.

#### III. Women of Faith: Heb. 11 : 23-27

**Jochebed**—mother of a divinely appointed deliverer: Ex. 6 : 20; Num. 26 : 59; Ex. 3 : 2-10; Ex. 2 : 2, 3. Moses' mother could not have laid him so courageously upon the Nile if she had not first devoutly laid him upon the care and love of God. Be steadfast in prayer if you would be calm in affliction. Ex. 2 : 9—what self-control! She took the child as a stranger might have taken it—but love can do anything!

**Mary of Bethany**—Luke 10 : 39, 42; John 11 : 1; 12 : 3-7; Matt. 26 : 7; Mark 14 : 3-9. Sitting at His feet she had become more quick to understand of that *decease* of which He ever spoke. This mystery of death aroused in her the faith and devotion which made her deed so precious. Her faith made it a twofold anointing of the *guest* and for the *burial* so terribly near. Mary shows us the worship of a grateful heart—others had come to His feet to have their need met, she came to give Him His due. She first poured the nard over the head, then His feet. Psalm 133 : 2 pictures the anointing of Aaron, here is the fulfillment of the type.

#### IV. Women of Prayer: I Sam. 2 : 1-10; Matt. 15 : 21-28.

**Hannah**—I Sam. 1 : 10-17. She asked great things of God then in grateful consecration she returned to Him for His service the precious gift. Tell Hannah she ought not to pray for what God had not seen fit to give her and she scorns your formal piety. There is hunger in her heart, and through her own love she sees far into the love of God.

**Syrophoenician**—This Gentile woman had no claim on Christ as "Son of David", but as "Lord" she obtained an immediate answer: Mark 7 : 25-30. When we feel the bitterness of sin we will find the right name for Christ.—*Mrs. James Pollard*

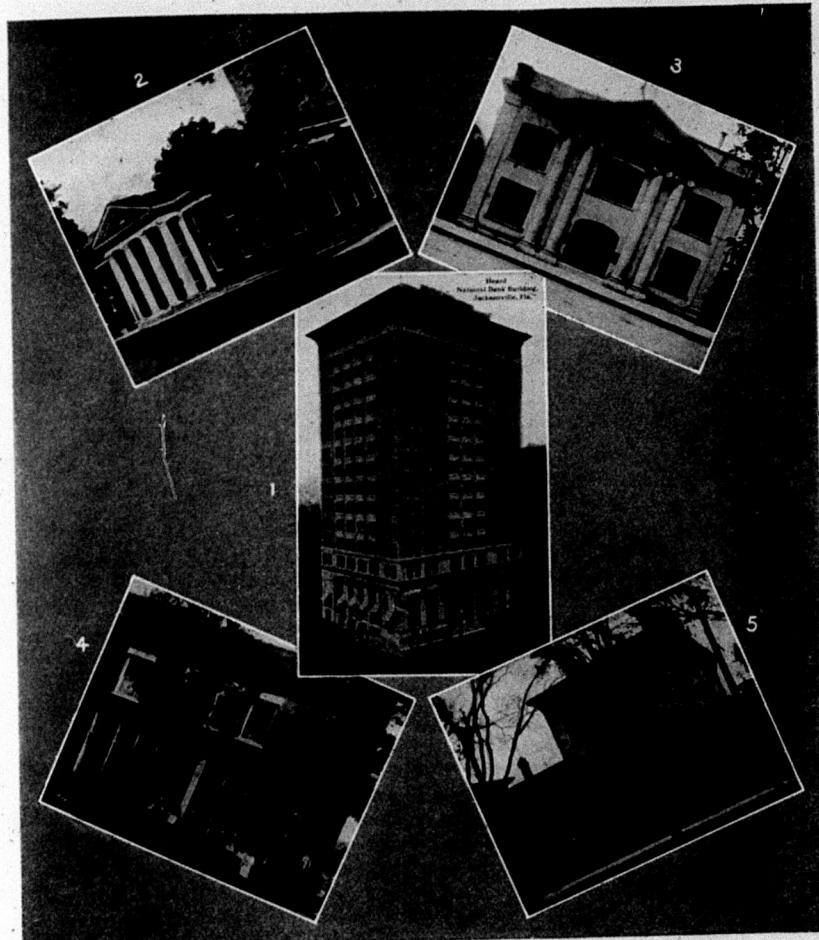


## PROGRAM FOR SEPTEMBER



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.



BUILDINGS IN WHICH ARE SOME OF OUR STATE W. M. U. HEADQUARTERS

1. Florida W. M. U. Jacksonville, Fla. 2. South Carolina W. M. U. Columbia, S. C. 3. North Carolina W. M. U. Raleigh, N. C. 4. Missouri W. M. U. Kansas City, Mo. 5. Alabama W. M. U. Montgomery, Ala.

## OUR STATE A MISSION FIELD

HYMN—"Coronation"

PRAYER. BIBLE STUDY. HYMN

ONE MINUTE REPORTS FROM STATES

OUR OWN FIELD

PRAYER. CLOSING HYMN

The SAVING of the Lost and the Development of the SAVED is the Fundamental Work of STATE MISSIONS.—*Oklahoma leaflet*

Upon the success of state missions depends the success of all missions. When we become weak on this phase of mission work it will be only a question of time when all missions will be weakened. From the results of state mission work must come the recruits for home and foreign missions and the means to sustain them.—*Kentucky leaflet*

State missions in scope and influence must touch China and all things between here and there.—*Arkansas Report*

**1. State Missions** The Union is charged with the responsibility of advancing the broad claims of home and foreign missions, and though it rejoices in and watches the progress of each state, it could not effectively deal with the special problems to be met in the missionary need of the different states. But we are all conscious that we owe a great debt to our own state, whatever one it may be—a debt not to be discharged by any other group of people. *A woman's society should be no less intelligent about, and interested in, the state mission work of its own state than the world-wide responsibilities of the whole denomination.* It is very earnestly desired by the Union that careful preparations be made for a meeting on state missions, and because the organization cannot carry detailed information about the work in each state, it asks societies to secure such literature as the state board provides on its work. The following topics are suggested as an outline for the meeting:

1. Our State Mission Board's Work in Our Largest City.
2. Our Peculiar State Responsibility (Mountain Schools, Foreign Population, Indians, Immigrants, Mill Towns, Mining Towns, etc.)
3. Our State Missionaries and their Work.
4. The Women's Part in our State Work.—*Fannie E. S. Heck*

There has been a very real difficulty in treating the topic for this month in a general program. It has seemed best to bring before us some account of the present conditions of missions as carried on in many of our states. It will be helpful to us as we bend over the work in our own plot of ground to raise our eyes and note the problems and plans of the workers in other parts of the vineyard, to realize anew the claims of the Lord of the vineyard, whose we are and whom we serve, and strive the more earnestly to deserve His words of commendation and reward for service faithfully done.

**2. The Coming of the State Convention** "The contrast of the pioneer Baptist and the Baptist of the present day is the same in all of our southern states—in all the little one has become a thousand. As the new century (1800) grew they rapidly increased in strength and position. One after another they gathered their forces and the various state conventions were organized. South Carolina, Georgia, Alabama, Virginia and North Carolina leading, with the others following in more or less rapid succession. Before 1850 every state except one had its state convention. The first thought of all these organizations was state missions, that through their own growth they might become factors in world-wide missions."

Today these 16 conventions, with Illinois and the District of Columbia co-operating with the S. B. C., enroll in their churches 2,685,552 white Baptists, with 1,760,802 young people in their Sunday schools, with church property valued at \$58,000,000, and yearly contributions to all church purposes of \$12,000,000 (minutes Southern Baptist Convention, 1916)

Undoubtedly the greatest factor in this phenomenal growth has been the work of state missions carried on by each state within its own borders.

Some one has said that a Baptist state organization has "a double purpose: first, to spread the Gospel over the state, to knit up the forces of the state, to develop and conserve them; second, to turn all these forces to the wider fields beyond." Less than a year ago the Baptists of the state adopted in convention the one board plan for state work, correlating all the work under the direction of an executive committee of thirty-six members, with Dr. W. F. Yarborough as secretary-treasurer. The new plan calls for a three-fold division of the work: Missions, Education and Benevolence. The comprehensive scope of this arrangement covers: (a) Missions; home and foreign, Evangelism, Church Aid, Sunday Schools, B. Y. P. U., W. M. U., Colportage and Enlistment; (b) Education, denominational and ministerial; (c) Aged and infirm ministers and orphanage. State missions is fundamental to every other interest, and the above division of the work is nothing short of the task set forth in our Lord's great commission, (1) to make disciples, (2) to baptize them, (3) to teach them to observe all things—its scope being all nations.

The preaching of the Gospel is "the alphabet of all mission work"; church aid has for its policy the assisting of churches enough only to make them self-supporting. The teaching and training work is done largely through the Sunday school, the Y. W. A., G. A., R. A., Sunbeams and the B. Y. P. U., which are invaluable agencies. The secretary-treasurer says of the W. M. U. work: "Where properly organized, the W. M. U. is the pastor's right arm of power, and as an educational, enlisting and collecting agency in denominational work, is unsurpassed." Colportage work is being emphasized more and more. Enlistment comprehends and summarizes nearly all of state mission work.

Whether the Baptists of Alabama succeed in carrying out the great commission in its extensive phase depends in large measure upon the intensive application of our Lord's commands within the borders of our own state. We quote the following from a recent tract written by Dr. Yarborough: "The business of state missions is at heart a question of preparedness, the shame on us is that we have too long considered Alabama as a field, whereas we ought to have been thinking of her as a force in the King's army and getting her ready to play her part in the King's triumph."—*Mrs. W. F. Yarborough, Press Correspondent*

**4. Arkansas** Arkansas as a mission field may be divided into: (1) The river-bottom sections, where there are the problems of changing tenants, new communities, small landowners, the land owners or well paid overseers, and the bottom town; (2) The hill section, where live the largest number of Baptists, churches more numerous and better housed than elsewhere, and where the sentiment is dominantly Baptist or Methodist; (3) The mountains, the section of small churches, often houseless, smallest gifts to missions and most heresies; (4) The cities, all of which need more churches.

There are 1,483 churches with a membership of 114,713. All contributions last year amounted to \$317,751. The Arkansas Baptist State Convention employed 51 workers. The outlook for the work there is far from ideal, but is improving and the people are developing spiritually. Central College for women and Ouachita College for men are Baptist schools.

There are from 300 to 500 houseless churches and from 300 to 400 of these are pastorless. At the recent Laymen's Convention in Little Rock a standard of excellence was heartily and hopefully recommended to the Baptist churches in Arkansas. The Committee on state missions submitted to the convention a general outline of work for the next five years which calls for splendid advance along every line and shows the spirit in which Arkansas Baptists are meeting their responsibilities. There are extensive coal fields in the state and many of the 60,000 foreigners are miners. A special missionary to foreigners is employed. He is a Bohemian speaking nine languages and works principally with the miners. The State Mission Board pays the salaries of the W. M. U. corresponding secretary, the office secretary-treasurer and allows beside an expense fund which will provide for W. M. U. work. The state is divided into six districts with vice presidents superintending the work.—*Material furnished by Mrs. J. G. Jackson, Corresponding Secretary*

"To the Baptists of Florida, the nearest way to the uttermost parts of the earth is through the state mission work." The Florida Baptist Convention carries on state work through the State Board of Missions, appointed annually by the convention, using every honorable endeavor to evangelize the state of Florida, to

encourage and strengthen churches in their general contributions to home missions, foreign missions, education and general benevolence. The Baptist state convention controls one Christian college, Columbia College, located at Lake City, the effective agency for training our young men and young women.

The Baptist orphanage at Arcadia is doing a noble work in providing a Christian home for parentless boys and girls and educating them for a life of usefulness.

The W. M. U. contributes to all objects fostered by the state board. They aim to complete this year the \$5000.00 state building loan fund by which 16 churches have been already helped. The fund is known as the Chipley Memorial Building Loan Fund.

Florida as a mission field presents peculiar difficulties. Much of her territory is undeveloped and many of her points of development are struggling mission fields. The task of assimilation of the composite population is as great as that of evangelization. The population is scattered over a wide area. Practically one-half the churches of Florida have been planted and fostered by mission organization and 90% of these are regular contributors to the home and foreign boards. The first Baptist church in Florida was constituted in 1825. The state board was organized in 1881, when \$150.00 was raised for missions and benevolences. There are now 698 churches which contributed for all purposes \$312,141 during 1915.—*Material furnished by Mrs. H. C. Peelman, Corresponding Secretary*

State mission work in Georgia as in the other states is organized for definiteness and efficiency, under the State Mission Board and W. M. U., each uniting in the one general purpose of becoming for Georgia Baptists the general co-operating and co-ordinating agency—the channel of communication between state, home and foreign missions, ministerial relief, orphans home, hospital, Christian and ministerial education on the one hand, and the 2,400 Baptist churches in Georgia on the other. One-fifth of the white Baptists of Georgia are a result of state missions.

There are 1,601,916 non-church members in Georgia and only 1,007,205 church members—a great, needy field for evangelism. There are 2,426 Baptist churches in Georgia, but only 132 of these have preaching every Sunday and adequate pastoral service. Many of these cannot advance without state mission aid. Besides there are many houseless Baptist churches in Georgia and many churches with totally inadequate buildings—a great need for a church building fund. There has been a rapid growth of the cotton mill industry and every mill village presents large and perplexing problems and constitutes real mission ground, the only hope for which is state missions. Perhaps the greatest need in Georgia is the host of undeveloped churches. In 1915, 822 churches gave nothing to missions of any kind. 1,079 churches gave nothing to state missions, 1,348 churches gave nothing to home missions, 1,372 gave nothing to foreign missions. There is total of 844 women's missionary societies; 190 Young Woman's Auxiliaries; 53 Girl's Auxiliaries; 80 Royal Ambassador Chapters and 515 Sunbeam Bands. This is fine, but there is much more to do when we remember that there are 2,400 Baptist churches in Georgia and over 1,500 have no W. M. U. organizations.

The W. M. U. gave last year one third of the money given through the churches of Georgia, and reports to date indicate that we will do much better this year.

Our greatest need is for efficient leadership. For this our women are trained in the *local society* through the magazines, mission and Bible study; in the *association* through the associational superintendent, district secretaries and through district and associational rallies; in the *state* through the state officers and organizations, the state convention, and denominational schools, the Mary R. Willingham school at Blue Ridge, Ga. and the Louisville Baptist W. M. U. Training School.—*Evelyn M. Campbell, Corresponding Secretary and Treasurer*

**7. Southern Illinois** Two great problems confront us: The foreigners in our midst and training the saved. The number of Italians is large and the Home Mission Board, S. B. C. employs several missionaries among them, while the state board has many state evangelists, associational missionaries and pastors who are used in leading thousands to Christ.

Our people need training. The state board has in its employ one Sunday school and B. Y. P. U. worker who is doing a great work. The board also supports the W. M. U., pays corresponding secretary and all office expenses. It has pursued this policy since last annual meeting and seems well pleased with the results. Since the board has employed the secretary, the

woman's work has increased four fold in gifts and in organizations.—*Mary Northington, Corresponding Secretary*.

The W. M. U. of Kentucky was at first only a foreign mission society and state mission work was not included in our gifts until later years. Hence our women give more largely to foreign missions than to home or state. In the past three years the expense fund for Kentucky W. M. U. work has been furnished by the three boards. At the June meeting of our state board they decided to bear all the expense of W. M. U. work in Kentucky, relieving the foreign and home boards of the amounts they have been giving toward this expense fund. For two summers the state board has paid salaries and traveling expenses of field workers for the W. M. U. and during the past year has given us one field worker for all the time. In addition to this the board has placed two of the W. M. U. Training School girls in mountain associations for work during the summer months. These girls are organizing societies and mission study classes as well as doing Sunday school and church work.

A settlement has been opened for the negroes in Louisville named Sunshine Center with one of the Training School girls in charge.

Our state mission money supports workers in the mountain and mining districts, city and associational missionaries, colporteurs, evangelists and enlistment men besides meeting all expenses for the W. M. U., B. Y. P. U. and Sunday school work as well as the salaries of their secretaries.

A special day of prayer is held by Kentucky W. M. U. on Thursday before the "State Mission Sunday" in September.—*Mrs. Kate Coleman Hinkle, Corresponding Secretary*

Louisiana has a population of 1,700,000 people of nearly every tongue and clime. She leads the world in the production of sulphur and salt. Her gas, rice and sugar interests are the largest in the United States. She also leads the south in the lumber trade. And yet it is a land sunken in shame where there are thousands bowing down to images and fainting under their load of sin.

Excepting those cities directly on the line which divides the territory of the Northern and the Southern Baptist Conventions, Louisiana claims the city which is twice as large as any other in the south.

But this great city of New Orleans does not belong to us. There are in this city 35 Catholic academies and colleges, 48 primary schools, 16 orphans' homes, 10 homes for the infirm, and steeples point from 39 Catholic—shall I say heathen temples? To meet these conditions we have six Baptist churches with a membership of less than fifteen hundred, one missionary each to the French and Italians, and three missions Sunday schools.

While Baptists lead all Christian denominations in the state, numerically we are only about 67,000.

The state mission work of Louisiana is conducted by the Executive Board of the Louisiana Baptist Convention. The board supplements pastors' salaries, supports three evangelists, employs missionaries among French and Italians and, co-operating with the Home Mission Board, has one school for the French. In the state are 684 Baptist churches and about 250 pastors. There are 25 towns with a population from 1,000 to 10,000 and no Baptist church and 17 yet smaller towns in the same condition.

The Woman's Missionary Union of Louisiana co-operates in every line of the work with the state board. All money for missions is sent directly from the societies through the churches to the treasurer of the board. The W. M. U. of Louisiana supports our first missionary to the French and has this year adopted one of the Italian missionaries.

Some of our needs are more schools among the French, some missionaries to the Mexicans and more men of God who are willing to come to Louisiana and give their lives for the cause of Christ in this land of PLENTY and DESTITUTION.—*Georgia Barnette, Corresponding Secretary*

The work in Missouri is quite different from that in any other state as the 10. **Missouri** women work under the one board, the Missouri Baptist General Association.

This board is composed of thirty members ten of whom are women. These ten women compose the committee on woman's work. This committee and its corresponding

secretary are striving to make a thorough canvass of all our churches in the interest of our work, arousing a greater spiritual, educational and financial interest in the work. We have two associational missionaries, two general missionaries and one among the foreigners in St. Louis.

The needs of the work in our state are appalling and I find the necessity of more definite and practical work being done in order to arouse the missionary spirit. I do a great deal of field work as well as office work, visiting associational unions and individual societies. The women on the committee also do visiting.—*Aretta Beswick, Supt. Woman's Work*

The State Mission Convention was organized 85 years ago. Since 1880 tabulated reports have been kept showing a total of 42,148 baptisms, 530 churches organized and 415 houses of worship completed. There are in the state two thousand churches, at least half of them have been organized by missionaries of the board. At least two-thirds of the money that comes into our treasury is contributed by churches that were planted and fostered by the mission board. In 1910 the Woman's Auxiliary Convention, at the request of the State Board of Missions, agreed that \$5,000 of their contributions to state missions should go to aid mission points in building houses of worship. In five years appropriations from this fund have aided sixty-one congregations. In the past dozen years 150 churches were organized, 220 houses of worship built and more than 20,000 persons baptized. Nearly a hundred churches have become self-sustaining. Of these twenty five churches raised in one year over \$11,000, more than a fifth of the entire amount raised that year for state missions. Over 70,000 persons have been led to Christ by missionaries of the state board. We cannot compute the work of state missions in terms of dollars and cents only, but in changed lives and communities, in aspirations kindled and lives ennobled by the power of the Gospel.

From the beginning the contributions of W. M. U. were divided between foreign, home and state missions. Later a special day was set apart to be observed as a day of prayer and thanksgiving for state missions, the observance of which has made a decided increase in state mission contributions.—*Adapted*

The resources of the state are 1129 churches, 81,811 members, 263 young people's societies and 350 women's missionary societies. The state board employs one Sunday school missionary and one B. Y. P. U. missionary. About 55 children are cared for and trained for lives of Christian usefulness at the Oklahoma Baptist Orphan's Home. The Oklahoma Baptist Hospital at Muskogee is doing a great work in the treatment of suffering irrespective of race or creed. At Shawnee is the Baptist State University attended last year by 92 students. "Teaching is finding its rightful place in the work of our denomination. We have realized that we must have a denominational school in which to train our forces and leaders of the future."

The Woman's Baptist Missionary Society of Oklahoma has just completed nine years of service. Until the past year they co-operated with both the Northern and the Southern Baptist Conventions, but now they are aligned solely with the S. B. C. Miss Sue O. Howell, corresponding secretary, says: "While it has never been the motive or purpose of women's organizations to alienate from the church, yet in zeal for the success of the aims of the organization, to a thoughtful observer, there is often a tendency to lose sight of the whole work of the church. For this reason a church budget is growing in favor. This includes every department of work, and when it is raised by the whole church is designated to the various objects in proper ratio, as agreed upon, thus giving every member of the church a share in all the work."

"When our organization faced a change and must consider the making of a new constitution, the committee and executive board, in the light of the past and present, considered thoughtfully and prayerfully our future. When consideration was given to the enormous amount of thought, time and money which is necessary to report women's gifts as apart from the rest of the church, although the disbursing agency is one, it was believed our Oklahoma women were ready for higher ground and that it would be a still higher privilege to give the splendid consecration and efficiency of our organization to the whole task of the church than to have a specific apportionment of our own."

"Our financial policy is clearly set forth in our constitution. Our organization is now auxiliary to the Baptist General Convention, receiving from it the support of our workers and all necessary expenses, while our own board will continue to plan and direct the details of the work."

Our aim will be to promote, not alone woman's work, but the whole work of the church; to help to carry into effect all the plans of the convention for every phase of work, through the medium of local societies in the churches, without any regard to what amount is given by women: thus making our watchword 'All one in Christ Jesus' live and grow in all our hearts."

Our Woman's Missionary Union being auxiliary to the South Carolina Baptist Convention, our work is largely co-operative.

**13. South Carolina** The executive force of our state mission work is the State Mission Board.

The object of the board is to establish churches and Sunday schools, to strengthen and help support weak churches through financial aid to the pastors, to increase the efficiency of the Sunday school and B. Y. P. U., to distribute good literature through colportage work and in every way possible to develop fields; all this with a view to spreading the Gospel and thus conserving our state for the Master.

The Sunday school, B. Y. P. U. and colportage departments are cared for by a special secretary. In the case of the first two departments splendid results are reached through training classes, institutes and summer assemblies. The board also appoints two enlistment men, one for the mountainous section and the other for work on the coast; and still another whose labor is confined to the mill churches. The work of the enlistment department is largely directed toward development of the rural churches. In addition to these special department leaders, the board contributes large sums for the support of missionary pastors who labor in needy sections of the state.

A distinctive feature of state mission work is the women workers who labor in the mill districts for the uplift of community life by means of the Gospel. For some years it has been the special work of the Woman's Missionary Union to provide the salaries of these workers, the board appointing and having general supervision of the work.

In the last two years the W. M. U. has given \$2,000 to assist the Sunbeams in their aim to raise \$5,000 for the Baptist Sunbeam Memorial Chapel in Charleston erected to the memory of Miss Eliza Y. Hyde, pioneer Sunbeam leader in our state. This is the only money expended for state missions that is not controlled by the board.

Hearty response each year to the appeal of State-Mission Day, as planned for by W. M. U. has greatly increased our gifts to state work.—*Mrs. J. R. Fizer, Corresponding Secretary*

Our state union maintains the closest relation with our state mission board.  
**14. Tennessee** We seek to co-operate in every possible way in the plans for development of the state.

The state board has on the field 76 missionaries and missionary pastors who are paid all or in part by the board. Enlistment men are also employees of this board, aided by the home mission board,—in addition to the state secretary of missions and the office force. Church to church campaigns are a means of development. Our W. M. U. has a part in these campaigns. Our general needs are an awakened conscience on the question of missions. A constant stream of literature, general and personal letters to pastors, laymen and W. M. U. workers, goes out from state headquarters, seeking to give information and create enthusiasm, thus stirring to activity. During the last three months of the year special emphasis is placed on state missions. A state mission program is prepared and distributed by our W. M. U., and our women urged to use it.

A specific need is a grouping of our country churches where a real pastor can live among his people; another is some kind of missionary organization in each church for education in missionary interests; another is an adequate field force that we might have intensive cultivation of our needy fields.—*Margaret Buchanan, Corresponding and Field Secretary*

"Ninety-three years have passed since the Baptists of the state organized  
**15. Virginia** the Baptist General Association whose sole work for thirty-two years was state missions. In the entire state there were then but 20,000 Baptists. So rapid was the multiplication of our churches that a school to prepare students for the work of the ministry was imperative and so Richmond College was founded as a result of the state board work."

"It is a fact that those denominations which are most active in state evangelization have the largest number of young men called to the ministry. An increase of our state missions means an enlarged number of pastors for home and foreign work. Not only does state missions furnish men but means. Call the roll of churches that have been helped by state board missionaries and count up their gifts to our boards and colleges and seminary and you will see it runs up into hundreds of thousands, for these churches comprise the major part of those that sustain all of our denominational interests.

"Since 1847 our missionaries have organized 585 churches and built 400 church houses. When we began state missions there was but one Baptist to every thirty-five of the population; now there is one white or colored Baptist to every five of the population.

### Revenue Producing Work

The self-supporting churches, selected from different sections of the state and noted below, were organized by our state missionaries and show how our mission churches furnish income for all denominational work.

	Gave to all objects
First Church, Newport News.....	1884 \$ 7.40
First Church, Newport News.....	1915 2,354.50
Salem.....	1876 40.00
Salem.....	1915 662.49
First Church, Roanoke.....	1876 100.00
First Church, Roanoke.....	1915 1,812.04
First Church, Bluefield.....	1890 41.50
First Church, Bluefield.....	1915 1,261.80
Crewe.....	1881 14.03
Crewe.....	1915 653.87

All of these have built handsome church houses.

The W. M. U. contributes to all objects fostered by the state board and in addition assumes the support of the Buchanan Mountain Mission School. This school was established in 1911 in a school building of four rooms, there were present the past session 125 fine young men and women. Seven boys have entered college from this school, and several girls are preparing for college.

The state board employs 5 evangelists and 135 missionary pastors and carries on work among foreigners in and around Richmond, among the Hungarian miners of southwest Virginia and in two cotton mill towns.—*Material furnished by Mrs. J. P. Thomas, Corresponding Secretary.*

"State of our love, thy daughters meet,  
In love and worship, at the feet  
Of Christ, the Lord of lands, to claim  
Redemption for thee in His Name.

"The ceaseless tide of human souls  
From either sea, that o'er thee rolls,  
Grows dark with ignorance and shame;  
We ask redemption in His Name.

"For homes of poverty and woe,  
Where love upon the hearth burns low;  
For holy childhood born to shame,  
We ask redemption in His Name.

"Lord over all, as through the years,  
We plant with joy or sow with tears,  
Help us to serve, 'mid praise or blame,  
For love of Christ, and in His Name."

## Y. W. A. PROGRAM

Prepared by a Maryland Y. W. A.

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



A CORNER OF W. M. U. OFFICE, RALEIGH, N. C.

### AUXILIARY DRILL

*What are the associational meetings?*

Usually all day meetings, with programs arranged to contain reports from all the missionary societies, auxiliaries, Royal Ambassadors and Sunbeam Bands in the association.

*What are the special benefits of these gatherings?*

First, the knowledge of denominational missions gained at first hand; second, the enthusiasm and inspiration gained by the delegates which they must bring back to their respective societies.

*How can a society gain the most from such meetings?*

By having a full delegation and as

many more members as possible attend. The fellowship of service is a mighty force to put new heart into discouraged workers and to make them realize that there are others facing the same problems.

### PROGRAM

Hymn—"Love divine, all love excelling"

Prayer

Scripture Lesson—Opportunities we all have—Matt. 25 : 31-40

Present some definite forms of personal service in which the members of the auxiliary may take part, such as industrial schools, mothers' meetings, etc.

Make an appeal for volunteers

(Concluded on page 30)



## G. A. PROGRAM



Prepared by Miss Willie Jean Stewart

Subject—Our State a Mission Field

Prayer—For state mission work and all state leaders

Verses on Giving—volunteered

Short devotional talk on women givers of the Bible using Mark 12 : 43; Acts 9 : 36; Ex. 35 : 25; Luke 24 : 1

Hymn—"I gave my life for thee"

Prayer for more women and girls to give to all mission objects in our state

Five two minute talks on: What My State Is Doing for—

1. Its Orphans

2. Its Backward Communities

3. Its Congested Districts

4. Its Colored and Foreign Population

5. Denominational Education

(Write state headquarters for information on these subjects, also see general program)

Sentence prayers for above objects (standing)

Debate—Resolved: That definite mission service is as necessary in this state as on the foreign fields

State song or some selected hymn

State Pageant Service

Hymn—"Where He leads me I will follow"  
Mizpah

### State Pageant of Service

*Note: Spirit of Girlhood wears white robe and crown of white flowers, carries garland of flowers in delicate colors on white.*

*States wear simple white dresses with state university colors in sashes across left shoulder. Each carries a staff with pennant or state emblem. All remain on platform a tableau for final appeal to Spirit of Girlhood who comes slowly to them and is encircled and borne off the stage.*

*Spirit of Girlhood:* (musing)

Sweet visions of service enthrall me;  
Love, Beauty, Honor and Fame—  
These are the voices that call me  
But service is more than a name,  
Sating the longings within,  
Helping the world in its sin.

(starting up)

(Concluded on page 31)



## R. A. PROGRAMS



Prepared by Mrs. Harry S. Mabie

### FIRST MEETING

Scripture—Ephesians 6 : 10-18

Hymn—"Am I a soldier of the cross?"

Prayer—That we may be good soldiers of Jesus Christ

Game of State Abbreviations

Stump Speech—Our State

Social Hour—Interrupted by arrival of postman with box of candy

Reports from States—(See general program)

Hymn—"There's a royal banner"

Roll Call—Answered by names of prominent state workers

Closing Prayer

### Notes on Program

Let this be a picnic meeting that resembles a camp of soldiers. If any of the boys have pocket testaments, have them take them. Take baked beans, crackers and other eatables, calling them rations. Have boys detailed to heat and serve food during the social hour, candy for dessert.

In featuring the military idea do not forget that this is after all a missionary meeting, therefore stress the spiritual rather than the fighting side of the program. While patriotism and the honor of one's country should not be minimized it is not the province of the ambassador leader to encourage debates on war situations at these meetings. The average boy is already well informed on this topic.

At the close of the meeting have running, jumping and other athletic exercises, or use Bible drill given in April ROYAL SERVICE.

### Game of State Abbreviations

1. Name the most religious state
2. Not a state for the untidy
3. The most Asiatic state
4. The most fatherly of states
5. The most maidenly state
6. The most useful in having time
7. The best state in time of flood
8. The decimal state

9. The state of astonishment

10. The state of exclamation

11. A state to cure the sick

12. The most egotistical state

13. The state where there is no such word as fail

14. Best state for students

15. The most unhealthy state

Key: 1. Mass. 2. Wash. 3. Ind. 4. Pa.  
5. Miss. 6. Mo. 7. Ark. 8. Tenn. 9. O.  
10. La. 11. Md. 12. Me. 13. Kan. 15. Conn.  
15. Ill.

### SECOND MEETING

Topic—Our state for Christ

Hymn—"Take my life and let it be"

Scripture—Second Psalm

Prayer—For your state officers

Paper—The Aim of State Missions—the evangelization of every person within its bounds

Recitation—"What Constitutes a State?"  
(See page 5).

Paper—Great Men Who Have Made the Baptist Denomination in My State—get this information from your pastor

Five things R. A.'s can do for state missions:

1. Pray for your state missionaries.
2. Read everything in state papers about state missions.
3. Give a joyous, generous thank offering in your R. A. envelope.
4. Always be kind to any foreigners you may meet.
5. Charity begins at home, so serve your state by helpfulness in your own home, church and town.

Let these topics be discussed in short talks by the boys

Hymn—"How firm a foundation"

Lord's Prayer. Doxology. Adjournment.

*Note: Most states send out splendid state mission programs with their state mission envelopes. If this is the custom of your state officers, by all means follow that program, if not, use the above.*



## SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



WHO SAID SUNBEAM?

### FIRST MEETING

**SUBJECT**—State Missions

**MOTTO**—Our state for Jesus

**SCRIPTURE**—Matt. 25 : 31-46

**HYMN**—“Loyalty to Christ”

**PRAYER**—For the children of our state

**LESSON STORY**—By leader and band

**HYMN**—“America”

**QUIZ**

**MEMORY VERSES**—Matt. 28 : 19, 20

**ROLL CALL, OFFERING, PRAYER**

**NOTE:** Have older children take part in lesson story adding to it if desirable.

**Leader:** Well, children, here we are, back from our vacations. Now I want some of you to tell us where and how you spent your holiday weeks. I am sure you had a good time and we want to hear about it. We are all a Sunbeam family and just for this afternoon I am going to call you by that name. Myrtle Sunbeam tell us how you spent the summer.

**Myrtle Sunbeam:** We could not go to Europe this year on account of the dreadful

war, so daddy said he would take us up into the mountains of our own state and, oh my, they were beautiful. We had only a tiny house to live in and had to do without lots of things we have at home, but we didn't mind that. I think grown-ups miss having those things more than we do. They call them “inconveniences”, that is a pretty big word but I can say it all right. You see the people who live up there all the year round do without

things all the time and mother said it would be good for us to know about it by trying it for ourselves. One thing the mountain children did not have and that was a Sunday school, but mother soon fixed that for she started one out in front of our house on the grass. You should have seen how the children enjoyed it although they did not say much about it, but we could tell by their happy looks and how many of them came every Sunday we were there; and it is still going on for one of the mountain mothers said she would have it in her house all winter and we are going to send her Bibles, lesson picture cards and hymn books. Don't you want to help? This is one way of doing state mission work.

**Leader:** Why that is just lovely, Myrtle. Now Isabel Sunbeam where and how did you shine, on the mountain side or at the seashore?

**Isabel Sunbeam:** We did not go to either place; just out into the country where we stayed at a farmhouse near a little church. There was preaching only once each month, so the church people asked my father to preach for them. He says its rests him to preach when he is on his vacation from his own church, so he rested himself by preaching every Sunday while we were there. Then mother thought as there were so many children there that they might like to have a Sunbeam Band. One of the farm ladies said she would help. They called a meeting and twelve children joined. Now they are going to keep it up all the year. I hope I will go back there next summer, it was such a happy vacation.

**Leader:** Yes, we are always happy when we are doing work for our loving Master, Jesus Christ. Roland Sunbeam, come and tell us where you went and what good thing you did this summer.

**Roland Sunbeam:** I went to another city to visit my aunt; she took me to a Vacation Bible School where she had a class. I tell you I had a good time. The school met every morning for two hours and there were some boys there who had never been to a Sunday school and whose fathers and mothers never go to church. A Vacation Bible School is state mission work all right, for it helps people like that to make better homes and of course that is what will help the state.

**Leader:** Our motto for this meeting is “Our state for Jesus”. I think you have helped to win it for Him. We all thank you and wish we had time to hear more about your vacations.

### Quiz

Where are we to preach the Gospel? Matt.

28 : 19

Where are we to begin witness for Him?

Luke 24 : 47

Can we use the name of our state instead of Jerusalem?

Yes—We are to begin service just where we are.

What are we to teach? Matt. 28 : 20

Why do we want every one in our state to know God?

When the people in each state know and love God then our whole country will really belong to Him.

Tell of at least one way in which Sunbeams can help in the state work.

Sunbeams can ask other children to join their society and can pray that there may be a Sunbeam Band in every Baptist church.

Repeat the 100th Psalm

What does the Bible say about giving?

Cor. 9 : 6, 7

### SECOND MEETING

**SUBJECT**—Our Own State

**MOTTO**—Serve the Lord with gladness

**SCRIPTURE**—Matt. 5 : 1-12

**HYMN**—“Trust and obey”

**PRAYER**—For our state

**STORY**—Janet's Dream

**HYMN**—“Brighten the corner where you are”

**RECITATION**

**MEMORY VERSES**—Ps. 107 : 43; 110 : 10

**CLOSING EXERCISES**

(Concluded on pages 30-31)



## FROM OUR MISSIONARIES



### ENLARGING THEIR STEPS

**W**E have been having some interesting experiences lately. The Japan Baptist Convention has just closed. It seemed good to see so many of the pastors and evangelists together. Quite a number of the missionaries came too. It was nice to have many of these friends as guests at the Seminary graduation exercises. The Seminary has just closed a very successful year's work. There were only three men in this year's class, but we are not discouraged by that, for there are many more coming on. We have so hoped that we might get the new Seminary Home to begin our new year's work in this fall, but it looks doubtful unless some sympathetic friend comes to the rescue at once. That splendid piece of land which we have had for over three years is increasing in value; but it would be of more value to the cause if it only had two or three buildings on it.

We have recently had evangelistic meetings, the last of our division of the interdenominational, nation wide, three-year evangelistic campaign. The night following the close of these meetings we had a special meeting for enquirers. Eight young people came, thus expressing a desire to learn more. There are eight or ten more on our list of enquirers. Of course this is not the result of these meetings only, but I am sure that all were blessed by them. When four of the young men of my English class came to these meetings regularly with friends, and these four came again to the enquirers meeting I was happy indeed and encouraged to believe that the grind of English teaching is not in vain. Two others who came to this enquirers meeting were from the country where we go for a rest in the summer. At this place we live right under the wing of a temple, but we have at least four meetings each week for the people in the country around us. These two, a young man and his sister, as well as an older sister, had heard a little of Christianity so when they came to Tokyo to live they came for further instruction. I am hoping that I can arrange to get the younger sister into a Christian school. I am trying to persuade the brother

that he is financially able to bear at least a part of her expenses.

I have fifteen young men in my Young Men's English Class, and a number of others have asked for the paper which they are required to sign before entering. Only one of these is a Christian, but all the others attend services more or less regularly. There is a beautiful spirit in the class. We always have such a good time in having our lesson that I feel more like I have been visiting with them than teaching them. Will you not pray for us? They are fine young men between seventeen and twenty years of age. Two have mysteriously and suddenly quit coming to the class. I've had a hint from some of the other boys that the man with whom they board has stopped them. They had attended services regularly and I was quite hopeful, but now I hear from them no more. Please pray for them. Of course we are not openly persecuted, but our enemies sometimes hurt our work in this way.

The kindergarten is holding its own real well, keeping up at about twenty each day. I think we have twenty-four enrolled now. We had a splendid mother's meeting a short while ago, a good room full of mothers and children. We had a few songs, a Bible lesson, an educational talk, prayers and an interesting social hour over our tea and cakes. We shall soon have another. We hope to combine the Sunday School Mother's Meeting with that of the kindergarten for many of them are the same. Of course at the meeting we extended an invitation to all to come to Sunday school, and told them what we try to make the school stand for. The following Sunday I was very much pleased to have the mother who had been least touched apparently, come, bringing her oldest son, a fourth year boy, and asking us to take him in. Her kindergarten son attends Sunday school regularly. Many times lately parents have brought their children and asked that we take them into our Sunday school. Part of the time we have been so full that we have had to turn them away and that almost breaks my heart. Oh, for more room! We have a much better

place rented now that we have ever been able to get before, the increase in attendance at both the Sunday school and the preaching services is greater even than the increase of the seating capacity so we are often wishing for still more room. One of these days we hope to have a church which will have no limit to its capacity to take people in if they want to come. Parents who put children into our Sunday school are required to sign a paper giving name and address and a promise to encourage regular attendance, etc. If the parents will sign this then we can visit and enquire after any who are absent. To enter any school in Japan one is required to sign such a paper, so it has seemed to raise the standard of our school to follow this plan. Notwithstanding the fact that we take a collection still we must turn them away. In spite of lack of room we have voted to take in all kindergarten children and members of their families, otherwise we would lose the opportunity to get through the kindergarten. All the little fellows who left us in April to enter first year primary school still come to Sunday school. On the twenty-eighth of May the fourteen Baptist Sunday schools of this city had a flower day in the Central Baptist Tabernacle. The decorations were pretty, and not the least of the joy came through carrying their flowers to the sick and the aged. Among these fourteen schools, our largest one ranks second, so we did not get the banner this year but we are working for it for next year.

The afternoon English classes for large girls have at last taken a start. There are two classes—six members, others applying.

The little girls' club had about twenty members the last time I counted them. We have very good attendance twice each week. The little boys' club also meets twice each week, it has only about fifteen on roll, but I believe that it has a larger percent of the original membership than the girls' club has. I have great hopes for the members of both of these clubs. I'd like to tell you about each individual for since I've come to know them so much better they are interesting indeed. Some of them are collecting stamps, some are fond of crochet, all are wanting to make a specialty of English, all are fond of pictures. The girls are going to make scrapbooks to be sent to the hospitals next Christmas. I am trying to encourage the boys to raise flowers for the same occasion.

Mr. Bouldin's Sunday evening Bible class is very well attended by the members of the Young Men's English Class and others. He also has a class of middle school boys in the morning at the Sunday school hour. I have a class of high school girls at the same hour.

Our other preaching place, the smaller one, has a very good Sunday school and boys and girls club. Three afternoons each week I spend at this place having one phase of the work following another. Recently our night services have improved at this station. Some of the mothers and the sisters have become interested through the children. It is my hope to start a kindergarten out there this fall. By using the place we already have rented for the other evangelistic work we can soon get it to be almost self-supporting. Of course there will be the first expense of a small amount of equipment, but that can be managed as has been shown by our experience in the other kindergarten. Not that it is thoroughly equipped yet, but it is going to be by fall. All the present work at this smaller place is in the afternoon and evening so the building is free in the morning and can be easily used for the kindergarten.

Our special evangelistic meetings at this place also were quite well attended and encouraging. Pray for us that we may act wisely in following up these meetings. Please pray that all the workers may be given grace to do that which will bring glory to His name.

Our thoughts have been with you a great deal lately. How we should have enjoyed being at Asheville! We are anxiously waiting to hear from the board.—Maggie Lee Bouldin, Tokyo, Japan

### CORNER STONES

Some folks don't like to have birthdays and don't care to be reminded of them, but this is not so in Brazil. Last Monday was my birthday. American like, I was proceeding upon a busy day, just like all other days. First the cook reminded me that this was a special day for me, by presenting me with a box of marmalade. Then as the children came to school they brought flowers, congratulations and Brazilian hugs, all of which I enjoyed thoroughly. One of the big boys started into the office then darted back and I heard him say, "Oh I must go and learn to say it in English. That would please her so much." Then came telegrams of congratula-

tions from men and women of the First Church here in Bahia. After school had begun and all was quiet, I became absorbed in some Bible studies I am translating into Portuguese for the women and had almost forgotten it was my birthday, when I heard a voice at the door asking for me, looking up I saw a beautiful picture—only it was a real, living picture—for it was my Sunday school class and Y. W. A. of the First Church come to wish me a happy day. In their own enthusiastic way they grouped around me and the president of the class presented me with a beautiful fruit dish, another girl presented a great bunch of flowers and then, it seemed from out the sky, came a shower of rose petals. Each one came up and wished me a happy day and if you could have heard their whispered words as they told what this weak servant meant to them it would have strengthened you, for it would have reminded you how He can use our small service. These young women are working. Their monthly reports might make some Y. W. A.'s ashamed. They go into the hospital and occasionally, when it is possible, they visit the prison. They call on the sick, make evangelistic calls, report needy cases to the church, and last month, when the church wanted to pay off a debt, they gave fifty Brazilian dollars. Just now they are praying that in some way there may be a school for the training of young women in North Brazil. There is absolutely nothing being done for the young women. We believe there is a way for opening this school and we are working toward that end. Won't you pray with us that our prayers may be answered, that these daughters of Brazil may be "as corner stones hewn after the fashion of a palace?"—Kate Cox White, Bahia, Brazil

#### WHERE TWO OR THREE

First of all, I want to tell you that ROYAL SERVICE is a great pleasure and help to me. I enjoy every issue.

In the next place I want to tell you about an encouraging step in our woman's work here in Kokura. For nearly two years we have had two women's meetings a month, one of which is entirely devotional, the other with a short religious service followed by a class in foreign cooking. This is to attract women who would not otherwise come. The Christian women attend both these meetings of course,

but the majority of those who come are non-Christians. For sometime I have felt that we needed a meeting of Christian women only for prayer and spiritual uplift. Some of them had the same impression and to my joy, before I mentioned it to any one, the pastor's wife came to talk to me about having such a meeting. She thought that the women who come to the woman's meetings ought to come to church too, but though we visit and invite them they do not come. She felt, as I do, that we Christian women are not praying enough.

We arranged to meet last Saturday afternoon in my sitting room. The Christian women are few in number any way and Saturday was a very stormy day so only four of us gathered—three Japanese and I. But though few in number, what a blessed season of prayer and praise we had! There was no set program, each one talked freely from her heart, read a bit of Scripture and suggested a favorite hymn. Then we knelt and each one prayed earnestly, the burden of each prayer being that the non-Christian women may attend church services and become Christians and that we may be more earnest and frequent in prayer for them.

We decided to meet for prayer on Saturday before the regular society meeting, we also covenanted together to pray more faithfully in secret. Surely God heard and answered our prayers speedily for on Sunday morning there were more than twice the usual number of women present; the woman's side being fairly well filled.

Will you not remember us, this tiny band of Christian women in Kokura, in your prayers that we may be faithful and be able to lead many women not only to church but to the Saviour?—Foy Johnson Willingham, Kokura, Japan

"And one gave her life—'twas a little thing,  
But 'twas all that she had to give to her King.  
The Master sent her where darkness dwelt,  
Where the blind and lame to strange idols  
knelt.

'Twas a lonely land, but she looked above  
As she brought to the hopeless the message  
of love.

And many whose groupings had been in vain  
To the life of the Spirit were born again.  
And her life, poured out for a world in need,  
Was multiplied like the mustard seed!"

## SOCIETY METHODS

### GRADED SUNBEAM BAND

*A Sunbeam leader writes:*

Our band is graded. The entire band assembles in the junior room of the Sunday school. The meeting is opened with songs, Bible drills of different kinds and prayer. Then while a march is played, the beginners and primaries go to their respective rooms where the missionary story is told or whatever is planned by the leaders of those departments carried out. The junior boys and girls remain in their room with me for their part of the work. Reports are made in each department and read by the children when they reassemble. Honor is given to the department having the largest attendance and offering. This feature was a great help in the reaching of the apportionment. One Sunday we made a hen's nest for each department and the children brought over five dozen eggs besides their very good cash offering.

We have consecrated young women in charge of the beginners' and primary departments. One other young woman serves as grading officer, seating the children who come in after we begin our meeting. Each department is seated in groups which makes it necessary for some one to be in charge of the seating. The grading officer also keeps a record of the band as a whole so that the average attendance may be given in the yearly reports and other necessary records properly kept. A member of the Girl's Auxiliary is our pianist while other members assist with the children, doing this as a part of their personal service.

### PROMOTION PLANS

*One worker says:*

A program committee was appointed from the Sunbeam Band and the Woman's Missionary Society. Leaders were chosen for the Girl's Auxiliary and Royal Ambassador Chapter. On promotion day each organization gave a summary of its work and aim, repeated its watchword and sang its song. The names of those to be promoted were read out in turn and they were welcomed in a few

words by the president or vice president of the organization to which they were promoted. They then came forward and had pinned on them a ribbon bow of their organization colors.

We are very much pleased with this promotion and feel that it will have a place on our annual program. As to results it is hard to tell, as some of our workers adopt new plans slowly, but we believe that it will grow in favor. The Sunbeam Band promoted twenty but received just about that same number so the gain to our organizations was about twenty.

*A Girl's Auxiliary leader writes:*

Last June, about commencement, I promoted three girls: the president, vice president and secretary of our Girl's Auxiliary. The previous Sunday announcement was made at church of this promotion day program and an invitation extended to everyone who was interested. Several mothers and big sisters came, also the pastor and his wife and the W. M. S. and Y. W. A. presidents. The leader of the Y. W. A. circle into which these three girls were advanced was also present. We have found that girls of this early Y. W. A. age work better by themselves so we have a circle for them, another for the girls just home from college, while the other Y. W. A. members have their neighborhood circles.

On our June promotion day all of the fourteen G. A. members but one were present. After the devotional and short business program two girls were admitted from the Sunbeam Band. After original songs and recitations bearing on auxiliary work and promotion, I presented the three who were to be promoted with Y. W. A. pins while the retiring president, who was one of the three, presented her G. A. pin to her successor and made a short talk to her about her duties and responsibilities. The retiring vice president and secretary also addressed the auxiliary. Then welcome was expressed by the Y. W. A. circle leader and by the Y. W. A. president, after which the W. M. S. president and the pastor spoke to the girls.



## TRAINING SCHOOL



### BLOSSOM TIME

MAY and Julia are just home from college. Both have conscientiously used their opportunities, but for Julia the struggle has been hard since her financial resources are slender and the home nest is filled with a young brood also looking to college. Not so with May. Her bank account was ample, her parents generous. At college the girls were prominent in its religious life and in the heart of Julia was born a longing to tell the Gospel story to girls beyond the seas. A seemingly hopeless desire this, for despite economy a debt for college expenses hung low on her horizon. But she was home now and deeply interested in the class of girls that the Sunday school superintendent had given her immediately on her return.

Meeting May one day the girls compared notes to find that just as Julia was troubled because the short Bible course she had taken at college had not entirely fitted her to answer the searching questions of her class, so May found that the mission study book she had completed had not taught her enough to intelligently lead her wide awake Y. W. A. girls. Such thoughts would not leave their minds and when next they met, May startled her friend by saying, "Julia I can't stand the feeling that I am just bluffing. When Lucy at last Y. W. A. meeting rose and said, 'Madam president, who was our first female missionary to China?' I nearly fainted and had to admit my ignorance. Fancy a college graduate not knowing so simple a question, and yet at college we could not study missions thoroughly. Now hold your breath, Julia, I am going to the W. M. U. Training School in Louisville, Ky., and you are going with me!" A gasping sound showed Julia's amazement. "It is true," May went on, "but please don't talk about that money you owe. I've talked it all over with mother and she knows how it can be managed. Father will send me two years to the Training School and mother says the women of our state have two scholarships for our own girls. Now you must write to our state secretary and ask her if there is a scholarship left." "But," said Julia, recovering, "I don't know anything about the Training School." Triumphantly producing a purple pamphlet May said, "Here's the information. I wrote the principal, Mrs. M. R. McLure, for a catalogue." The two heads bent eagerly over the book and the girls tingled with excitement of new plans. A heart talk with her widowed mother helped Julia to see that this was God's way of preparing her for the service to which He had called her and a letter was sent to the state secretary and another to the principal of the Training School. Soon the application blanks came from Louisville, were filled out and returned. In due time friends, pastor, physician and college professors of both girls received communications from the Training School. "I don't see why they must ask so many questions about us," said Julia, "we haven't done anything shady." "Oh, it isn't that," said May, "mother says, as the capacity of the school is limited and the money that supports it is really sacrifice money from the women of the south, they have to be careful to admit only girls who have strong bodies, have been well educated and are in earnest about doing Christian work. Oh, Julia, isn't it wonderful that God will use us?"

Ere long news came that the girls were admitted. Julia had received a scholarship and shortly they entered the school. The community was stirred to its depths. That these beautiful young lives which had grown so happily among them should in the freshness of their blossom time be given unreservedly to God, one to help and inspire the home church, the other to bloom in the darkness of heathendom was more than indifferent Christians could comprehend. New life began to stir in the old church. The missionary organizations quickened and realized that the China to which Julia was going was far more interesting than the China of Yates or Hartwell, while new forms of personal service were begun.

The men of the church began to pray that God would call one from among their boys to

(Concluded on page 31)



## PERSONAL SERVICE



### TESTED PERSONAL SERVICE FOR SUNBEAMS

THE methods we use in engaging our Sunbeams in personal service is as follows: The whole society is a committee of one—1. To visit the sick. 2. To take flowers, food and render any help to sick and shut-ins. 3. To secure new band members. Reports are made at regular meetings under these three heads.—*Mrs. A. B. West, Louisiana*

In the Atlanta Association each leader chooses the channel through which her Sunbeam Band shall do personal service. Emphasis is laid on *constructive work* by doing such things as clothing a crippled child while being treated in a hospital, assisting a poor family to buy clothing and pay rent, and on *sacrifice*, one band having a "do-without" box into which goes the spending money they have saved for the purpose, the contents of the box clothing a child in the Orphan Home.—*Mrs. W. F. Wesley, Georgia*

The most flourishing bands in attendance, gifts and interest have personal work of some kind. We usually begin by small work such as finding out why children are absent, visiting the sick, writing notes, etc., and in doing this it seems better for two to do it together so that when the reports are made there will be no danger of too much "I" but rather "we did this and that".

Then, by making things for other children the members will attend better, and while busy the lesson can be taught and the training carried on.—*E. Lucy Cleveland, Maryland*

The method I find best is the work the Sunbeam Band can do for the primary department of the Sunday school—look after absent ones, report new people moving into the neighborhood and bring tiny ones to the school whose mothers do not and cannot come.—*Mrs. R. H. Bruce, Virginia*

It has been my experience that it is the easiest thing in the world to interest and enlist children in any matter which the leader has at heart. Our Sunbeam Band at Belton

made beautiful scrap books for the children in the Buckner Orphan Home. Each little worker who made a scrap book pinned on the front a letter of greeting to the child to whom it was to be given. Another band of children were enthusiastic over needle bags for the ladies of the county farm. The children made bags out of pretty scraps of silk and flannel and put in each a package of needles, a paper of pins and a pink or blue celluloid thimble with a package of quilt scraps. With joy and delight these were carried out to the county farm and a little song service was held. Our small president conducted the exercises and very gravely recited the 23rd Psalm. Others took part as they were asked. Often, this dainty was a piece of cake which the child had saved from the Sunday dinner, so that we had sacrifice as well as service.—*Mrs. Wm. B. McGarity, Texas*

I am very glad for this opportunity of passing on to others the methods I have used very successfully. Of course in a small town a Sunbeam Band cannot accomplish much in a large way, I mean by that visits to hospitals, cheer-all clubs and visits to the poor, but we strive to make everything "personal", each member doing something for Jesus.

Every three months a personal service committee is appointed and a leaflet containing a list of questions given each child who, at the end of the three months, gives it to the chairman of the committee who in turn gives it to the leader. I have recently adopted this leaflet plan and find that more is recorded in this way; it shows the mothers and fathers that being a Sunbeam means more than studying missions; their children are taught to be missionaries themselves. These leaflets of course are for the Sunbeams individually. At the end of every three months we strive to have a good report for the band as a whole. The report for the band is read each quarter and each committee strives to have the "best report". With the aid of filled out leaflets, the personal service committee can make out their report very easily.—*Mrs. J. C. Wright, Ga.*  
*To be concluded in October ROYAL SERVICE*



## UNION NOTES



### ROUND TABLE

ASSEMBLY, chautauqua and encampment are terms synonymous with July and August activities among southern Baptists. With the exception of perhaps only three of the states, such gatherings are held in each state and even from these three representatives go to those in an adjoining state. These encampments offer an unusual opportunity for comradeship, exchange of methods, study of mission and other text books and the further upbuilding of one's spiritual and literary life by the hearing of noted Bible and chautauqua lecturers. — Looking back upon the ones held not only this summer but for the past six years it would seem that our Union work will be best promoted if its friends plan to have at each of these assemblies on each day at least three conferences on methods, one mission study class and an inspirational hour. One conference might well deal each day with mission work among the young people, another with that for women's societies and the third with mission study classes. If possible this third conference and also the mission study class should not conflict with either of the other two conferences. In crowded programs conflicts with other classes are oftentimes inevitable but it is believed that with forethought these W. M. U. classes can be so arranged as to give a practical and comprehensive study in Union methods and plans. — It was the privilege of the W. M. U. corresponding secretary to attend during July the encampments at Georgetown, Ky., Blue Mountain, Miss., Virginia Beach, Va., and Greenville, S. C. The attendance and interest of Union workers at each place were charming features. When one considers that these gatherings were coincident with the mobilizing of the troops for the Mexican border and with the devastating floods of the Gulf and south Atlantic states the attendance of the women and young people upon the assemblies seems all the more remarkable. — At Georgetown the mission study class was taught in the mornings by Dr. Adrian Taylor, of China. In the large class of men and women were three foreign missionaries: Misses Price and Priest,

of China and Miss Claggett, of Japan. At four each afternoon W. M. U. plans were discussed by various state and associational leaders. A delightful story hour for the children followed these conferences. One day the Kentucky Royal Ambassador Conclave was held. The conclave consisted of a program of business and missionary talks and then of baseball and other field sports. Four chapters were represented and the spirit was fine. The annual W. M. U. address was most helpfully given by Dr. W. W. Landrum of Louisville. Dr. Landrum characteristically upheld woman's work, speaking of those who engaged in it as "Corner Stones of the Kingdom". — At Blue Mountain the mission study class was taught by Rev. J. Franklin Ray of Japan. Mrs. Ray and Mrs. Roswell Graves of China were also invaluable in their talks upon the progress and the needs of the work in their respective fields. Mrs. Ray seemed led in an unusual manner to "bare her heart" before the audience as she appealed for better equipment and more missionaries for Japan. It made one know that the debt on the Foreign Mission Board must be cleared and the year's apportionment exceeded. One night at Blue Mountain was given to the Training School pictures whereby many joined the "Dollar Club" and believed in the slogan "\$98,000 from 98,000 Persons". — The mission study class at Virginia Beach was held early each morning, the leader being Mrs. J. A. Barker, and the text book "Baptist Missions in the South", while those used at Georgetown and Blue Mountain were "Students of Asia" and the Foreign Mission Board's report, respectively. Mrs. W. C. James, president of the Woman's Missionary Union, presided over the W. M. U. conference each day. The hours were so arranged that Y. W. A. and G. A. leaders and members could attend the talks by Mrs. Antoinette Lamoreaux who is so justly famous for her successful work in behalf of girls. There was also no conflict with the "Story Telling Hour" as conducted by Miss A. L. Williams, elementary worker of the Sunday School Board. Our Sunbeam leaders

and those for the older boys and girls will not spend their time amiss in mastering the principles of story telling as they apply to the different stages of the growing mind. Miss Williams especially recommends the following books: "Stories and Story Telling" by St. John and "Picture Work" by Hervey. These may be secured from the Educational Department, Foreign Mission Board, Richmond, Va., for 50c and 30c postpaid, respectively. — It was also the privilege of Union workers to study each afternoon in Miss Williams' class for elementary leaders at Greenville and also to hear her two beautiful talks to the young women on "Life's Open Doors" and "Life's Clarion Call". The W. M. U. work at Greenville covered two hours each morning in addition to the story hour in the late afternoon. In spite of the overwhelming floods the attendance was equal to that of last summer's cloudless record. Among those present were many of the state and associational leaders, their conference on the opening morning being highly helpful. The closing morning was given to the Training School, a number of its graduates and scores of its other friends being present. — Attention is called to a mistake on page 60 of the Union's new Year Book. It is the closing sentence of article V of the Royal Ambassador constitution which should read: "The use of cigarettes shall be discouraged". Chapters and their counselors are asked to make this correction in their Year Book and also to insert the sentence in their Royal Ambassador manual. State W. M. U. corresponding secretaries are requested to call attention to the correction in their state denominational paper. It will also be sincerely appreciated if they and other state leaders will correct the sentence in all the Year Books which they still have on hand. — The Year Book of the South China W. M. U. has been gratefully received at the Baltimore headquarters. The organization was perfected last March by representatives from the churches in six of which there were women's societies. They adopted with modifications the Union's constitution, their chief work being to "train and strengthen existing societies and to organize new ones". They have a vice president for each of the seven main stations in South China. The fully graded missionary system is commended to each church and one society has undertaken the work of collecting all amounts pledged by women members of the churches for all purposes. Surely the Union's prayers are offered for this new sister organization as for the others on our several mission fields. — In company with Mrs. James, it was the privilege of the W. M. U. corresponding secretary to visit the Home Mission Board's Good Will Center in Norfolk, Va. The center is made possible by the Virginia women in general and by those of Norfolk in particular. The many little children playing in the nearby streets revealed the need for the center and its six or seven fresh, attractive rooms and its good sized play ground made one rejoice in all they meant to the mothers and children of that crowded city community. May He who "went about doing good" multiply the number and efficiency of our Good Will Centers. — Late in July it was the W. M. U. corresponding secretary's privilege to visit three places in the southern Baptist part of Illinois. At each place the pastors, the women and the young people seemed genuinely interested in Union organizations. For example, though the weather was intensely hot and though the drought was as evident as the floods had been in South Carolina, four Sunday services were enthusiastically attended at Pana, an all-day Monday quarterly meeting was full of interest at Jonesboro in the church which was established in 1818, and a very splendid W. M. U. program was carried out the next day at the Eldorado Chautauqua. Seeing many evidences of growth, thanks were given for the Illinois work. — From these three appointments, the journey was made to the Intermont Chautauqua at Bristol, Va. Here the W. M. U. corresponding secretary could spend but one day but each day during the week a morning mission study class was lead and an afternoon W. M. U. hour was held. — The closing work for July was an all-day meeting with the societies of east Tennessee in connection with their regular summer assembly at Jefferson City. Many churches and associations were represented even as they were at Eldorado and Bristol. It was one of the largest gatherings which the W. M. U. corresponding secretary met during July and the talks made by several of the east Tennessee workers were unusually helpful. — Then as a real "auld lang syne" treat the society of the Central Church of New Decatur, Alabama, was visited on July 29 as the W. M. U.

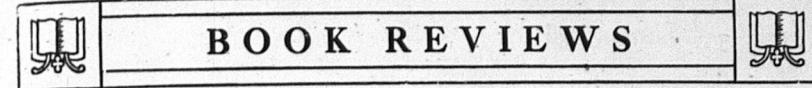
corresponding secretary turned her face toward vacation days in Alabama. The "work afield" during July was a genuine joy. May God forgive its failures and abundantly bless its ideals.—The second annual meeting of the W. M. U. of the Wilmington Division held in connection with the Baptist Seaside Assembly met at Wrightsville Beach, N. C., June 27th-July 1. Twenty associations from the eastern part of the state were represented. Devotional exercises were conducted by Mrs. H. T. Pope, Lumberton; Mrs. S. A. Howard, Salemburg; Mrs. H. C. Bridger, Bladenboro. Mrs. R. D. Caldwell of Lumberton talked on the necessity and advantage of thorough organization in each association. "The Triumphant Task" was strongly and beautifully presented by Mrs. W. N. Jones of Raleigh. Mrs. Alexander Miller of Red Springs made a splendid talk on "For Ye Serve the Lord Christ". She also gave a mission study demonstration. The need for mission literature was discussed by Miss Pearle Howard of Roseboro; personal service, by Miss Watson of Riverton. Miss Macy Cox of Magnolia conducted Sunbeam Hour. She presented map drawings and an especially effective "Home Mission Watermelon". The Assembly was a success from every standpoint, attendance, lectures, worship—an inspiration and a feast for the soul.—In many respects the Arkadelphia Assembly was the best we have had. There was splendid regularity in attendance each day and a larger percent enrolled in the classes. The celebrities from out of the state were Drs. J. B. Gambrell, Harvey Beauchamp and E. E. Lee, Texas, and Mr. W. D. Hudgens, Tennessee. Last but not least, Mrs. Geo. A. Miller of Ft. Worth, Texas, who taught classes in illustrative art and illustrated a song and Bible story at each evening service. The attendance was good at the "Woman's Hour". The corresponding secretary was assisted by the state leaders, of the Arkansas Woman's Missionary Union, Miss Harrison, Y. W. A.; Mrs. Aulick, G. A.; Miss Roberts, R. A. and Sunbeam. Miss Ruth Cozart was the official story teller for the Foreign Mission Board.—Columbia College was again the rendezvous of Florida Baptists gathered in Annual Assembly the first of July to partake of a rich feast of good things. As usual the hospitality of the college was without restraint. Fortunate was the assembly in having Miss Marie Buhlmaier as one of the

speakers. For six successive days she stirred the sympathies of large audiences with graphic descriptions of her experiences at the immigrant pier. From 8-9 o'clock every morning state workers had charge of a W. M. U. round table where practical methods of carrying on various phases of work were discussed. The "New Hand Book on Personal Service" proved helpful. Other W. M. U. features were—The missionary mass meeting Sunday afternoon when Miss Bertha Mitchell, Miss Annie Merryman and Miss Buhlmaier were the speakers; the story hour in charge of Mrs. C. D. Creasman and Miss Mitchell; the successful presentation of two playlets, "Building in His Name" by the Lake City Y. W. A. and "An Afternoon in a Chinese Hospital" by the Y. W. A.'s represented at the assembly.—From the Foreign Mission Board comes the following welcome message: "After carefully considering all receipts and pledges it was found that there was enough money in sight to pay the debt of \$180,000. It is a great relief to have this burden lifted." How many hearts will rejoice at this glad news!

#### THINKING CAP

*Answers to these questions will be found in this issue*

1. What constitutes a state?
2. What is the range of interest for a woman's missionary society?
3. Where was the first Baptist church in the south?
4. What has been the greatest factor in the growth of the denomination?
5. Explain the difference between a "field" and a "force".
6. What states show that the policy of intensive cultivation is the right one?
7. Find distinctive policy in W. M. U. of Missouri? of Oklahoma?
8. What state has a "five year program"?
9. What influence has state missions on home and foreign missions?
10. How may even a little child help state missions?
11. What are the needs in my state?
12. How many states are included in the Southern Baptist Convention?



## BOOK REVIEWS

### South American Neighbors

MEMBERS of mission study classes will turn to this new book voicing the thought of the author that "this is the best hour in all history for a fresh interpretation of the missionary opportunity in South America. As never before South America is in the eye of North America". The book, written by Homer C. Stuntz, will prove a most interesting one for mission study on Latin America. In his first chapter the author gives a survey of the country, enlarging upon these following sub headings: the vast areas, the natural resources, the sparsity of population and the signs of new interest. Some of the chapter titles are, Glimpses of Four Centuries, Some Social Factors, Present-Day Religious Problems, etc. In the one with the title of Spirit of the Pioneers southern Baptists will read with particular interest the account of the early struggles of Dr. Taylor and Dr. Bagby in Brazil. Of those days Dr. Taylor has written: "Sometimes our house was stoned, sometimes we were ourselves stoned in the streets. Brother Bagby was laid prostrate by a stone while preaching. \* \* \* When we opened for worship, one would preach, one take charge of the outer door and one the inner door; so we preached to people along the way in-and out; the outer man giving tracts and inviting visitors to return." Later on in the account the author says that "Stewardship of property was stressed", and adds, "So well did these early leaders instil this fundamental lesson for all new work that the per capita giving of Baptists in the Brazilian churches in 1914 was six dollars per member". The last chapter tells of the Panama Congress and the Outlook. The author treats the Congress under these headings: origin, preparation, sessions, achievements. Among the topics discussed in the future outlook we note "a more complete occupation of the whole field, co-operation between missionary forces, the enlarged production of good literature, etc." The book has good illustrations and an excellent map. Cloth, 60 cents; paper 40 cents.

*"The messenger upon God's errand never goes alone."*

### Soldiers of the Prince

A call comes to all Royal Ambassadors and to members of Girls' Auxiliaries to join the ranks of a mighty army whose followers are on duty in all parts of the world. Would you learn more of this army, of how you too may enlist, of some of the brave comrades? Then read the little book, *Soldiers of the Prince*. You may learn here how to be a soldier every day and how to fight for the Prince even though you do not wear a uniform or carry a gun. *Soldiers of the Prince* of Peace must fight two armies—one is inside, the other is outside. "The army inside is made up of mean thoughts and ugly feelings, and the army outside is made up of lies and wrongs." In this little book too you learn of World Conquerors and the four classes in which they are divided; there are warriors, explorers and traders, "but the greatest of the world's conquerors are the soldiers of the Prince. These men have not gone out to kill, but to save, and it is harder to save men than to kill them". Among the soldiers of years ago you will find some interesting comparisons, among these you read of that wonderfully brave and noble soldier Paul, and then of a king called Alexander the Great. Which is really the greater when you compare them? There are many other soldiers of the Prince to read about, some of the later ones are David Livingstone, John G. Paton, Eleanor Chestnut, etc., for girls too are soldiers in this army. And when you come to the last chapter you will find many real ways in which boys and girls may serve in building up the "Empire of love".

This book, "story of missions and peace" has been written by Dr. Charles E. Jefferson. There are good illustrations and excellent suggestions for hand work and research work which should add much to the interest of the chapters. Price, cloth, 50 cents; paper, 25 cents. Postage 5 cents.

*Above the names of all the heroes of human history, God has written the name of Jesus.—Charles E. Jefferson*

## Y. W. A. PROGRAM

(Concluded from page 15)

Reports from workers in Daily Vacation Bible Schools and any other summer work

Reports from states (See general program)

Roll Call—Have each girl, as far as possible, tell the phase of service in which she will engage during the coming year

Hymn—"Rescue the perishing"

Dismissal by prayer.

## Our State a Mission Field

The idea that our state is a mission field presents a new view-point to many people. When a place is mentioned as a mission field most people think of Africa, Asia or China or at least the frontier, but seldom if ever do they think of their own state or city in this connection. In the question of missions distance seems to lend enchantment, and yet every state is in truth a veritable mission field. Any place where the light of the Gospel does not shine and its leaven has not permeated is a field which the missionary should enter and labor in until the darkness becomes light and the whole is leavened. Are there not places in our state where darkness reigns, and the truth is not known?

Let us consider some of these places and see if the light is not being carried into them that they in turn may become light and help dispel the darkness. Think of the immigrants who have flocked to our land. Can they comprehend the Gospel unless we undertake to explain it to them? Although the Ethiopian had the words of the prophet yet he could not understand them until he received help from Philip. So we; through mothers' meetings, industrial schools, vacation Bible schools, etc., are making opportunities for the foreigner to learn and know the Gospel. Again, let us consider the foreign students that come to our land. In 1913 there were students in American universities from at least thirty countries. Here there is a great need of the teachings of Jesus. The Y. W. C. A. and Y. M. C. A. do much to meet this need. Besides there are the liquor interests and lack of child labor laws which must be coped with if the light is to shine in every corner. There are also many struggling churches in the counties which may be greatly benefited by waste materials of the city churches.

## SUNBEAM PROGRAMS

(Concluded from page 19)

NOTE: Invite a member of the Y. W. A. or G. A. to come to this meeting and tell the following story:

### Janet's Dream

This was Janet's very last day at the seashore and she felt just a little bit sad about it for she had had such a lovely time, bathing, digging in the sand and best of all, playing all kind of make believes in her favorite spot, almost delightful small hill with a big rock and some trees on the very top of it. It was some distance from the ocean and the view was lovely. On this last day Janet's mother went with her to pay a farewell visit to the hill and the rock and the trees. They took their lunch with them intending to spend the whole afternoon for they were to leave early in the morning. After a joyful season of play Janet asked her mother to read to her. Very soon she fell asleep. All at once she saw a bright little creature with garments like the sunshine come dancing to her from the ocean.

"You are a fairy," said Janet. The shining one only laughed and waved her star-tipped wand. Presently she said, "Yes, I am the spirit of the autumn and because I am coming to stay you must go home. Of course, some of my sisters will visit your home, too, for we are sent everywhere. We go because we are told to touch the trees and grass and flowers with our cold and glittering wands, and we must obey."

"Why?", said Janet in amazement, "do you always do everything you are told to do?" "Oh yes", joyously sang the fairy, "I love to obey, it makes everybody love me and keeps me happy."

"Well", said Janet, "I am not happy about leaving this lovely place, yet I must obey mother and go away tomorrow."

"Where do you live? It must be a horrid place that you do not want to go to it." And the fairy almost stood still to await Janet's reply.

"I live", answered Janet a little sharply, "in the fine town of \_\_\_\_\_ in the good old state of \_\_\_\_\_ and it is not horrid at all."

"Yes, that is a splendid state, my sisters go all over it," said the shining one, "but it would be a great deal better if the children in it were more interested in the happiness of

\*Supply names of native town and state.

others. Not that all of them are careless for I know of some lovely Sunbeams right in your town who give their money to make the state a better one and who visit the poor and the sick and do many other kind things because they obey the commandments. Just you try it when you go home and it will make you glad to be there."

Then the fairy flitted away far over the water touching the waves with her wand and Janet thought she heard the tiny silvery voice singing "Trust and obey for there's no other way". Janet sat straight up and looked toward the ocean, but there was no fairy to be seen; only mother, who said, "You have had a nice nap, Janet, and now we must be going." Then Janet told her mother about her dream and what do you think her mother said? What would your mother have said? Something like this: "Yes, fall is coming and we must be thankful for our lovely visit and make our blessings a blessing to others."

## G. A. PROGRAM

(Concluded from page 16)

Louisiana Enters: Louisiana asks the help of her girls to support young men from among her foreign people in Louisiana College, that they may go back to teach their own people "the truth as it is in Jesus" and offer them God's open Word.

Maryland Enters: An effort is now being made to establish a settlement work for the foreigners in Baltimore and there is much that girls can do to make the work successful.

Mississippi enters: Strong in ability and determination, Mississippi girls find joy in sending boxes to their Good-Will Center in Meridian; in building a room in the W. M. U. Training School; in helping their schools and orphans.

Missouri Enters: The needs of helpless little children touch the hearts of Missouri girls so that scrap-books, cookies, toys as well as quilts and more substantial objects gladden her orphan girls and boys.

## TRAINING SCHOOL

(Concluded from page 24)

preach the Gospel and plans for new class rooms and a mission Sunday school are shaping up to be ready for May when she returns to put her strong young shoulder to the wheel. But what of the girls themselves? In daily study of God's Word, in constant companionship with others whom the Master has called, in the service which takes them out among sad women and stunted children and in the atmosphere of prayer their hearts and lives are expanding. Others see their development but they know only the joy of work well done, of peace that passeth understanding.—*Mrs. Maud R. McLure*

New Mexico Enters: You're always talking about the frontier—the frontier is at our door with all its golden opportunities for service to those who would continue "Stedfastly in Prayer and Ministry".

North Carolina: Mill village, mountain school, city streets, country districts—everywhere from mountain to seaboard there is work for girls to do.

Oklahoma: One little, two little, three little Indians—there are countless little Indians out here in the breezy west whom it is ours to seek and save.

South Carolina: South Carolina girls do things. They led all other states in giving, seven of their one hundred and six organizations are on the honor roll. There is plenty of work for all, supporting our women missionaries in the state and our W. M. U. field worker and rendering personal service in every quarter.

Tennessee: Can Tennessee girls not close their eyes and see the joy a growing plant, a bright colored picture, a simple toy would carry to the tired pain-racked bodies of the little children on the tiny white cots of her Baptist Hospital in Memphis and in homes of the poor?

Texas: Big in territory, big in heart, big in opportunity, Texas asks its girls to send boxes to its frontier missionaries and to contribute to the Student Loan Fund for girls who want to go to college.

Virginia: La, Lo, Li! This is Virginia's slogan. Laugh, Love, Lift! Play the glad game. Cheer the other girl. Lend a helping hand. Send a mountain girl to school at Buchanan. Make life over for her because you're her friend.

All: Fair Spirit of Girlhood, never dying,  
ever radiant!

The tale of our tasks is told;  
Come give yourself in service freely,  
Let the Christ-love your life enfold.

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